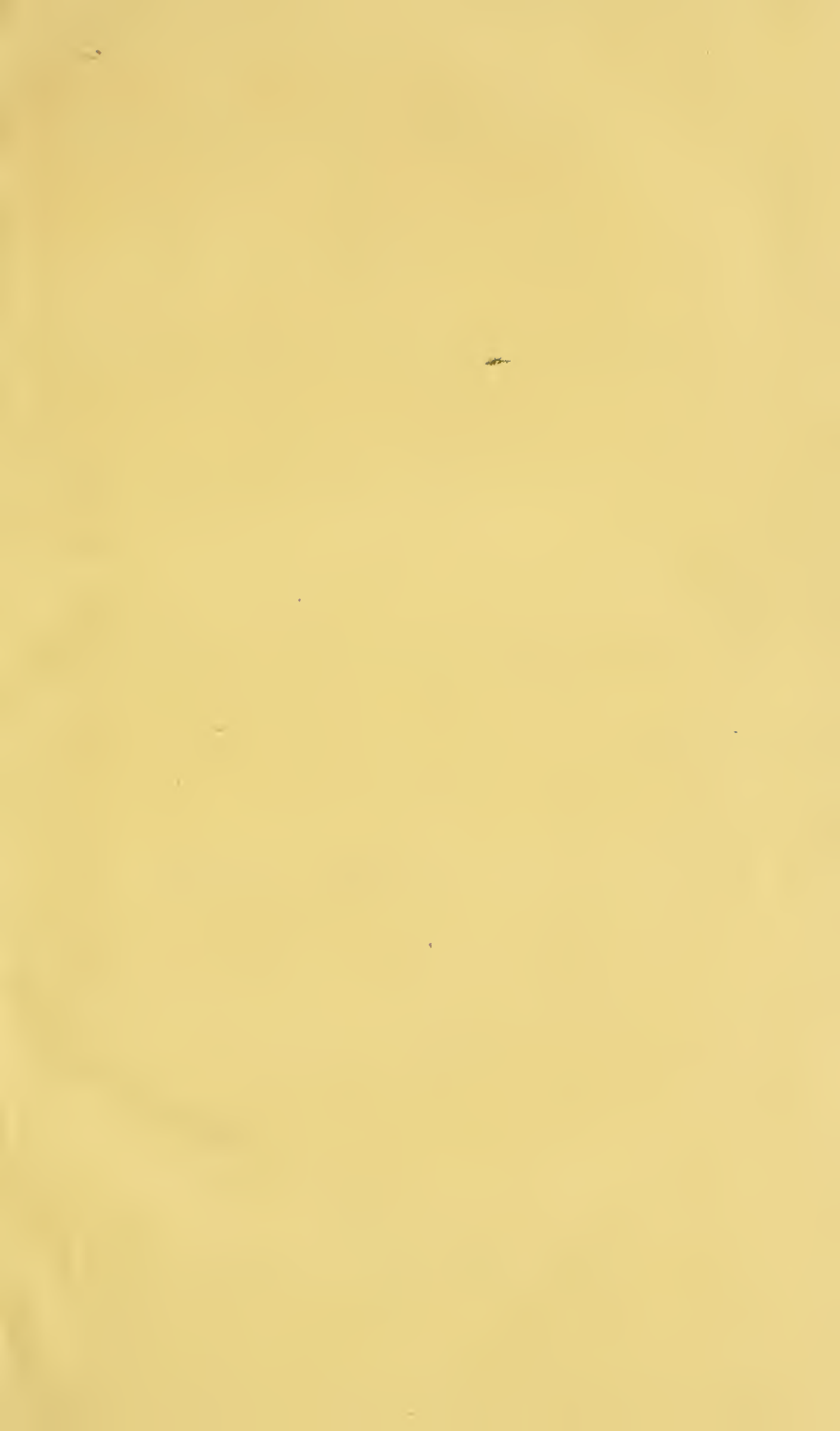




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Antitrinitarian biography



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Antitrinitarian Biography:

OR

SKETCHES OF THE LIVES AND WRITINGS

OF

DISTINGUISHED ANTITRINITARIANS;

EXHIBITING A VIEW OF THE

STATE OF THE UNITARIAN DOCTRINE AND WORSHIP IN

THE PRINCIPAL NATIONS OF EUROPE,

FROM THE REFORMATION TO THE CLOSE OF THE SEVENTEENTH CENTURY:

TO WHICH IS PREFIXED

A HISTORY OF UNITARIANISM IN ENGLAND

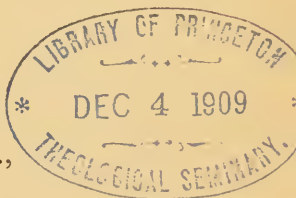
DURING THE SAME PERIOD.

BY

ROBERT WALLACE, F.G.S.,

AND

MEMBER OF THE HISTORICO-THEOLOGICAL SOCIETY OF LEIPZIG.



IN THREE VOLUMES.

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ANTITRINITARIAN BIOGRAPHY.

PART III.

ANTITRINITARIAN BIOGRAPHY.

196.

NICHOLAS DÜMLER was the son of honest, but poor parents, his father being a common mechanic. He was born at Nuremberg towards the end of the sixteenth century, and went to the University of Altorf in the year 1608. Joachim Peuschel was among the first of his fellow-students, who attempted to shake his faith in the doctrine of the Trinity; but for a time his efforts proved unsuccessful. Dümmler was first led to entertain serious doubts of the truth of that doctrine, by a conversation which he had with George Richter, while they were walking together; and his doubts were confirmed by subsequent conversations with Peuschel and Martin Ruarus. He afterwards became a strenuous advocate of the Unitarian doctrine, which nothing could induce him to relinquish; and was actively instrumental in propagating it among his fellow-students, both by argument and the loan of books.

In the autumn of 1615, when an inquiry was made into the opinions of the students by the Curators of the University, Dümmler alone confessed, without hesitation, that he could not believe the doctrine of the Trinity, as publicly taught; and produced, without premeditation, many reasons for dissenting from it. After this, he debated the

question at considerable length with John Fabricius and John Schröder, learned Divines of Nuremberg; and not being convinced by their arguments, he was urged to express his doubts more fully in writing. This he at once consented to do, and "a Summary of the Relation of the preliminary Conference," together with a "Confession of Faith" which Dümmler prepared, and which is dated Altorf, Nov. 27th, 1615, are given in full by Zeltner, in his "*Historia Crypto-Socinismi*" (pp. 1112—1157). The Summary is in German, and the Confession in Latin; and both are curious and interesting documents of their kind. In his Confession, Dümmler declares his willingness to renounce the opinions which he has embraced, provided he can be convinced that they are erroneous; but being *invited* to Nuremberg a few days after, and having a presentiment that fair play would not be allowed him, in consequence of a prohibition which had been issued by public authority against his leaving the city, he suddenly disappeared on the 4th of December, the day preceding that on which the discussion of the subject was to have been resumed, and made his escape into Poland.

On the 6th of August, 1616, Dümmler was cited to appear before the Senate of the University within ten weeks; and it was intimated, that he would be proceeded against without further delay, if he did not appear before the expiration of that time. As he did not answer to this citation, a decree of expulsion, or banishment, was issued against him. The forms of citation and expulsion were recovered by Zeltner, after the lapse of more than a century; and both are printed in the work above mentioned.

Ruarus has expressed the great regard which he had for Dümmler, and the high estimation in which he held his talents and acquirements, in some Latin verses, in which he says,—

Ardore—Tu prævio annos increpans,
 Dümlere, cui lanugo vix pingit genas,
 Curas seniles in juventute occupas,
 Sapientiæ prudentiæque lumine.

In the last line, there is an allusion to the subject of a College disputation, “De Utilitate Sapientiæ et Prudentiæ,” in which Dümler had engaged, June 14th, 1614.

In the year 1618, he received ministerial ordination, at the same time with John Crellius; and being appointed to the pastoral charge of the Church at Meseritz, he took up his residence on a neighbouring estate, called Bobelwitz, (in Polish, Bobowicko,) the property of Caspar Sack. But though regularly ordained to the ministry, he declined the title of *Reverend*. In a letter to his friend Ruarus, written in the year 1619, he says, “Every one is *reverend*, who pursues virtue with sincerity. * * * I teach men the way of truth to the best of my ability, at a certain time and place: you do the same, as occasion offers. Why then should we, whose love, whose faith, whose vocation is the same, be desirous of assuming different appellations?” In the same letter, Dümler alludes, in the following terms, to the offer of a Professorship at Cambridge, which Ruarus, from conscientious motives, had just declined. (Vide *Art.* 195.) “You have done well, my most illustrious Ruarus, in being strictly mindful, not only of your religion, but of the mode of professing it, when they allured you, or rather tried to allure you, by promises. ‘Our holy profession,’ as you most wisely say, ‘ought to be exercised in the sight of heaven.’ Let no threat of evil, or promise of good, deprive us of this sentiment. Every one who admires virtue, will admire your firmness in this matter.” (Epp. Cent. ii. N. 22.)

With regard to the time and manner of Dümler’s death, and any writings which he may have left behind him,

except the Confession already mentioned, nothing is known : but Zeltner infers, that he died soon after Ruarus's return from England in 1619, on account of the deep silence of his friend respecting him, in all his letters written after that time. The only subsequent notice of him occurs in a letter from John Crellius to Cornelius Marks, dated Racow, January 21st, 1625, in which the writer merely says, " You may learn all about Dümmler from our friend Ruarus."

VIDEND. *Bock*, Hist. Ant. T. I. pp. 322, 323. *Zeltneri* Hist. Crypto-Socin. Altorf. pp. 203—208. 377. 423—428. 526—530. 778. Supplem. pp. 1112—1157. *Ruari* Epist. Cent. ii. N. 22.

197.

GEORGE SEIDELIUS, (*Germ.* SEIDEL,) a Pomeranian, was the son of James Seidelius, a celebrated Professor of Medicine at Gripswalde, and cousin of Martin Seidelius,* of Olhau, in Silesia. He was born at Gripswalde ; entered the University of Altorf, Oct. 27th, 1610, for the study of Medicine ; and delivered a public Dissertation there, Jan. 23rd, 1613, " On the Influence of Natural Causes upon Health," at which Caspar Hoffmann presided. He left the University in 1614 ; and renouncing the study of Medicine, went into Poland, where he was appointed one of the Masters of the Gymnasium at Racow, in 1616. He contracted a friendship with Ruarus at Altorf, which appears to have continued after he left the University. Among his friends at Altorf, he was known by the name of *Hemineus*, (written incorrectly *Heimineus* by Möller,) and *Pomeranus Noster*. The name *Hemineus* was probably derived from the Greek *ἡμίση*, *dimidium sextarii*. With this derivation the German name *Seidel* agrees ; for half a measure (einer Maas) of wine or beer, which, in some

* APPENDIX, No. xiii.

parts of Germany, was called *ein Nössel*, (a pint,) was in others called *ein Seidlein*.

VIDEND. *Boek*, Hist. Ant. T. I. p. 829. *Zeltneri* Hist. Crypto-Socin. Altorf. pp. 335, 336.

198.

CORNELIUS MARKS, (*Lat.* MARCI,) of Nuremberg, was one of the leading encouragers of Socinianism among the students in the University of Altorf. He was a young man of excellent disposition, and good talents; and having entered the University in the year 1610, when about the age of seventeen, was converted to the Unitarian faith by Martin Ruarus and Joachim Peuschel. The principal instrument of his conversion was the Racovian Catechism, which his two fellow-students placed in his hands, and after a careful perusal of which, doubts began to arise in his mind on the subject of the Trinity. Other Unitarian works afterwards fell in his way, among which were Smalcius's "Dissertation on the Holy Spirit," written in reply to Graver, and some tracts on the Divinity of Christ; and from the study of these he became more and more convinced, that the doctrine of the Trinity is founded in error.

He was known, among the Crypto-Socinians of Altorf, by the names of *Lonicerus* and *Carmi*, which were formed by the transposition of his Christian name and surname, *Cornelius* and *Marci*. These were sometimes used together, and sometimes separately, with the addition of the word *Solimontanus*, to indicate of what country he was. In writing to his friends, he not unfrequently subscribed only the initial letters T. A., (that is, *Tuus Amicus*,) for no other purpose, as Zeltner supposes, than that of concealing his true name from those, into whose hands his correspondence might accidentally fall. (Hist. Crypto-Soc. p. 266.)

We learn from a letter addressed to him by John Crel-

lius, about the year 1614 or 1615, and preserved by Zeltner, (pp. 378—381,) that he was formally received among the number of the Brethren at Racow; but, his alleged heresy being discovered, he was cast into prison at Nuremberg, in the spring of the year 1616, and induced to make a formal recantation. After this, he was admitted to the Lord's Supper, in order, as Zeltner says, "to implore the pardon of his sins, to obtain a pledge of the divine favour, and to strengthen his faith in the God-man, Christ." This being done, he returned to Altorf; but having determined to complete his theological education at some other University, he obtained the requisite testimonial from John Fabricius, Pastor of the Church of St. Sebald, on the 21st of October, 1616.* After this, he went first to Wittenberg, and then to Jena; and from both these seats of learning he returned home, loaded with honours, on the 30th of April, 1619. Shortly afterwards, he resumed his correspondence with John Crellius; and though none of his part of this correspondence has been preserved, there is a letter addressed to him by Crellius from Racow, and dated January 21st, 1625, which may be seen in Zeltner's History of Crypto-Socinianism, (pp. 777—779,) and from which it appears, that their former friendship for each other remained in all its strength, and that they could still agree to differ. There is also in the third Volume of the Exegetical Works of Crellius, (pp. 331—338,) a long extract from a letter of that celebrated man to Cornelius Marks, in reply to the arguments, by which the latter had endeavoured to prove the Divinity of Christ, and the Personality of the Holy Spirit.

VIDEND. *Bock*, Hist. Ant. T. I. p. 111, *Zeltneri* Hist. Crypto-Socin. Altorf. pp. 264—267. 378—381. 484. 530. 541—544. 772—779. *Crellii* Opera, l. c.

199.

JOACHIM RUARUS, (*Germ.* RUAR,) the brother of Martin Ruarus, became a student in the University of Altorf on the 9th of July, 1612. He had received the whole of his previous education under the paternal roof; and his object in going to that University was to prepare himself for the medical profession, in which he afterwards attained to considerable eminence.

During his residence at Altorf, he was converted, by his brother Martin, to the Unitarian faith, of which he remained a steady and consistent professor through the rest of his life. He was known among the Antitrinitarian party by the name of *Dominicus Anastasius Crispicus*. The origin of the name *Crispicus* has already been explained, in the account of his brother Martin (*Art.* 195); and he was called *Dominicus Anastasius* from his Christian name *Joachim*, which, in Hebrew, signifies *The rising* [or *avenging*] *of the Lord*.

In the first Volume of the Correspondence of Martin Ruarus, there are two letters addressed to his brothers, Joachim and Peter, jointly, and numbered 14 and 15. They are without date; but an introductory note informs the reader, that they ought to have been placed much earlier. In the second Volume, besides one (No. 8) written to the two brothers jointly, there are two (No. 11 and 98) addressed to Joachim, and two (No. 18 and 19) to Peter. In the former of the two addressed to Joachim, Martin earnestly entreats him to leave no stone unturned, in his endeavours to bring over their brother Peter to the same way of thinking, on religious subjects, with themselves; and adds, “O jucundum illum diem, et cretâ notandum, quando nuncium hoc à te accepturus sum!” It does not appear, however, that Peter ever quitted the communion of the Evangelico-Lutheran Church.

Joachim left Altorf in the spring of the year 1614; but carried with him, from the University of that place, very respectable testimonials. In the month of March, 1614, he accompanied Vogel into Saxony, and soon after went to Rostock, where he studied with his friend Paul Groë. In this, or some other University, he obtained his Doctor's degree; and he was afterwards appointed chief Physician to the Elector of Brandenburg. The exact time of his death has not been ascertained; but Zeltner has shewn, that he was living in the year 1635.

VIDEND. *Bock*, Hist. Ant. T. I. p. 736. *Zeltneri* Hist. Crypto-Socin. Altorf. pp. 316, 317. 326—329. 387. *Ruari* Epist. Cent. i. ii. l. c.

200.

MATTHIAS RHAW was unknown to Sandius, Möller, and most others, who have written on the history of Antitrinitarianism; but is mentioned by Zeltner, and included in the list of Bock. He was a Transylvanian, and a native of Clausenburg; and had been instructed, from a child, in the doctrines of Unitarianism. His friends induced him to go to the University of Altorf, in the year 1614, for the purpose, as it is said, of propagating his religious opinions. His name was accordingly enrolled among the number of students in that University, on the 7th of February in that year; and he had no sooner arrived there, than he began to seek out those who had imbibed Unitarian sentiments, or shewn a disposition favourable to the reception of them. He was deemed a peculiarly fit person to coöperate with Ruarus, in instructing them as to the mode of celebrating the Lord's Supper practised among the Unitarians, since he had often been present at its celebration in his own country. Zeltner infers, that his object in going to Altorf was not to study, but merely to make proselytes, because in the summer of the same year he accompanied Ruarus

into Poland, after which he seems never to have returned into Germany. It is not improbable, that he went from Poland into Transylvania. During his short stay at Altorf, he lodged with John Vogel, and was known by the name of *Carcharias*; but why that name was given to him does not very clearly appear. Many years after this, he was officiating as the Minister of a Unitarian Church at Clausenburg, where he engaged in a controversy with some of his brethren, on the office and dignity of Christ, which threatened to be productive of serious consequences to the peace of the Church. To put a stop to this dispute, Jonas Schlichtingius was sent into Transylvania, by the Synod of Racow, in 1638; and it is not improbable that he succeeded in accomplishing the object of his mission.

VIDEND. *Bock*, Hist. Ant. T. I. pp. 711, 712. *Ruari* Epist. Cent. i. N. 84; Cent. ii. N. 17. 45—47. *Zeltneri* Hist. Crypto-Socin. Altorf. pp. 95. 147, 148. 200. 304—307.

201.

DANIEL TASZYCKI, of Luclavice, is supposed by Bock to have been the grandson of Stanislaus Tazzycki. (Vide *Art.* 94.) He studied at Altorf and Strasburg. Zeltner informs us, that he went to the University of the former place, in company with Samuel Przypcovius, on the 22nd of March, 1614; and there is no doubt that he did all in his power to promote the Socinian cause there, and at Strasburg, as he afterwards did in his own country. A copy of Faustus Socinus's Commentary on the first Epistle of John, printed at Racow in 1614, 8vo., with a Dedication to the Senate of Strasburg, being presented to that body, soon after its publication, the Ministers of the Church of Strasburg drew up a reply, entitled, "An Apologetical Epistle opposed to the Epistle Dedicatory of one Valentine Smalcius to the Senate of Strasburg," in which they said,

that "it could not be ascertained, although pains had been taken to discover, by whom, and through whom, this Commentary had reached them." But Martin Ruarus, in a letter to Joachim Peuschel, written at Strasburg, A. D. 1616, (Cent. ii. N. 9,) says, that he himself caused it to be presented to the Senate; that Taszycki was the individual who presented it; and that the commission was executed in the presence of one of the aforesaid Strasburg Divines. Ruarus adds, "The good men would have acted more correctly, if they had undertaken a refutation of what they say has caused them so much dissatisfaction; but perhaps it is more difficult to refute an adversary, than to bring an accusation against him, especially to those, who are not over-skilled in the art of disputation, or who are at least distrustful of their own ability."

VIDEND. *Bock*, Hist. Ant. T. I. p. 976. *Zeltneri* Hist. Crypto-Socin. Altorf. pp. 341—344. *Ruari* Epp. l. c.

202.

JOHN CAPER, JUN., was the son of John Caper, Minister of Smigel, (vide Art. 131,) who called himself *Kozelski*, which is the Polish for *Caper*. John Caper, Jun., and Daniel Caper are mentioned in the Synodical Acts of 1619 and 1620, among the theological students on the foundation at Racow. Crellius, in a letter to Ruarus, dated Racow, July 19th, 1624, writes thus concerning John Caper. "As far as regards our School, Mr. Caper, of Smigel, who has taken the name of *Kozelski*, and of whom I have heard something before, came to us twelve days after you left. Hitherto he has been among the Catholics, contrary, as he admits, to his own convictions. He was two years at the University of Frankfort, and a third in that of Strasburg, at the expense of the Bishop of Plock, who appointed him tutor to his nephews. He comes to us

with the intention of studying Theology among us, with what view may easily be imagined. We have not thought proper to repulse him, especially as his literary attainments are by no means inconsiderable, and he speaks Latin fluently and correctly: nor do we intend to maintain him as a theological student, and hold out to him any certain hope of his being ordained to the ministerial office; nor yet to support him in idleness. Till the question of the Rectorship is settled, therefore, we have engaged him provisionally to take the first class in our School; to lecture on Logic, Rhetoric, and the Orations of Cicero; and to give out, and correct exercises in composition; the superintendence of the Ethical Class devolving, in the mean time, upon our dear brother Schlichtingius. The number of hours is increased to the students, five being substituted for the three spent in School, besides Sundays and Wednesdays. Christopher Lubieniecius has committed his brothers to him, for which he is to have fifty florins per annum. We have promised him a hundred for his labours in the School; and have held out to him a hope, that, if he attends to his duties, the Synod may assist him. When he was introduced to the School, six imperial dollars were presented to him by way of gift. Thus far he seems to have performed his duties properly: but he has charge of the first class, on the same condition that the other Tutors have theirs; and is neither called, nor acts as Vice-Rector. His disposition is agreeable. I am unable to say anything as to his character."

VIDEND. *Bock*, Hist. Ant. T. I. pp. 93—95. *Thomæ Crenii* Anim. Philol. et Hist. P. v. C. iii. § ix. pp. 258, 259.

203.

SOLOMON PALUDIUS is sometimes mentioned, in the Manuscript Synodical Acts, as a celebrated Doctor of Me-

dicine; and Lubieniecus closes a list of the Ministers of Racow with his name. (Hist. Ref. Polon. L. iii. C. xii. p. 240.) His father, HENRY PALUDIUS, was Minister of the Church at Milanow; and when laid aside from active service, received a retiring allowance. There was another HENRY PALUDIUS, who, in the year 1613, was appointed colleague with Stoinius in the Church at Hoyszcze, and who seems to have been the brother of Solomon Paludius. Mention is also made, at a later period, of another HENRY PALUDIUS, who was received among the number of students for the ministry, and ordained at the Synod of Racow, in 1634. We read also of a JOHN PALUDIUS in the year 1612, who was imprisoned for some offence; but who must not be confounded with another person of the same name, whom Wenceslaus Morkowski, of Zastrisele, Jun., quotes, in a Dedicatory Epistle to the "Poems of Theodore Beza," published in 1597, 4to.; and whose epigrams on the death of Posthius, and on Beza, are inserted in the same work (pp. 140 and 210).

A resolution was passed concerning Solomon Paludius, the subject of the present article, in the Synod of Racow, A. D. 1611, that the expenses of his journey from Silesia to Racow should be repaid; and that, on his arrival, he should be received into the number of students on the foundation. In 1616, he was appointed Master of the School at Hoyszcze, by a resolution of the Synod of Racow. But he seems to have resigned this office, and gone to Racow to study Theology; for in 1620, Solomon Paludius is reckoned among the alumni, and in the following year he was the only individual who enjoyed that privilege. In 1623, he was sent as private tutor to the family of John Arcisevius, the proprietor of an estate in the Dukedom of Prussia; and in 1625, he received ministerial ordination. He afterwards had the charge of the Church at Raciborsk;

and at length, in the year 1633, being called to Racow, after the death of John Crellius, he became the fellow-labourer of Jonas Schlichtingius.

One Adam Paludius, of Nyssa, in the year 1549, became a member of the University of Königsberg, during the Rectorship of Isinder, as appears from the University roll.

VIDEND. *Bock*, Hist. Ant. T. I. pp. 587, 588. *Lubienieci* Hist. Ref. Polon. l. c.

204.

JOHN STOINIUS, (*Polon.* STOIENSKI,) called also STATORIUS, was a Polish Knight, and son of Peter Statorius, Junior. (Vide *Art.* 128.) His father and grandfather are both commonly known by the name of *Statorius*; but he is more frequently designated *Stoinius*. It appears from the Manuscript Synodical Acts, that he was ordained at the Synod of Racow, in May, 1612, and appointed, at the same time, one of the Ministers of the Church in that town. He afterwards removed to Lublin; but, when he had been there some time, he was recalled to Racow, of the Church of which place he was the last Minister. When the troubles broke out at Racow in 1638, he was proscribed, and obliged to seek refuge abroad. Some writers say, that he retired into Holland *after* the decree of banishment was issued; but it appears, from the Manuscript Acts, that he was already living at Amsterdam in 1638, and was not present during the persecution at Racow. We learn from his own letters to his friends in Poland, written at that time, that he was then recovering from a severe illness, and desirous of returning to his native country; but wholly unconscious of the calamities which had befallen his Brethren at Racow, and of the sentence of banishment pronounced against himself. It further appears, however, from a letter of Curcellæus to Ruarus, written Oct. 9th, 1641, in which Stoinius is mentioned under the feigned

name of *Histicus*, that he had then left Amsterdam. (Ruari Epp. Cent. i. N. 85.) It was probably about the early part of that year, or the end of the year preceding, that he returned to Poland, where he lived a retired life, with his friend and patron, Stephen Woynarowski; and officiated as Minister to a small congregation of Unitarians, at Szersznice, in the Ukraine, where he is said to have had, for a short time, Andrew Wissowatius as a colleague. After contending with many difficulties, and overcoming them, he finally settled at Czarcow, where he died in the year 1654, at the age of sixty-four. Like his father, he was one of the most eloquent of the Socinian Preachers. He had two brothers, Christopher and Peter, who were strenuous advocates of the Unitarian doctrine, but did not hold the same elevated and influential position as himself in the Socinian body. The following list comprises the titles of his principal writings, both published and unpublished.

1. A Disputation with a Jesuit, held at Lublin, in the year 1615. On the same occasion, the Reformed party issued "A brief, simple and candid epistolary Account of a Disputation held at Lublin by the Jesuits, on the 9th and 10th of August, 1615," 4to. Wengerscius says, that James Zaborowski was the author of this Account.

2. Report of a Disputation between John Stoienski, Minister of the Gospel, and John Maria, an Italian Carmelite, held in the Carmelite Church at Lublin, July 13th, 1616, on the Divinity of Christ, and the Remission of our Sins obtained through him, written by the said John Stoienski, Minister of the Church at Lublin. Racow, Typ. Sternacki, 1618, 4to.

3. Another Disputation with the same, held in the same Church. Racow, 1620. It was this, and the preceding Disputation, which led Daniel Clementinus to compose and publish his celebrated work in the Polish language,

entitled, "The Contradictions and Absurdities which flow from the Opinion of the Socinian Anabaptists," of which Bock made great use in his "Historia Antitrinitariorum," and of the contents of which he gives an outline in his account of Jonas Schlichtingius, No. 2 (T. I. P. ii. pp. 772—776).

4. A Conference with a Frenchman, named Claude, held in the Year 1626, on the Question, Whether Christ, as he is not the Supreme God, is a proper Object of Adoration? *MS.*

5. Against Paxillus the Monk. *MS.*

6. Pious Prayers on different Subjects, by John Stoinius. 1633, 12mo. *Polon.* This book of Prayers consists of two parts, the former of which contains general forms of prayer, adapted to the various circumstances of life; the latter, prayers on particular subjects. It was drawn up at the request of the Synod, held in the year 1630.

7. Preface to John Crellius's Commentary on Matthew. Racow, 1636, 8vo. Sandius remarks, that this, with slight alterations, is the Introductory Epistle, prefixed to the Works of Crellius in the "Bibliotheca Fratrum Polonorum."

8. Preface to John Crellius's Declaration of Opinion on the Causes of the Death of Christ. Racow, 1637, 8vo., and "Bibl. Fratr. Polon."

9. A Hymn on the Apostles' Creed, inserted in the Collection of Psalms and Hymns, used in the Churches of the Polish Brethren. Racow, 1610 and 1625, 12mo.

10. Letters written to the Polish Churches, during his Exile at Amsterdam, 1638. *MS.*

11. Three Questions proposed to John Crellius.

12. A Letter to Adam Franck, Minister of the Church of Clausenburg, written from Amsterdam, July 24th, 1638. This letter was intercepted in Transylvania; and a copy of

it was returned to Holland by George Rakotzi, Prince of Transylvania. Sandius says, that it was sent under the name of John Sartorius, *Sartorius* being substituted for *Statorius*.

13. Songs of an Abstemious, in which the Excesses now prevalent are glanced at; composed in 1650. *MS. Polon.*

14. Sacred Addresses. *MS.*

15. Chronology of the Steps, by which celestial Truth gradually attained its Height, especially as regards God the Father, the Son, and the Holy Spirit. This little work was appended, with other tracts, to Sandius's "*Bibliotheca Antitrinitariorum*" (pp. 181—188).

16. Account of a Journey into Transylvania. *MS. Polon.*

17. Various Manuscript Letters.

18. A Book on Ecclesiastical and Congregational Reform. *MS.* Mention is made of this Book in the Manuscript Acts of the Assembly of Siedliski, held in the year 1643, at which it was resolved, that several copies of it should be made by the pupils in the Schools of Kissielin and Luclavice; and one sent to each congregation. At the Assembly of Andreaswalde, in Prussia, instituted in the year 1682, it was determined, that the ecclesiastical discipline in the celebration of divine worship should be regulated by the rule laid down in this Book.

19. A Dialogue concerning Piety. At the Synod of 1626, Stoinius was enjoined to write such a Dialogue, and the injunction was repeated in the year following, at which time he was required, in conjunction with Rupnovius, and the Racovian Brethren, to revise The Shorter Catechism.

20. We learn also, from the Synodical Acts of 1637, that Stoinius undertook to compose a work On Divine Providence; and towards the composition and printing of such a work, which met with the assent of all, one indivi-

dual contributed a thousand florins, and offered a reward of a hundred florins to the author. Florian Crusius and others were requested to treat upon the same subject; and Theodore Simonis, in 1642, incited by the reward offered, entered upon the composition of such a treatise.

VIDEND. *Sandii* B. A. pp. 121, 122. *Bock*, Hist. Ant. T. I. pp. 938—947. *Ruari* Epp. l. c.

205.

PETER STATORIUS, (*Lat.* STOINIUS, *Polon.* STOIENSKI,) the third of that name, was the son of P. Statorius, Jun., and brother of John. He entered as a student at Altorf with his brother Christopher, about the time that Socinianism began to obtain a footing there. In the year 1609, at the Synod of Lublin, he was sent as an assistant to Andrew Lubieniecus, Pastor of the Church at Hoyszcze; and in the year following was ordained, and appointed Minister of the Church at Czerniechow, in Volhynia. On the 27th of September, 1616, he and John Lunkwitz were commissioned, by the Church of Racow, to go to Altorf, and request that the Unitarian students, who had been unwarrantably detained there as prisoners, might be set at liberty: but they arrived too late, for the young men had been already sent home to their friends, though “on conditions” which Smalcus pronounces “most unjust.” (Apud Zeltn. p. 1206.) In 1642, Peter Statorius was still officiating as Minister of the Church at Czerniechow, and an assistant was granted to him; but in 1649, at the Assembly of Raszców, he was directed to take charge of the congregation at Babieniew, in Volhynia.

Many persons of the name of STOINIUS are mentioned in the Manuscript Acts, of whom some notice may here be taken. CHRISTOPHER, the younger brother of Peter, was Minister of the Church of Lachowice in 1608, and of that of Krzemien in 1612. GRATIAN taught the Church at

Daszow in 1651 and 1652, as we learn from the Acts of the Assembly of Czarcow, held about that time. In 1652 also, a person of the name of Stoinius, with Edwal, Rücker, Christopher Crellius, (named Spinovius,) Zwicker, and the younger Stegmann, lay concealed at Hamburg.

VIDEND. *Bock*, Hist. Ant. T. I. pp. 947, 948. *Smalcii Diar.* A. D. 1616, l. c.

206.

JOACHIM RUPNOVIUS, (*Polon.* RUPNOWSKI,) of Rupnow, a Polish Knight, the son of Nicholas Rupnovius, and Synodical or General Deacon of the Socinian Church, was born towards the close of the sixteenth century. Sandius says, that he first exercised the ministerial office at Racow; but he is not inserted in Lubieniec's list of the Ministers of that city. Yet in the Manuscript Acts of the Synod of Lublin, 1610, it is related, that when living at Racow, he resigned the ministerial office. Since, however, it is mentioned in the same Acts, that one Joachim Rupnovius was ordained to the ministry at the Synod of Racow, in the month of May, 1612, and that he was appointed Minister of the Church of Kissielin, on the estate of Czlapic, in Volhynia, by a decree of the same Synod, there were probably two persons bearing the name of *Joachim Rupnovius*; for we can hardly suppose that the same individual was twice ordained. In 1618, the one who had officiated as Minister at Racow, was appointed Pastor of the Church of Lachowice. He afterwards settled at Lublin; and removed, at length, to Beresk, where he died in the year 1641. He married Elizabeth, daughter of Andrew Lubieniec; and his own daughter, Alexandra, who was the offspring of this marriage, became the wife of Andrew Wissowatius, whose mother was the daughter of Faustus Socinus.

The ancestors of Joachim Rupnovius had distinguished themselves during the reign of Boleslav I., surnamed *the Great*, who ascended the throne of Poland, A. D. 999; and the illustrious families of Lutomirski, and Stadnicki, sprang from the same stock. But Rupnovius gloried more in his Christian principles, than in the splendour of his family, or the deeds of his ancestors; preferring, as the author of the Life of Andrew Wissowatius says, the sacred office of the Christian Ministry to all the honours of the present world. He is described by his contemporaries as a man of universal information; and left behind him manuscripts on various subjects, but published nothing. The Synodical Acts of the Unitarians in Poland and Transylvania, from 1628 to 1641, were written by him; and Sandius mentions a remarkable dream, which he had in 1630. He is said to have dreamt of all the calamities, which afterwards befel the Unitarians of Racow, not only as regarded their being deprived of the free exercise of their religion, but the destruction of their Church, College, and Printing-Office; and of this dream he committed to writing an account in the Polish language.

VIDEND. *Sandii* B. A. pp. 122, 123. *Bock*, Hist. Ant. T. I. pp. 1. 736, 737. *Anon.* Epist. de Vit. And. Wissowatii, p. 238.

207.

JOHN COQ, (*Lat.* COQUUS or COQUIUS,) was a Frenchman, of the city of Rouen, whom Smalcus describes, in his Diary, as “Homo levior, quam religiosior.” He visited the Polish Socinians in 1612, professing himself an inquirer after truth; but having strong Arian prepossessions, he returned as he came. There is no reason, however, to doubt, that he afterwards professed himself a Socinian. He entered into a correspondence with Martin Ruarus about the year 1630; and in the Second Century of Ruarus’s

Letters, (p. 421,) is inserted the fragment of a very friendly epistle, addressed to him by Ruarus, in reply to two others written by himself. His personal history is involved in great obscurity; and Bock acknowledges his inability to furnish any account of the place of his residence, or the incidents of his life.

VIDEND. *Bock*, Hist. Ant. T. I. pp. 110, 111. *Smalcii* Diar. A.D. 1612, apud *Zeltner*. p. 1195. *Ruari* Epp. Cent. ii. N. 91.

208.

SAMUEL PRZIPCOWIUS, (*Polon.* PRZYPKOWSKI,) of Przypkowice, was a Polish Knight of noble family. Smalcus, in his Diary, (apud Zeltner, p. 1197,) mentions a gentleman, of the name of Nicholas Przybcovius, who sustained the office of Elder in the Church of Luclavice, and who died Sept. 1st, 1612; and Bock thinks that this may have been the father of Samuel Przipcovius. Samuel was born about the year 1592; and having laid the foundation of his acquaintance with literature in his own country, removed, along with Daniel Taszycki, of Luclavice, to the University of Altorf, March 22nd, 1614, at which time the Socinian movement in that seat of learning was acquiring great strength. On its being discovered, in 1616, that Przipcovius belonged to the Socinian party, he deliberated with himself, whether it would be better for him, of his own accord, to quit the University of Altorf, or await the result. Soon after this, he withdrew into Holland, and finished his Academical studies at Leyden. There, when little more than eighteen, as the author of the Preface to his works informs us, he published an anonymous tract "On the Peace and Concord of the Church," which was immediately ascribed to the pen of the celebrated Episcopius. The same writer tells us, that another of Przipcovius's juvenile productions was a reply to a severe satire of Daniel Hein-

sius, entitled, "Cras credo, hodie Nihil," in which Heinsius had poured out all the virulence of his wit and raillery on Uitenbogaerd, Episcopus, and the other leaders of the liberal party in Holland. These secured for their author the admiration and applause of all competent judges.

Przypcowius returned to his native country, loaded with academical honours; and by his political and rhetorical writings, and particularly his Apology for Prince Janussius Radzivil, and his Panegyric on Vladislav IV., King of Poland, obtained great celebrity, and prepared the way for his own advancement to posts of distinguished honour and authority. Ruarus, writing to Grotius, in 1631, speaks of Przypcowius as Secretary to Prince Radzivil. After this, he attained to the dignity of Royal Secretary; and when the Unitarians, at a still later period, were banished from the kingdom of Poland, he was appointed Secretary to Frederick William, Elector of Brandenburg.

During the Cossack war in 1648, in which the Unitarians were great sufferers, and on their subsequent banishment from Poland, which proved fatal to their existence as a religious body in that country, Przypcowius was reduced to extreme want; and till the year 1663, he, in common with the rest of the Polish Brethren, underwent a variety of hardships, which he narrates in a letter, addressed to John Næranus, and written in the same year. He afterwards spent the principal part of his life in the court and the camp. Nor had he only to contend against the misfortunes to which he was subjected, in common with the rest of the Polish exiles; but refusing to become the implicit follower of any master, and preferring rather the title of an eclectic in religion, he found that the minds of his Brethren were alienated from him. He entertained different sentiments from the generality of the Socinians, concerning the office of the Civil Magistrate, the duration of Christ's kingdom

and power, and the person of the Saviour, whom he believed to be properly, and without any figure, the Son of God, begotten of the divine essence, though not from eternity. But though there was not a perfect agreement in opinion between him and them, yet they honoured him as a skilful theologian, and placed confidence in him as a man of talent and experience. The Assembly held at Kreutzberg devolved on him the task of conducting an epistolary correspondence with their Brethren of other nations, for the purpose of promoting the interests, and increasing the numbers of their religious body. For some years he resided at Königsberg; but he was compelled to leave that place at the instance of the Provincial Diet, although the Prince had extended over him the shield of his protection. To this circumstance he feelingly alludes, in a letter addressed to John Næranus a few months before his own death. He had hoped, that the edict might have been delayed for some time, by the influence of the Most Illustrious Duke Boguslav Radzivil, Governor of Prussia, and the last Protestant of that name; but that hope had recently been frustrated by the Duke's sudden death, on the 31st of December, 1669. His own death soon followed; for, on the 19th of June, 1670, after a life of extraordinary vicissitude, he breathed his last, on the borders of Prussia, in the seventy-eighth year of his age.

The author of the Preface, prefixed to his Works, says, that he supported himself from the profits of the posts conferred upon him by the Elector of Brandenburg, and Prince Radzivil. "Out of these," adds the same writer, "as far as he possibly could, he maintained some families at his own house, stinting himself, in order that he might relieve the more by his kindness; and making no provision for the support of the widow of his only son, and two grandchildren, to whom, at the age of seventy, and already

on the borders of the grave, if God were not to take charge of them, he had nothing to leave, but actual starvation."

It is truly astonishing, that one, whose attention was so distracted by military and court affairs, should have been able to make such attainments in critical and exegetical theology, as are rarely to be met with. Ruarus calls him a man of a most elegant turn of mind; and the following extract from a letter, written by him at the age of seventy, and containing a description of the sufferings endured by the exiled Polish Brethren, from the year 1648 to 1663, will fully justify the encomium. "Postulas ut calamitatis et egestatis nostræ tibi descriptionem exhibeam. Infandum tu nempe jubes renovare dolorem, ire per vestigia luctuum iterum, et cruda adhuc et hiantia, needum cicatricibus obducta retractare vulnera: horret animus ad exceptos tot fulminum ictus, attonitus et pavens. Qui nos casus hucusque agitaverint, quæque ipse miserrima vidi, et quorum pars quantulacunque fui exponere, non mens tantum, sed manus quoque ac calamus trepidat et refugit. Fuimus, fuimus Troës, et vel ipsa non multo ante benignitate Dei, tot per annos indulta Ecclesiis nostris felicitas, acriorem sensum præsentium malorum reddit: ut etiam recordari pigeat, quando, et quomodo, et quibus gradibus, quod fuimus esse desinimus. Et nisi mentes nostras, causæ ob quam patimur bonitas, et commendatæ quondam a Domino hujus generis patientiæ solatia erigerent, tanta calamitatis procella prostratis atque obrutis pene optimum factu videbatur, quo levius ferantur præsentia, præteritorum memoriam amittere. Quia tamen aliquam status nostri imaginem poseis, dabimus eam non suis h. e. vivis coloribus depictam, sed simplicissimis lineamentis adumbratam, ea cursim attingentes in quibus immorari molestum est," &c. (Hist. Ref. Pol. L. iii. C. xvii. pp. 278, 279.)

Many of the works of Przipcovius were collected after

his death, and published in the year 1692, in folio, so as to form a tenth volume of the “*Bibliotheca Fratrum Polonorum.*” That collection, indeed, originally consisted of no more than eight volumes, comprising the principal works of Faustus Socinus, John Crellius, John Ludovicus Wolzogenius, and Jonas Schlichtingius (vide *Art.* 90. 194. 209. 229); but a set is scarcely regarded as complete, without this supplementary volume, and another, containing the works of Daniel Brenius. It is entitled, “Sacred Thoughts on the Beginning of Matthew’s Gospel, and on all the Apostolical Epistles, together with Treatises on several Subjects, and particularly on the Rights of the Christian Magistrate.” The following is a more detailed account of the contents of this volume.

1. Thoughts on the Beginning of Matthew’s Gospel, (viz. from Chap. i. to Chap. vi.) and on all the Apostolical Epistles, except the one to the Hebrews. (Fol. 1—368.) The “Thoughts on Matthew” had been before published under the name of *Julius Celsus*, and those on the Apostolical Epistles contribute greatly to the explanation of the text; for the meaning and intention of the sacred writer are always pointed out, though with great brevity, and where the commentator differs from those of his own school, which he sometimes does, he is never at a loss for arguments by which to justify his own interpretation. Subjoined to the “Thoughts on the Epistle to the Colossians,” is “A Reply to some friendly Notes” upon them by Andrew Wissowatius. (Fol. 196—206.) Wissowatius was dissatisfied, among other things, with the distinction, which Przypcovius had made between the ordinary and extraordinary power of Christ, in his interpretation of Col. i. 15; and this led him to write the Notes, to which our author replies. A manuscript copy of the Works of Przypcovius fell into the hands of Bock, who says, that, on

comparing the "Thoughts upon the Epistle of Paul to the Colossians," as they appear in the printed copies, with the text of this manuscript, he found that the editor had made not a few alterations, and not unfrequently added his own meditations, so as almost to give them the appearance of a different work; and he extends the same remark to Przypcowius's "Reply to the friendly Notes" of Wissowatius.

2. A Dissertation on the Peace and Concord of the Church (Fol. 369—386); formerly published under the Name of Irenæus Philalethes. Eleutherop. Typ. Godf. Philadelphus, 1628, 12mo. A second edition, amended and enlarged by the author, was printed in 1630, 12mo. This Dissertation was erroneously attributed to "the ever-memorable John Hales," by Anthony Wood; and by others, to the celebrated Episcopius. There is no doubt that Przypcowius was the author; but that it was published by him, as has been asserted, at the age of eighteen, is chronologically impossible.

3. An Apology against the Satire of the celebrated Daniel Heinsius, entitled, "*Cras credo, hodie Nihil*" (Fol. 387—402); first published in 1644, 4to.

4. An Apology for the Most Illustrious and Mighty Janussius Duke Radzivil, Prince of the Holy Roman Empire, &c., formerly Palatine of Wilna, and Chief General of the Armies of the Grand Duchy of Lithuania. (Fol. 403*—410*.) This was originally published without date, in 4to.; but did not appear till after the death of the Prince, whose cause it pleads.

5. A Panegyric dedicated to the Honour and Glory of the Most Serene and Potent Prince and Lord, the Lord Vladislav Sigismund, King of Poland, &c.; by a Polish Knight. 1633. (Fol. 403—416.)

6. A Life of Faustus Socinus, of Sienna, (Fol. 417—425,) first published in 1636, 4to., and again in 1651, 12mo.;

and afterwards prefixed to the Works of F. Socinus in the "Bibliotheca Fratrum Polonorum," T. I. A German version of this Life, by Joachim Pastorius, appeared in 1637, 4to.; a Dutch one in 1663, 4to., which came to a second edition in 1664, 8vo.; and John Biddle published an English translation of it in 1653, 12mo., London.

7. A Dissertation to be prefixed to the Works of F. Socinus. (Fol. 427 — 433.) This Dissertation was first published in 1636, 4to., under the title, "De Christianorum Summo Bono," and again in 1651, 12mo.; and was afterwards prefixed to the collected Works of Faustus Socinus, in the "Bibl. Fratr. Polon." T. I. In the editions of 1636 and 1651, as well as in that of 1692, the following lines were added; but they are wanting in the reprint of 1656, at the beginning of the First Volume of the Works of F. Socinus.

Autor dissimulat nomen: tu nosse laboras:

Edidimus nomen: nec tamen edidimus.

[*Nomen auctoris ἀναγραμματοῦ δέν,*

SAPIS CUM ZELO PURIUS.]

Num sine flagranti pura est sapientia Zelo?

Cum Zelo sapiens purius ergo sapis.

Biddle translated this Dissertation into English, and published it with the "Life of Faustus Socinus," under the title of "An Excellent Discourse, which the same Polonian Knight would have premised to the Works of Socinus." He also translated the following "Elogy of the Writings of Socinus out of Bodecherus," which, as Bock informs us, (Hist. Ant. T. I. p. 674,) was annexed to the original Latin, on a separate leaf. "The truth is to be acknowledged everywhere. For neither doth she receive her value from any person, but give it to him. Nor can we in this place forbear to give this testimony unto Socinus, where he agreed with the Orthodox: let the Christian world hear, if it please. He disputeth with the

thrust: granteth to the adversary whatsoever he may without prejudice to the truth, and his cause; where the adversary is to be pressed, there he maketh a stand, and argueth the conscience; contendeth rather with Scriptures than with suppositions; and with reasons, not with prejudices, as the School of Calvin is for the most part wont to do; he sheltereth not himself amidst certain nice captions; he seeketh not starting-holes, but hits the very throat of the cause. In him Atheists, Jews, Gentiles, Papists, find matter of employment, otherwise than in the writings of the Calvinists."

8. The Judgment of one who retains the sound and ancient Custom of his Ancestors, and of a Catholic who loves his Religion no less than his Country, respecting a Libel presented by Father Nicholas Cichovius to the Polish Diet. (Fol. 435—450.) The Libel alluded to was entitled, "An Exhortation to the Knights of Poland, to adhere firmly to the Constitution of the Kingdom, enacted against Arians and Socinians."* Przipcovius's reply to this Libel was published originally in 4to., and written in the Polish language; but was without date, or printer's name. He wrote it after his exile, under the disguise of a Roman Catholic.

9. The Apology of afflicted Innocence, addressed to the Most Serene Elector of Brandenburg, and Supreme Prince of the Duchy of Prussia, (Fol. 451—453,) written in the name of the Polish exiles, who had been driven from their country, on account of their religion. It seems to have been drawn up originally in French. The manuscript copy of the Latin version, inserted in the works of Przipcovius, fell into the hands of Bock, from whom we learn, that this Apology was presented to the Elector on the 20th of March, 1666.

* APPENDIX, No. xv.

10. *Hyperaspistes*, or a Defence of the Apology presented to the Most Serene and Potent Prince and Lord, Frederick William, Elector of Brandenburg, &c., and delivered to the Most Illustrious Diet of the Duchy of Prussia, in the Year 1666, by the Churches lately suffering Persecution in Poland, and now in a State of Exile and Danger in Prussia. (Fol. 451—474.) In this work Przipcovius reprobates the opinions of that party among the Unitarians, who were said to judaize. He endeavours to prove, against them and others, that the Lord Jesus Christ is to be regarded as the Son of God, not in a metaphorical, but a literal sense; that he is properly speaking the only-begotten Son of God; that there are two natures in Christ, the human and the divine; that the Son of God, who now reigns in heaven, possesses not the human, but the celestial and divine nature, and therefore may and ought to be truly and properly called *the divine substance, and God by nature*; and lastly, that the reign of Christ is eternal and perpetual, in subordination to God the Father, and in dependence on him. But although he acknowledges, in common with the reputedly orthodox, that there is in Christ a divine as well as a human nature, he supposes, and endeavours to persuade others, that the divine succeeds the human, which it expels.

11. *Apologetical Animadversions on the severe Satire of John Amos Comenius against the recently persecuted Churches in Poland*, published by him in his reply to the “*Irenicum Irenicorum*” of an anonymous Writer. (Fol. 475—531.) The anonymous writer alluded to is Daniel Zwicker, of whom more will be said hereafter. (Vide *Art.* 311.) Przipcovius denies that the author of the “*Irenicum*” is a Socinian; and Bock, who contends that he is a Socinian, nevertheless admits, that he differs from the Socinians on many points in that very book and elsewhere,

and has a strong leaning towards the sect of the Menonites.

12. Reply to a Paper of the Illustrious and Magnificent Lord, George Niemiricius, Vice-Chamberlain of Kiow, in which, having himself gone over to the Greek Church, he exhorts all Dissenters from the Romish Religion in the Kingdom of Poland, and the Grand Duchy of Lithuania, to take Refuge in the Bosom of the Eastern Church: translated from the Polish into the Latin. (Fol. 533—596.) In this reply, which was originally published under the name of *Julius Celsus*, the author expresses the opinion, that one retarding cause of the course of the Reformation was, that when the Italians, French and Spaniards, after being in bondage to Antichrist, aspired to liberty of conscience, but found the same restraints imposed upon free inquiry by the Reformed as the Catholic Church, they paused, and instead of advancing, went backwards.

13. A Proof that the Father of our Lord Jesus Christ neither can, nor ought to be called *the Father* metaphorically; and that his only-begotten Son neither can, nor ought to be called *the Son* metaphorically. (Fol. 597—599.) In this tract, the author enters into a defence of the former Chapters of his “Hyperaspistes,” (No. 10,) against Schlichtingius’s “Commentary on the Gospel of John.” It appears from a memorandum of his own, in red ink, written on the margin of his manuscript, that it was composed during his exile, at Elgota, in 1664.

14. Religion vindicated from the Calumnies of Atheism, in Reply to the Letter of F. M. (Fol. 600—617.) This Vindication of Religion was first printed in 1672, 12mo.; and, as the title-page informs us, at Eleutheropolis, (i. e. Amsterdam,) by Christian Ammonius. It was ushered into the world by Christopher Sandius, Junior; and the

editor of the collected Works of Przypcovius thinks that it was the last production of his pen.

15. *Animadversions on a Publication, "Concerning the Nature of Christ's Kingdom,"* in which the Inquiry is instituted, Whether Earthly Dominions belong to the Christian, or Subject of that Kingdom? (Fol. 619—681.) These *Animadversions* were first published in 1650, and were directed against a work of Daniel Brenius, written in the Dutch language. (*Vide Art.* 223, No. 2.) Przypcovius decides, that earthly dominions do belong to the Christian, and that among the subjects of Christ the office of Magistrate ought to have place.

16. *On the Right of the Christian Magistrate, and of private Individuals, in Matters of Peace and War.* (Fol. 683—736.) In this work Przypcovius undertakes to refute the arguments of those among the Polish Brethren, who contend, that it is unlawful for a Christian to bear the office of a Civil Magistrate, to sanction the infliction of capital punishments, to wage war, and to serve in a military capacity; but it is chiefly directed against Joachim Stegmann, Jun., and Daniel Zwicker.

17. A lengthened Apology of the Treatise, "*On the Right of the Christian Magistrate,*" (Fol. 737—851,) against Joachim Stegmann, Jun.

18. A Vindication of the Treatise concerning the Magistrate, against the Objections of Daniel Zwicker. (Fol. 853—880.) This Vindication closes the volume of the collected works of Przypcovius; but he left behind him many other detached writings, some published, and others unpublished, of which the reader will find brief notices in what remains of the present article.

19. A Congratulatory Address to Prince Janussius Radzivil, on his return from the Cossack Expedition. 1649. *Polon. MS.*

20. A History of the Churches of the Unitarians in the Kingdom of Poland. This History was written, in compliance with a request of the Synod, repeatedly made to its author, between the years 1627 and 1663. Sandius informs us, that it was destroyed by fire, during the exile into which Przypcovius was driven, on account of his religion; and that not a few of his other works were lost in those times of persecution. Schelhorn, in a "Historico-Literary Dissertation on Books which have perished by Fire," inserted in the seventh volume of his "Amœnitates Literariæ," (p. 127,) mentions the same fact, on the authority of Sandius.

21. A Treatise on Liberty of Conscience, in two Books, of which one only appears to have been finished. *MS.* The object of this work was, to shew, that men are not to be driven to embrace the Christian Religion. It came, with other manuscripts of Przypcovius, into the hands of Bock, who gives an outline of its contents, with an extract from the beginning of the Preface. (Hist. Ant. T. I. P. ii. pp. 682—684.)

22. A Periphrasis of the Lord's Prayer.

23. A Prayer to God, in Elegiac Verse.

24. A Prayer to Christ, the Son of God, in the same kind of verse. No. 22—24 were subjoined to a little work of Andrew Wissowatius, Jun., printed at Amsterdam, A. D. 1682, 12mo., and entitled, "Stimuli Virtutum, Frena Peccatorum." No. 23 and 24 were translated into Polish verse, by a person, who assumed as his signature Z. M.

25. Arguments against Atheists, proving that there is a God, and that He ought to be worshiped, but only in the Way in which He is worshiped by Christians. *MS.* This also was translated into Polish verse by Z. M.

26. A fraternal Declaration to a non-fraternal Admonition, which the Author has addressed to the Dissenters,

under the Name of a Polish Knight. 1646, 4to. *Polon.* This work was drawn up in 1645, and printed by Kmita in the year following, after being revised by Christopher Lubieniecius.

27. A Short Disquisition on Faith.

28. Remarks on the Adoration of the Man Christ Jesus, addressed to Claude, a Frenchman. *MS.* 1626. (Vide *Art.* 204, No. 4.)

29. The Injury done to oppressed and betrayed Liberty a Reproach to the Diet of the Year 1647; or an Account of the impending Charge against Jonas Schlichtingius. Bock says, that, as far as he knows, this valuable historical document has never seen the light, and intimates his intention of giving it a place in his History of Socinianism in Poland.

30. A Request made to the King, in the Cause of the Dissenters, at the Diet of the Year 1652. *MS.* *Polon.* Sandius, in his list of anonymous writings, mentions a similar petition of the Polish Churches to King Vladislav, to which he assigns the date 1645; and Bock supposes it to have been drawn up either by Przipcovius, or Stanislaüs Lubieniecius, Junior.

31. Epitaph of the Vice-Chancellor of the Kingdom George Ossolinius's Nymph Cavaleria, composed by a Polish Knight of the ancient Valour and Faith. *MS.* This is a satirical composition, in the lapidary style, occasioned by a proposal to institute a new equestrian order of the immaculate conception of the Virgin Mary, which was approved of by the King, and received the sanction of Pope Urban VIII.

32. An Ode on the Prussian Treaty with Gustavus Adolphus, King of Sweden. *MS.* The Treaty to which this Ode refers was the one made in 1630.

33. The Institutions of Monks and Anchorites not the

best Method of arriving at the Perfection of Holiness, but injurious and dangerous to the Church. *MS.*

34. A Hymn on the Apostles' Creed. *Polon.* This Hymn was inserted in the Book of Psalms and Hymns used by the Polish Brethren; and was composed at the request of the Synod of Siedliski, A. D. 1643.

35. A Comparison of the Apostles' Creed with the Creeds of the present Day. *MS.* Sandius refers to this manuscript in his "Bibl. Ant." (p. 126); and Bock has printed it from the manuscript copy of the Works of Przypcowius which fell into his hands, and in which it is entitled, "Antithesis Symboli Unitariorum et Trinitariorum." As the whole occupies but a small space, the reader will perhaps be gratified to see the following translation of it, which is adopted, with slight variations, from that of the late Dr. Toulmin. (Memoirs of the Life, Character, Sentiments, and Writings of Faustus Socinus. London, Johnson, 1777, 8vo. pp. 447—452.)

1.

I believe in one God, the Father Almighty, Creator of heaven and earth.

2.

I believe in Jesus Christ, the only-begotten Son of this Creator.

1.

I believe in three divine consubstantial persons, equal to each other, each of which is the Supreme God, and who created heaven and earth by the exercise of equal power and efficacy.

2.

I believe in Jesus Christ, partaker of the same numerical essence, and one God with the unbegotten Father, and himself the Creator of heaven and earth.

3.

I believe that this only-begotten Son of God was conceived of the Holy Spirit.

4.

I believe that this Son of God was born of the Virgin Mary.

5.

I believe that this only-begotten Son, that is, his person, suffered under Pontius Pilate, was crucified, dead and buried, and descended into hell.

6.

I believe that this Son of God, being raised by God the Father, (Acts ii. 24. 32; iii. 15. 26; iv. 10; x. 40; xiii. 30. 37; xvii. 31; Rom. iv. 24; viii. 11; 1 Cor. vi. 14; xv. 15; 2 Cor. iv. 14; Gal. i. 1; Eph. i. 20; Col. ii. 12; 1 Thess. i. 10; Heb.

3.

I believe that from this only-begotten Son the Holy Spirit from all eternity has proceeded, and does proceed.

4.

I believe that this Son of God, coëval and coëternal with the unbegotten Father and the Holy Spirit, was born infinite ages before Mary, and is born, and will for ever be born.

5.

I believe that the person of the same only-begotten Son of God, and the divinity of his nature remaining perfect and untouched, the *human nature* only, and not *the person*, of the same suffered under Pontius Pilate, was crucified, dead and buried, and descended into hell.

6.

I believe that this Son of God raised his human nature from the dead by his own proper strength and power.

xiii. 20,) rose from the dead
on the third day.

7.

I believe that this Son of
God, after his resurrection,
was exalted, and sat down,
and sits down, at the right
hand of the Father Almighty.

8.

I believe that this Son will
come from heaven, to judge
the living and the dead.

9.

I believe in the Holy Spi-
rit, that is, a gift commu-
nicated, and poured out by
the Father, through the Son,
on the faithful.

10.

I believe in the Holy Ca-
tholic, or Universal Church,
which professes all the arti-
cles of the Apostles' Creed
that are embraced by all
Christians, as alone neces-
sary; and admits and em-
braces all the pious, though
differing in other points of

7.

I believe that this Son of
God, coëqual in power with
the Father and the Holy
Spirit, sits down on his celes-
tial throne, and reigns with
dominion and glory from all
eternity to all eternity.

8.

I believe that this Son of
God, as God Most High, the
God whose essence is every-
where, and fills all things,
has no need to make any
descent for judging the liv-
ing and the dead.

9.

I believe in the person of
the Holy Spirit, coëternal
and equal with the Father
and the Son, and yet pro-
ceeding from both.

10.

I believe in that particular
Holy Church, which is dis-
tinct from all others, and in
which I was born or bap-
tized (for instance, the Ro-
man, the Greek, the Augus-
tan, or the Reformed, &c.);
which professes creeds, or
even doctrines framed many

less importance, provided they lead holy lives.

11.

I believe in the communion of saints, that is, of those who live a holy life, although they may chance to differ from us on some points.

12.

I believe in the forgive-

ages after the Apostles, and expels from its communion, and treats as a heretic, whoever dares to call in question the least article held by it.

11.

I believe that the communion of those is to be abhorred, who in the least dissent from the dogmas of my Church, although they may be most holy in their life and manners. Such condemned Churches, among the Papists, are the Greek and other Oriental ones, the Augustan, the Reformed, and all others, except that of Rome: among the Greeks, they are the Papal, the Augustan, the Reformed, and all others except the Greek: among those of the Augustan Confession, they are the Papists, the Greeks, the Reformed, and all others except the Lutherans: and among some of the Reformed, the Papists, the Greeks, and all others except the Reformed, are accounted such, and excluded from communion.

12.

I believe in a satisfaction

ness of sins, which can be regarded only as gratuitous.

13.

I believe in a resurrection of the flesh to life eternal of such a kind, that, according to the testimony of Paul, 1 Cor. xv., we shall not have natural, animal, earthly, sensual and weak bodies, such as we derive from Adam; but spiritual, heavenly, glorious and incorruptible bodies, such as we shall receive of the Lord from heaven: because flesh and blood cannot inherit the kingdom of God.

made for sins, and a price exacted for them.

13.

I believe in a resurrection of the flesh to life eternal of such a kind, that we shall have those same bodies which we derive from Adam; because those very bodies, which consist of flesh, blood, bones, nerves, veins and arteries, will inherit the kingdom of God.

36. A Letter to Valentine Radecius, of Clausenburg, dated Caschau, March 31st, 1624. *MS.*

37. Letters to John Næranus, Pastor of the Remonstrant Church, Oudewater, Holland, and to various other Persons. *MSS.* From a letter to John Næranus, dated Jan. 31st, 1670, which was the last written by Przipcovius, the author of the Preface to his collected works has given the following extract. "Age is not so burdensome to me, and (though lengthened out amidst heavy cares to the seventy-eighth year) has not so shattered the powers of my memory, but that I well recollect our receiving from you a few years ago an important favour, and one of which we ought to retain a grateful remembrance." In these words he alludes to a collection, made in Holland on behalf of the Socinian exiles, in whose fate John Næranus had taken a warm and lively interest. (*Vide Art. 260.*)

38. On the Faith of the New Catholics, that is, of those who have gone over from the Unitarians to the Papists. *Polon.* Sandius has included this in his list of anonymous writings, (B. A. p. 178,) but supposes it to have been written by Przypcivius. Some of the Socinians, it would appear, in order to evade the conditions of the Decree of 1658, outwardly conformed to the Catholic religion; but the number of such apostates, it is to be hoped, was not great. Despair induced some among them to make the proposal of entering the pale of the Catholic Church; and the affair was to be arranged by a friendly Conference, which was sanctioned by Trzebiecki, Bishop of Cracow, and took place on the 10th of March, 1660, at Roznow. The result, however, was unsatisfactory; and those who joined the Catholic Church, did so upon their own individual responsibility, and not with the approbation of the leaders of their party.

39. A Letter to John Næranus. This Letter was written in the Autumn of 1663, at Königsberg; and is inserted in Lubieniecius's "History of the Polish Reformation" (L. iii. C. xvii. pp. 278—285). It contains an account of the sufferings of the Polish Unitarians from 1648 to 1658.

40. A Letter to the Polish Brethren, written at Königsberg, A. D. 1658. *Polon. MS.* Bock promised to give this Letter a place in the third Part of his "Historia Antitrinitariorum" (C. iv.); which has never yet seen the light.

41. A genuine Account of the Charge brought against James Sieninius, and of the Verdict passed in that Cause. *MS.* This also Bock promised to give at full length in his "History of Socinianism in Poland."

42. Sponges for wiping out the Spots of Innocence. *MS.* This was a fragment, written in reply to one Victor Bonus, who seems to have aspersed the characters, and misrepresented the doctrines of the Socinians.

43. The Unitarians' Claim to Religious Liberty in Poland, written by a Polish Knight. This is the last of the tracts, appended to Sandius's "*Bibliotheca Antitrinitariorum*" (pp. 267—296); and is attributed by Bock to Przypcovius, although Sandius, and the generality of writers who mention it, have ascribed it to Stanislaus Lubieniecivus, Jun. (Vide *Art.* 324, No. 2.)

44. An Explanation of the Origin, Commencement and Progress of the Confederations in Poland. Przypcovius was requested to write such a work as this, at the Synod of Racow, in 1627; and at the Synod of Kissielin, in 1638, which was the first meeting of the kind held after the expulsion of the Socinians from Racow, he was enjoined to finish it.

VIDEND. *Sandii* B. A. pp. 123—126. *Bock*, Hist. Ant. T. I. pp. 667—700. *Zeltneri* Hist. Crypto-Socin. Altorf. p. 374. *Smaleii* Diar. A. D. 1612, apud *Zeltn.* p. 1197. *Toulmin's* Mem. of F. Socinus, App. ii. pp. 439—452. *Lubieniecii* Hist. Ref. Polon. L. iii. C. xvii. *Vindiciæ* pro Unitariorum in Polonia Religionis Libertate, ab Equite Polono conscriptæ. *Schellhornii* Amœn. Lit. T. VII. p. 127, etc.

209.

JONAS SCHLICHTINGIUS, (*Germ.* SCHLICHTIG, or SCHLICHTING,) the son of Wolfgang Schlichtingius, (vide *Art.* 140,) was born about the year 1592, and brought up by his father in the profession of Antitrinitarian sentiments. Having received the earlier part of his education chiefly at Racow, he went, on the 30th of April, 1616, to Altorf, in the capacity of private tutor to Zbigneus Sieninius, son of James Sieninius, Toparch of Racow. His brother, George Schlichtingius, and his friend, Janus Morstinius, accompanied him to this seat of learning; and they happened to arrive there precisely at the time, when a number of Crypto-Socinians were expelled, and when some of those students, who had recently adopted Unitarian sentiments, were seized,

and thrown into prison. This operated as a great discouragement to the new comers; and the harshness, with which those young men were treated, made so strong an impression upon the mind of Jonas Schlichtingius, that, after the lapse of twenty years, he thus expressed himself, in reference to the conduct of Balthasar Meisner, and the authorities at Nuremberg on that occasion. "Two students, John Vogel and Joachim Peuschel, experienced similar harsh treatment some years ago, in behalf of the same truth. The former of these young men was first thrown into prison at Wittenberg, under the inspection of Meisner himself, and the other Professors. They were afterwards loaded with chains, and sent bound to Nuremberg, to whose jurisdiction they belonged; and were detained in a loathsome prison, and harassed by threats and fears, while we were in the neighbouring University of the Nurembergers, (Altorf,) till at length their constancy gave way, and they were compelled to renounce the truth which they had embraced." (Quæstiones duæ, adv. Balthas. Meisnerum, Quæst. ii. Memb. iii. p. 462, apud Zeltneri Hist. Crypto-Soc. p. 499.) This treatment of Vogel and Peuschel excited the just indignation, as well as the fears and apprehensions of Schlichtingius and his companions. They were advised to leave Altorf; but they requested that they might be allowed to remain for a time. Their request was granted, though not without an express stipulation, that they should observe a profound silence on the subject of Unitarianism, and should not attempt to make converts to their opinions. It seems probable, that Schlichtingius went with Przypcovius, and others of their party, into Holland; for Limborch, in his Life of Episcopius, relates, that, when the latter was Professor of Theology at Leyden, both Jonas Schlichtingius and Martin Ruarus studied for some time in that University under Episcopius, and adopted

from him the opinion of the Remonstrants respecting the doctrine of Satisfaction.

On his return to his own country, Schlichtingius officiated as Pastor, first at Racow, and then at Luclavice; and frequently undertook long and arduous journeys, for the purpose of promoting the interests of the religious body with which he was connected,—an employment for which the natural mildness of his disposition, as well as the strength of his constitution, peculiarly qualified him. He was not only perpetually occupied in visiting the Churches in Poland, but in the year 1638 was sent into Transylvania, to instil gentler counsels into the minds of those, who seemed disposed to treat the followers of Francis Davidis with undue severity. This mission he undertook at the express request of the Senate of Clausenburg. He had been sent thither a little before, in the middle of winter, on the same errand; and had returned with the object of his journey unaccomplished. In the correspondence of Ruarus, there is a letter addressed by him to Matthias Rhaw and his party, dissuading them from the attempt to put down, by force of persecution, “the Semi-Judaizers,” as those were called, who refused to invoke, or pay adoration to Christ; and as this letter expressly relates to the mission of Schlichtingius on the unhappy occasion above referred to, and breathes a spirit which is highly honourable to the Polish Brethren, it may here be given entire.

“Although we are perfectly satisfied of your zeal for the glory and majesty of our Lord Jesus Christ, yet we cannot approve of your exposing the Churches of your country, which acknowledge one God, the Father, to the hatred and persecution of your common enemies: for if you believe, that any are mistaken in their views concerning the office and dignity of Christ, we think that they should rather be instructed in the spirit of mildness, than exas-

perated by coërcion and threats. In the mean time, we perceive that such a Confession of the Christian Faith has been delivered in by them, as you yourselves perhaps can find no fault with; and one, to which we understand that the Pastors of a hundred and fifty Churches have subscribed their names. But if you should say that this Confession, which they have made, or seem to have made with the mouth only, has been made by them not in good faith, and that they inwardly cherish a different opinion, we would have you reflect, how much you take upon yourselves, by setting at nought their verbal profession, and assuming the office of judging the internal sentiments of their minds, which are known to God and Jesus Christ alone. We beg and entreat you, therefore, to adopt milder counsels, which the most noble and learned Jonas Schlichtingius, whom we send to you a second time, will suggest; and I think that not even you can doubt, that he and we are as studious of the honour of Christ, as you yourselves are. It was our wish, indeed, when he visited you last winter, that you should have followed his advice, when you had already carried the matter so far, perhaps, that you could hardly recede. But whatever the issue may be, we bear witness that we are altogether opposed to the persecution of any one for his religious opinions. The gentle spirit of Christ has engrafted in us this mind; and it is our cordial wish, that this spirit may animate not you only, but those also who have given judgment in this matter. The grace of our Lord Jesus Christ be with you. Amen. Zabna, June 5th, 1638." (Ruari Epistolæ, Cent. i. N. 84, pp. 404—406.)

Schlichtingius having published a Confession of Faith, as held by the Unitarian Churches in Poland, was banished by the Diet of Warsaw in 1647; and his book was publicly burnt by the common hangman. The Brethren, who met

that year at the Synod of Daszow, addressed a consolatory letter to him, by which they endeavoured to comfort him under his afflictions. No mention is made of him in the Manuscript Acts, in the time immediately succeeding the issuing of the edict of banishment against him. But he appeared in public again in 1651, and took part in the ordination of Pacevicius, at the Assembly of Czarcow; and in that very year he published, with additions and corrections, a second edition of the work, which had been the occasion of his banishment.

In 1652, at the Assembly of Czarcow, he was nominated one of the Moderators; and again, in 1654, we read of his discharging the ecclesiastical and scholastic offices at Lucavice, when his son Paul was under his charge, for the purpose of prosecuting his theological studies. It is stated by Lubieniecious, that he took refuge, for some years, on the Eastern bank of the Dnieper, and in the countries bordering upon the Black Sea, among the barbarous hordes of Muscovy and Crim-Tartary; and though Bock meets this assertion by a positive contradiction, (*Hist. Ant. T. I. P. ii. p. 767.*) there seems nothing improbable in the statement, that he spent the principal part of his exile in those countries.

When the Swedish war broke out, in 1655, and a persecution arose against all the Poles, who dissented from the Catholic religion, Schlichtingius fled for protection to the King of Sweden, and remained for a considerable time with some of his Brethren at Cracow. It was during his residence in that city, that he commenced his Commentaries on the New Testament; and he appears to have been as intent upon this work, amidst the clashing of arms, and the din of battle, as Archimedes was in his mathematical studies, when his refusal to go to Marcellus, till he had finished his problem, provoked the soldier to stab him. Schlichtingius

did not enter upon this labour, till he was upwards of sixty years old. He completed it in about four years, and four months: and when we consider, that his Commentaries extend over little short of a thousand folio pages; that nearly the whole of them were written under circumstances peculiarly unfavourable to the composition of such writings; and that their exegetical merit is very considerable; they must be looked upon as one of the most remarkable works of their kind in existence.

The author commenced with the latter part of John's Gospel, on May 18th, 1656, when the Polish General, Dembinski, had drawn up his army under the walls of Cracow; and finished it by the 23rd of August in the same year. On the next day, he entered on his Exposition of the Epistles of John, and completed it in the ensuing October. During this time the Polish army had commenced a third siege, which was carried on with more vigour than the two former, and lasted for some months, till it was raised by George Ragotzi, Prince of Transylvania. On the 31st of October, he began his Commentary on the Epistle to the Romans, which he pursued, with a constant and cheerful application, amidst the noise of war, the shouts of joy on the siege being raised, and the congratulations of the Prince of Transylvania, on entering the city; and he concluded it on the 3rd of June, 1657. On the 11th of the same month, he began his Commentary on the First Epistle of Peter; and on the 12th of July, when John Cassimir was besieging the city with an army of Poles and Germans, the sorrowful news was brought him of the cruel death inflicted on his son, who, with another noble youth, (both being seized by the Polish soldiers,) preferred a bitter death to a life which could not be enjoyed, without sacrificing conscience and truth. When this news came, he was commenting, in the usual course, on Chapter ii., Verses

23 and 24, “ Who, when he was reviled, reviled not again ; when he suffered, threatened not ; but committed himself to him that judgeth righteously : who his own self bare our sins on the tree, that we, being dead to sins, should live unto righteousness : by whose stripes ye were healed.” Schlichtingius, more attentive to the dictates of love to the Son of God, than of affection to his own son, discovering a mind invincible under every calamity, and mingling with his tears the consolations derived from these words, and the example of our Saviour, afforded to those who were around him an admirable pattern of constancy and patience. At length, amidst all the impediments of a fourth siege, he finished his Commentary on the 13th of August. The next day, he entered on his Exposition of the Second Epistle of Peter, and had advanced in it to the 17th verse of the first chapter, when the city surrendered. In the month of September, 1657, he left Cracow, and took refuge in the family of the Sacks, where he concluded his Notes on the Second Epistle of Peter, and proceeded through seven chapters of the First Epistle to the Corinthians. The chances of war now drove him to Stettin, where he resided, for some time, with his intimate friend Stanislaus Lubieniecius ; and there, amidst the clash of arms, and while the city was besieged by the combined Polish and German forces, he finished his Commentary on the Gospel of John, and the two Epistles to the Corinthians. A short time after the raising of the siege of that city, in November, 1659, he lost his wife ; and being anxious to join his children, of whom three sons and one daughter were then living, he removed from Stettin, at the beginning of February, 1660. When he arrived at Stargard, he was made prisoner, and his Commentaries were seized ; and being sent, by the Elector’s orders, to the camp at Spandau, on the 23rd of February, he began his Commentary on the Epistle to the Ephesians

on the 26th of that month, and finished it, in prison, on the 2nd of April following. The next day, he entered upon his Commentary on the Epistle to the Colossians; and on the 5th of the same month, at seven in the morning, while he was in the act of commenting upon the words, “who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son,” (Col. i. 13,) an order for his release arrived from the Elector. Immediately on regaining his liberty, he went to Berlin, where he was kindly received by the Elector; and his Commentaries, which had been seized, and detained at Stargard, were restored to him, by the Prince of Anhalt, with his own hand. From Berlin he went to Zullichau, in the March of Brandenburg, and passed the remainder of his life under the roof of Elisabeth Falckenrehdiana, a noble matron, where he revised his Commentary on the Epistle to the Romans; and, resuming his work where he had left off, pursued it, till he concluded with the Epistle to Philemon, on the 13th of September, 1660. After a year spent in revising the whole, he sank under the influence of a disorder, brought on by his indefatigable labours, and sedentary life; and died Nov. 1st, 1661, aged sixty-nine.

He entrusted his Commentaries to his three sons, Christopher, Jonas and Paul; and to his friends, Stanislaus Lubieniccus and John Preussius. The former of these friends says, in allusion to this extraordinary work, “Nothing is to be ascribed to us, the editors, but to God is all the praise of it to be given: for God inspired the design, and excited us to urge the prosecution of this work at Cracow, which, after our dispersion into different places, we should have had no opportunity of engaging the author to begin, or of assisting him in executing. God endowed his servant with Christian fortitude to compose the Commentaries in imprisonment, amidst the terrors of war, and

the calamities of five sieges. God so guarded them, that they were preserved untouched by the hands of rapacious soldiers, and the violence of flames, which spare not the most sacred things. God smiled at last on the publication of them, and removed the obstacles that opposed it."

These Commentaries form the eighth volume of the "*Bibliotheca Fratrum Polonorum*," and are preceded by the following candid and liberal address to the reader. "I wrote these Commentaries, Reader, not in a public, but only in my own private capacity; and, as our Churches were scattered by a severe persecution, I could not submit them to the public censorship. I would not, therefore, have the Church held responsible for a single word, or sentiment. Whatever has been said, or written, is the act of a private person. If it is true, it is public: but if it is in any respect false, I wish it had not been said, and although I have said it, I retract it. Farewell."

The two elder sons of Schlichtingius, Christopher and Jonas, who happened to be present when their father died, attended his funeral; and his remains were interred in a vineyard belonging to the Sack family. A monument was erected to his memory, bearing the following inscription. "The Epitaph of that most noble, reverend and celebrated man, Jonas Schlichtingius, of Bukowietz; a most excellent Divine; a light of the Church, of his country and family; and an illustrious example of Christian piety. Having diligently discharged extraordinary services, and courageously endured fierce persecutions, in behalf of the truth of God; having maintained to the last a lively and firm faith in his Saviour; sustained by an unwavering hope of the glorious resurrection of the Sons of God, he quitted his earthly tabernacle, and joined the spirits of the just made perfect, on the first day of November, in the year of Redemption MDCLXI., and the sixty-ninth of his age."

Beneath a portrait of him prefixed to his Expository writings, are the following lines.

Hæc veneranda senex gessit Schlichtingius ora,
 Hæc gravitas vultus plena decoris erat.
 His Dea Suada sedit labiis; hæc ille resolvens,
 Dura licet, poterat saxa movere loco.
 Hæc jam muta silent: loquitur tamen ille, loquentem
 Audit, et auditum fama loquetur anus.

A short time before his death, Jeremiah Gerlach, Pastor of the Evangelical Church at Schlichtingheim, paid him a visit, at the urgent request of Samuel Schlichtingius, the object of which was to convert him to the Calvinistic faith: but he told Gerlach, that he would adhere, to his latest breath, to the body of Christians, with whom he had acted through life, and whose sentiments he had defended both by his preaching and writing.

The name of Jonas Schlichtingius was held in the highest respect by his Socinian contemporaries. The anonymous author of the "Life of Andrew Wissowatius," annexed to Sandius's "Bibliotheca Antitrinitariorum," calls him "that great light and ornament of the Church" (p. 240); and Stanislaus Lubieniecus, in the notice of Schlichtingius prefixed to his Commentaries, designates him "a man, who was alike ennobled by birth, erudition and piety, and most happy in unfolding the hidden sense of Scripture, and in elucidating the sacred text; a man possessing abilities of the very highest order, and an exquisite knowledge of sacred and profane literature, including an acquaintance with various languages." The Polish Brethren, in a letter addressed to the Senate at Clausenburg, call him "a man most noble by birth, and most illustrious by virtue and erudition, whose prudence and skill in managing the affairs of the Church, not only we, but you also have experienced." (Ruari Epp. Cent. ii. N. 45, pp. 316, 317.)

The gentleness of his disposition is particularly dwelt

upon by his admirers; and his writings fully bear out the praise which they bestow upon him. Nor has his conduct been the theme of admiration among those only, who have entertained the same religious opinions as himself; but among those also, who have differed from him. Zeltner calls him "the most celebrated Socinian among the Polish Nobility," (*Hist. Crypto-Soc. Altorf. p. 499,*) and a man "of remarkable candour" (*p. 502*); and Hoornbeek, when alluding to the controversy which Schlichtingius had with Balthasar Meisner, a Lutheran Divine, and Professor of Theology in the University of Wittenberg, extols him as "ingenuous and learned," and says, that "his only fault was that of being an adversary." (*Apparat. ad Controversias et Disputationes Socinian. p. 68.*)

His posthumous Commentaries on most of the books of the New Testament were published, with three very copious Indexes, at Irenopolis, (Amsterdam,) in the year 1665, Fol. They consist of two Volumes, which are generally bound as one. The first Vol. contains a Commentary on John's Gospel, (Fol. 1—151,) a Paraphrase on its præm, (Fol. 153, 154,) and a Commentary on the Epistle to the Romans. (Fol. 155—325.) The second contains Commentaries on the remaining Epistles of the New Testament, except the one to the Hebrews, and that of Jude, of which there is only a fragment. (Fol. 1—428.) Of Schlichtingius's Miscellaneous Works Bock gives the following Catalogue.

1. A Discourse of Christopher Lubieniecicus, Sen., Pastor of the Congregation at Racow, in which he addressed his Children, and the rest of those who were present, at the Time of his Death. Racow, 1624. This was printed from the Notes of Jonas Schlichtingius. (*Vide Art. 123, No. 2.*)

2. A Reply to a Writing of Daniel Clementinus, Minis-

ter, entitled, "Contradictions and Absurdities," &c. Racow, Sebast. Sternacki, 1625, 4to. *Polon.* This Reply was dedicated to Raphael Leszczynski, Palatine of Belzyce. Bock gives a full account of its contents, as well as of those of the work of Clementinus, against which it is directed. (Hist. Ant. T. I. P. ii. pp. 772—777.) In 1630, Clementinus defended himself in a Polish work, entitled, "Antapologia, or the Reply of D. Clementinus, Minister, to the Reply of Jonas Schlichtingius;" and Schlichtingius, in 1631, published

3. A Reply to the "Antapologia" of D. Clementinus. Racow, Sebast. Sternacki, 4to. *Polon.* Of both these Bock has given some account (pp. 777—780).

4. Commentary on the Epistle to the Hebrews, with an Index of Principal Matters, and Passages of Scripture. Racow, Paul Sternacki, 1634, 8vo. In this work, Schlichtingius acknowledges that he was assisted by Crellius, to whom he ascribes the principal merit, in elucidating this difficult Epistle. Dr. Arthur Ashley Sykes has closely followed in the footsteps of Schlichtingius, in his "Paraphrase and Notes upon the Epistle to the Hebrews. London, 1755," 4to.

5. Commentary on the Epistle to the Galatians, taken down chiefly from the Lectures of John Crellius; with a Preface by Jonas Schlichtingius. Racow, 1628, 8vo.

6. Commentary on the first three Chapters of the Epistle to the Romans, taken down from the Lectures of John Crellius. Racow, 1638, 8vo.

7. Two Questions: one, Whether there are Doctrines in the religious System of the Evangelicals, which scarcely permit the Person who embraces them to remain in no Sin? the other, Whether in the same religious System some Things are allowed, which are not permitted by the Law of Christ? against Balthasar Meisner, Doctor of Theology,

and Public Professor in the University of Wittenberg. Paul Sternacki, 1636, 8vo. This work is dedicated to the two brothers, Andrew and Adam Goslavius. (Vide *Art.* 166.) On the former of the two Questions discussed in it the author had previously treated in a separate work, entitled,

8. The Question, Whether it is necessary to remain in no Sin opposed to the Evangelical Doctrine, in order to inherit the Kingdom of Heaven? against Balthasar Meisner, Doctor of Theology, &c. Paul Sternacki, 1635, 8vo.

9. On the Holy Trinity; on the Moral Precepts of the Old and New Testament; and on the sacred Ordinances of Baptism and the Lord's Supper; a Disputation against Balthasar Meisner, Doctor of Theol., &c. 1637, 8vo. A Reply to this Disputation by Daniel Christopher Franck was published in the year 1705, 4to. It was a posthumous work, and edited by his son, Wolfgang Christopher Franck.

10. A Confession of the Christian Faith of those Churches, which, in Poland, cordially profess One God, and his Only-begotten Son Jesus Christ, and the Holy Spirit, by a Confessor of Divine Truth. 1642, 4to. *Lat.* A second edition, in an enlarged and amended form, appeared in 1651, 8vo. Both the editions of this little work are rare, but particularly that of 1642. It was publicly burnt in the market-place at Warsaw, A. D. 1647. A Polish version of it appeared in 1646, 4to.; a French one in the same year, 8vo.; a Dutch one in 1652, 8vo.; and a German one in 1653, 8vo. The last was by Jeremiah Felbinger. (Vide *Art.* 315, No. 6.)

11. Notes (under the name of *John Simplicius*) upon the Commentary of a most learned Man (Hugo Grotius) on 2 Thess. ii. 1643, 8vo.

12. Notes of Jonas Schlichtingius de Bukowiec on a Sermon of George Veschner on John i. Lezna, 1639, 8vo.; Racow, 1644, 8vo. A glance at the latter of these

editions, according to Bock, is sufficient to satisfy any one acquainted with the typography of the Sternackis, that it could not have been printed at Racow, from which the Socinians were expelled in 1638. It was probably printed in Holland.

13. Letters to George Calixtus. 1645. *MSS.*

14. A Letter to Gregory Schoenhoff the Jesuit. May, 1645. *MS.*

15. A Letter to Matthias Gloskowski on the Satisfaction and Merits of Christ, and on Redemption through his Blood, in Defence of the Innocence of Socinus from the Charges brought against him in a Confession of the Reformed. 1645. *MS.*

16. A Paper transmitted to the Doctors of Königsberg, Nov. 25th, 1645, in reply to Dr. Dreyer.

17. A Prayer to Jesus Christ, the Son of Man. 1644, *Lat.*; 1646, *Polon.* 12mo. This Prayer appears to have been subjoined to No. 12, (p. 107,) and fills six pages.

18. An Explanation of the six principal Passages alleged in Defence of the Trinity. *Lat.* A Dutch translation of this tract was published, with two others, by Crellius and Stegmann, in 1649, 4to.

19. A true Explanation of four Passages of Scripture on the Deity of Christ: i. "In the Beginning was the Word," &c., John i. 1—19. ii. "Who is the Image of the invisible God," &c., Col. i. 15—21. iii. "Thou, Lord, in the Beginning hast laid the Foundation of the Earth," &c., Heb. i. (the whole Chapter). iv. "Before Abraham was I am," &c., John viii. 56—59: and also of two Passages on the Holy Trinity: i. "Baptizing in the Name of the Father, and of the Son, and of the Holy Ghost," Matt. xxviii. 19. ii. "There are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one," 1 John v. 7; written by Jonas Schlich-

tingius de Bukowiec. 1645, 4to. *Polon.* Bock states, that the two explanations last mentioned were wanting in a copy which he saw; and he gives at full length a Latin translation of the Preface, which had been made for him by a friend. (*Hist. Ant. T. I. P. ii. pp. 805—809.*) A Dutch version of this little work appeared in 1649, 4to.

20. An Apologetical Epistle, containing an Account of his own Cause, discussed in the Diet of Warsaw in 1646, and of the Decree there passed against him: written July 15th, 1650, and published in the same year, 8vo. A second edition appeared in 1652, 8vo.

21. The Self-Avengers of the Manes of a Christian Confession condemned to the Flames and burnt, which have been disturbed by the Rev. Nicholas Cichovius. A. D. 1652, 8vo. This was a reply to an attack, made by the Rev. N. Cichovius, the Jesuit, upon the Confession, of which an account is given under No. 10. The title of Cichovius's work was, "Credo Arrianorum, seu, Confessionis Socinistarum, vel Samosathenistarum, vulgò Arrianorum, Symboli Apostolici Vestem, Luclaviciis, fraudulenter indutæ; Imposturæ detectæ, etc. Cracoviæ, in Officina Typog. Franc. Cæsarii, S. R. M. Typ., A. D. 1649," 4to. Schlichtingius's apology, or defence of the Confession, contained, *first*, A Reply to Cichovius's Dedictory Epistle to John Wielopolski, Governor of Biecz, &c.; *secondly*, The Self-Avengers of the disturbed Manes of a Christian Confession; and *thirdly*, An Apologetical Epistle, written July 15th, 1650, 2nd Ed.

22. The Rev. N. Cichovius's Century of Arguments overthrown. A. D. 1652, 8vo. The work to which this was a reply, bore the following title. "Centuria Argumentorum pro Summâ, et naturali Christi Domini Divinitate, ejusdemque divinis Perfectionibus, collecta, et Samosathenistis, vel Socinistis, (vulgò Arrianis,) oblata, a P.

Nic. Cichovio Societatis Jesu. Cracov. 1649," 4to. The same author afterwards published, "Speculum Samosathestarum vel Socinistarum vulgò Arrianorum, etc. Cracov. 1662," 4to. This work Cichovius dedicated to the Senate of the city of Dantzic; and Schlichtingius replied to it, in a quarto pamphlet, entitled,

23. Cichovius's Raising of the Devil, or an Answer to a Book of Cichovius, in which he says, "Arrianos vulgò dictos Diabolum pro Deo habere;" and in another, called,

24. Cichovius unable to lay the Devil which he has raised, 4to. Both these were written in the Polish language.

25. An Apology for the accused Truth, addressed to the Most Illustrious and Most Potent States of Holland and West Friesland, by a Polish Knight. A. D. 1654, 8vo.

26. A Short Explanation of various Articles of the Christian Faith, by John Simplicius; to which is added a short Explanation of Rom. ix., written for one of the Polish Nobles. 1656, 8vo. *Belg.* The Dutch translation was made from Schlichtingius's Latin manuscript, by P. L., that is, Peter Langedult. (Vide Sandii B. A. pp. 130 and 140.)

27. A Memorial on behalf of the Polish Brethren, written by Jonas Schlichtingius and Stanislaus Lubieniecus at Stettin, April 20th, 1659. (Vide Art. 324, No. 13.)

28. Questions on Magistracy, War, and Self-Defence. These Questions are inserted in the collected Works of Wolzogenius, together with his Annotations. (Bibl. Fratr. Polon. T. VII. ad calc.)

29. Annotations opposed to the Annotations of Wolzogenius, above mentioned, on Magistracy, War, and Self-Defence. (Ibid.)

30. Catechism of the Polish Churches, which confess, according to the Holy Scriptures, one God the Father, and his only-begotten Son, together with the Holy Spirit,

first published in the year of Christ 1609; afterwards corrected by some Persons in the same Kingdom; and again, after an Interval of some Years, by John Crellius, Frank: and now at length revised, and enlarged by more than a Half, by Jonas Schlichtingius. Irenopolis, (Amsterdam,) at the expense of Fred. Theophilus, after the year 1659," 8vo. The actual year of publication appears not to be known; but Sandius states it to have been *about* 1665, (B. A. p. 130,) although he places the death of Schlichtingius in 1661 (p. 126). It may have remained some time in manuscript, and been published after the death of Schlichtingius. The Preface was the joint production of Andrew Wissowatius and Joachim Stegmann, the Younger; and Schlichtingius, in his capacity of editor, added replies to some notes of Martin Ruarus. Walchius states, that a Dutch translation of this edition was made by John Cornelius, or Knoll; but that it was held in no estimation, on account of arbitrary alterations and omissions, and particularly as regards the Chapter on Baptism, and the Lord's Supper. (Bibl. Theol. T. I. p. 539.)

31. The Ancient Faith concerning the One God of all, the Father Almighty, and his Son, Christ, made by Him the One Lord of all, against Innovators, to John Amos Comenius. Irenop. 1685, 8vo. This was opposed to a work of Comenius, dedicated to Schlichtingius, and entitled, "The Ancient Faith concerning the One God of Christians, the Father, Son and Holy Ghost, against Innovators." Amst. 1659, 8vo.

32. On Liberality and Avarice. *MS.*

33. An Explanation of the Lord's Prayer. *Polon. MS.*

34. A Sermon on Psalm cx. *Polon. MS. Lat. MS.*

35. Several other Sermons. *MSS.* A.D. 1640. At the Synod of Kissielin, Schlichtingius was directed to compose Homilies on Luke vi. 20, and 1 John ii. 15.

36. Notes on Hugo Grotius's "Wish for Peace." Irenop. 1685, 8vo.

37. Against Joshua De la Place, Professor of Divinity at Saumur. *MS.*

38. Brief Notes upon Cornelius Martini's "Attempt to prove that the One God exists in a Trinity of Persons." *MS.*

39. Against Comenius. *MS.* This is probably the same as No. 31.

40. A Discussion concerning Feet-washing, against Joachim Stegmann, Junior. *MS.*

41. An Address to George Ragotzi, Prince of Transylvania. *MS.*

42. All the Passages of the Old Testament, which are adduced by Trinitarians in Proof of their Doctrine, explained by the so-called Orthodox in the same Manner in which Unitarians, commonly called Socinians, explain them; and all the Passages of the New Testament collected in the same Way. *MS.* These were the joint productions of Schlichtingius, Morsecovius, Stegmann, and others; and are probably identical with the "Sylloge" of Voidovius, or the "Triadomachia," of which frequent mention is made in the Synodical Acts.

43. On "The true Catholic Faith" of an anonymous Writer, and a Refutation of the same, pro and con. *MS.*

44. On the true Honour of the Blessed Virgin. *MS.*

45. On Fundamental Articles, against Balthasar Meisner.

46. On Necessity, against Balth. Meisner.

47. Posthumous Commentaries on all the Epistles of the New Testament; and also on the Gospel of John.

48. The Opinion concerning Satisfaction, in which the Author wished to die. *MS.*

49. A Letter to the Unitarian Exiles, dated Kreutzburg, June 17th, 1661, and inserted in Lubieniec's "Hist.

Ref. Polon." L. iii. C. xviii. The reason why the composition of this Letter is ascribed to Schlichtingius is, because his name is the first among twenty-six which are subscribed to it.

In addition to the works already mentioned, Schlichtingius contributed his share towards

50. A Friendly Disputation against the Jews :

51. At the Synod of Kissielin, in 1640, he was authorized to prepare An Answer to the Synopsis of Bisterfeld, in conjunction with Morscovius :

52. At the Assembly of Siedliski, in 1643, he undertook to prepare a work On the State of the Wicked after Death; and, at the same time, An Apology for the Congregations of the Socinians in Poland :

53. According to the Acts of the Assembly of Czarcow, in 1651, he prepared A Shorter Catechism, but whether in Polish, or in Latin, is not stated :

54. At the Synod of Czarcow, in 1652, he was requested to prepare A Plan for effecting a Union with the Evangelicals : and some have attributed to him

55. Two Considerations of the Words, Terms and Phrases, used by Divines in reference to the Doctrine of the Trinity; and An Inquiry how the Dispute respecting this Doctrine may be settled; published under the name of Irenæus Sedaletophilus, 1684, 8vo. Others have ascribed this work, more correctly perhaps, to John Preussius. (*Art. 322, No. 12.*)

VIDEND. *Sandii* B. A. pp. 126—132. *Bock*, Hist. Ant. T. I. pp. 763—824. *Zeltneri* Hist. Crypto-Socin. Altorf. pp. 358. 499. 534. *Smaleii* Diar. A. D. 1616, apud *Zeltn.* p. 1204. *Toulmin's* Mem. of F. Socinus, Chap. ii. Sect. iii. pp. 114—118; App. ii. pp. 427—439. *Rees's* Hist. Introd. p. xxxv. *Limborch*, Vit. Episcopii, p. 329. *Ruari* Epp. Cent. i. N. 84; Cent. ii. N. 45. *Lubieniecii* Hist. Ref. Polon. l. c. Epistola Stan. Lubieniecii præmissa Commentariis Schlichtingii. *Hoornbeek* Apparatus ad Controv. et Disp. Socin. l. c. *Anonymi* Epist. de

Vit. And. Wissowatii, p. 240. *Walchii* Bibl. Theolog. T. I. pp. 429. 539. 879. 912. 943; T. II. pp. 222. 354. *Vogt*, Catal. Libr. Rarior. pp. 613, 614, etc.

210.

SAMUEL JARAI was a Hungarian, who, after the death of Valentine Radecius, temporarily supplied the Saxon Unitarian Church at Clausenburg. (*Vide Art.* 212.) We learn from Sandius, that he published a work On Divorces, and other things; but what those "others things" were, we are not informed either by Sandius or Bock.

VIDEND. *Sandii* B. A. p. 132. *Bock*, Hist. Ant. T. I. p. 418.

211.

PAUL CZENADIUS, according to Bock, was a Doctor of Medicine, and succeeded Valentine Radecius, as Rector of the Gymnasium of Clausenburg. His name has been sometimes incorrectly spelt *Isanadius*; and Mersennus has been supposed to allude to him in a letter to Ruarus, when he refers to a work "On the Providence of God," as written by one *Synadius*, a Transylvanian. But as the Christian names differ, Synadius being called *John*, and the subject of the present article *Paul*, the supposition is inadmissible. It appears, from Gittichius's Index, in which he is called *Isanadius*, that his secret designation was *Odontius*.

VIDEND. *Bock*, Hist. Ant. T. I. p. 237. *Ruari* Epp. Cent. i. N. 58. *Zeltneri* Hist. Crypto-Socin. Altorf. pp. 155. 247; Supplem. p. 1230.

212.

JOACHIM STEGMANN, the Elder, was a native of Brandenburg, and Minister of Fahrland, in the Middle Mark. From this situation he was removed, on account of his attachment to Unitarian principles. The Acts of the Synod of Racow, A.D. 1626, contain an account of a Conference

held at Spandau, in the course of that year, between Joachim Stegmann, on the one part, and John Berg, Jerome Brunnemann, and Peter Vehr, on the other. It is also stated, in those Acts, that Ruarus was instructed to make inquiry into the case of Stegmann, and inform the Brethren at Racow, whether he was dismissed or not. Ruarus told him, that the whole Synod were anxious that he should obtain his dismissal; and advised him, when he had obtained it, to go without loss of time to Racow. He went with Jonas Schlichtingius into Poland, and was appointed Minister of the Reformed Church of St. Peter, at Dantzic; but there he was a second time deprived of the pastoral office, on account of his zeal for the diffusion of Socinianism. He then went, as he had been advised, to Racow, where he was appointed Rector of the Gymnasium. It is not true, as some have stated, that he was removed from his situation at Dantzic in 1631; for nothing is clearer, according to Bock, than that this happened before he was appointed to the Rectorship of the Gymnasium at Racow. Baumgarten is also in error, when he represents Stegmann as going first to Clausenburg, and undertaking the pastoral office there; and afterwards returning to Racow, and being made Rector of the Gymnasium in that town. The very reverse of this is the fact. He went first to Racow, and the Synodical Acts place it beyond all doubt, that he was Rector of the Gymnasium there till 1630. In the year following Valentine Radecius died, (vide *Art.* 162,) and the Senate of Clausenburg wrote to the Synod of Racow, to announce that event, and to request that the Synod would recommend some suitable person, to succeed him in the office of Minister to the Saxon Unitarian Church in that city. The Synod, in compliance with this request, recommended Joachim Stegmann, who went into Transylvania about the Autumn of the year 1631, and undertook

the pastoral charge of the Saxon Church, which had been temporarily supplied by Samuel Jarai. (*Vide Art.* 210.) He died in 1633; and was succeeded by Adam Franck. He left two sons, Joachim and Christopher; and had three brothers, Christopher, Laurence and Peter, of whom accounts will be given hereafter. His writings were as follow.

1. The Controversy of the present Time about the Church. 1626, 4to. This is mentioned by Sandius; but Bock doubts whether it was printed.

2. On the Use of Reason in Matters of Religion. *Germ. MS.* This appears to have been written in the year 1629.

3. An Examination of the Theses of John Berg. *MS.* 1629. These were probably the Theses, which formed the subject of the Conference held at Spandau in 1626, and which are mentioned above.

4. A Refutation of the Refutation of the Catechism. *MS.* Frequent mention is made of this manuscript in the Synodical Acts. The commission to prepare it was given to Stegmann in the Synod of 1629. In 1630, he was again urged to finish, and print it; and it was determined, that it should be committed to the press, even though a debt should be contracted by its publication. In 1633, after the author's death, it was resolved that Adam Franck, his successor in the pastoral charge of the Saxon Church at Clausenburg, should put the finishing stroke to it, and send it for revision to Racow; and Franck was reminded of this by the Synod of 1635. At length, in 1655, after the lapse of twenty more years, the Brethren were charged by the Assembly at Raszcw, to make inquiries after it in Transylvania. But nothing more appears to have been heard of it. Bock thinks that it was written in reply to Baldwin's "Refutation of the Racovian Catechism." (*Vide Art.* 234.)

5. The German Version of the N. T., published at Racow

in 1630, was the joint production of John Crellius and Joachim Stegmann.

6. Two Books of Mathematical Institutions, in which the Rudiments of Arithmetic and Geometry are made clear for Beginners, and illustrated by Examples: written for the Use of the School at Racow by Command of the Governors. 1630, 8vo.

7. A Letter, in which the Author explains his Sentiments concerning the Satisfaction of Christ. Nov. 7th, 1630. *MS.*

8. Von der Reformation oder Erneuerung der Gemeine Christi. Gedruckt im Jahr, 1632, 8vo. The place where this was printed is not mentioned in the title-page; but it probably issued from some press in Germany, under the superintendence of Ruarus, who, writing to Grotius, A.D. 1633, says, "I take this opportunity of sending you a little work On the Reformation of the Church, which I promised you when I last saw you, and the author of which, who is a native of Brandenburg, lately died in Transylvania." (Ruari Epp. Cent. i. Ep. 31, p. 165.) It is divided into nineteen Chapters, and relates to the reformation and restoration of Christian Churches, according to the discipline and scheme of the Socinians. Sandius refers to a Latin translation of it, as existing in manuscript.

9. A Brief Inquiry, Whether, and in what Manner, those who are commonly called *Evangelicals* can fully and clearly refute the Papists, and particularly "The Judgment of Valerianus Magnus concerning the Rule of Faith of those who are not Catholics. Elutherop. Godf. Philalethius, 1633," 12mo. Valerianus Magnus was a Capuchin, and frequent mention is made of Stegmann's reply to his work, in the Manuscript Synodical Acts, in which it is entitled, "Refutatio Capucini." It was determined, however, at the Synod of 1633, that no allusion should be made

to the Capuchins in the title-page; and that some of the Chapters should either be corrected, or omitted. The celebrated John Biddle translated this work of Stegmann into English, and published it under the title of “*Brevis Disquisitio: or a Brief Enquiry touching a better Way than is commonly made Use of, to refute Papists, and reduce Protestants to Certainty and Unity in Religion.* London, 1653,” small 8vo. The object of this Disquisition was to shew, that the Protestants, by adhering too strictly to the systems of individual reformers, had, in many instances, laid themselves under needless restraints, and deserted the principle upon which those eminent leaders of the Reformation had acted, in throwing off the yoke of Popery. Bayle says of this work, that it did more hurt than good, not because it was not well written, but because it tended to disparage the reputation of the first reformers; broke in upon their several systems; and, what was worse than all the rest, was manifestly the work of somebody tainted with the heresies of Socinus and Arminius. To Biddle’s translation a short address “To the Christian Reader” was prefixed, in which he laboured to defend that use of reason in matters of religion, which it was the principal design of the writer to inculcate. The work commences with an assertion of the principle, (Chap. 1,) that “He that will refute an Error, must neither be intangled in the same, nor reject the true grounds of Refutation.” The Contents of the remaining Chapters are as follow. Ch. 2. Of Fathers and Doctors; Ch. 3. Of the Holy Spirit; Ch. 4. Of the true Opinion touching the Judge; Ch. 5. Of Traditions; Ch. 6. Of Philosophical Principles; Ch. 7. Of the true Opinion touching the Rule; Ch. 8. Whether the dead do properly live; Ch. 9. Whether Christ in Heaven hath yet Flesh and Blood; Ch. 10. Whether it be possible to obey the Precepts of Christ; Ch. 11. Whether it be necessary to obey the Pre-

cepts of Christ; Ch. 12. Conclusion. A translation of the "Brevis Disquisitio" is preserved in the Phenix. It incurred censure, as containing sundry Socinian and Pelagian tenets, and was ascribed to Mr. John Hales, of Eton. Dr. Toulmin has given a pretty full account of this little work in his "Review of the Life, Character and Writings of the Rev. John Biddle, M.A., London, 1791" (Sect. xi.); but has committed a strange error, in supposing that Clausenburg, the place of Stegmann's death, is "in Saxony," instead of Transylvania. (P. 103.)

10. Joachimi Stegmanni Probe der einfältigen Warnung für der new Photinianischen oder Arianischen Lehr, von Johanne Botsacco, Th.D. des Gymnasii du Danzig Rectore. Rackaw, Seb. Sternacki, 1633, 8vo. The work of Botsaccus to which this is a reply, appears to have been an ill-digested compound, made up of extracts from the writings of others; and, if Stegmann's description of it is at all to be relied on, was undeserving of a serious refutation. Botsaccus defended himself in a work, entitled, "Anti-Stegmannus, d. i. wahrhaftige Gegenprobe, der falschen Prob Joachimi Stegmanns," u. s. f. 1635, 8vo.

11. Kennzeichen der falschen Lehrer, u. s. f. 1637, 8vo. This work appears to have been reprinted in 1680, and has been attributed to Christopher Ostorod and Ernest Sohner, but erroneously as regards both. (Vide Bock, Hist. Ant. T. I. P. ii. pp. 706, 707.)

12. Two Books concerning the Judge and Rule of Controversies of Faith. Eleutherop. Godf. Philaleth. 1644, 12mo. It was intended that one of these Books should treat of *the Judge* of Controversies, and the other of *the Rule*. But the author's death prevented him from finishing the second. Sandius mentions a Dutch version, which appeared in 1668, 8vo.; and adds, that the same treatise exists, in a fuller form, in manuscript.

13. An Outline of Christian Theology, in Two Books. *MS.* Samuel Crellius doubted whether this was written by Joachim Stegmann, or some other Unitarian.

14. On Ecclesiastical Discipline. *MS.* (Vide *Art.* 204, No. 18; *Art.* 144, No. 5.)

15. On the principal Controversies in the Christian Religion. *MS.*

16. *Analecta Mathematica.* *MS.*

17. *Logica.* *MS.*

18. *Metaphysica Reformata.* This is probably the same work as the one said to have been written by Christopher Stegmann, and entitled, “*Mathematica Repurgata.*” (*Art.* 213, No. 3.)

VIDEND. *Sandii* B. A. pp. 132, 133. *Bock*, Hist. Ant. T. I. pp. 948—958. *Ruari* Epp. l. c. *Toulmin's* Review of the Life, &c. of the Rev. John Biddle, M. A. Lond. 1791, Sect. xi. pp. 103—109, etc.

213.

CHRISTOPHER STEGMANN, younger brother of Joachim Stegmann, was Minister of the Church at Lögknitz, and Inspector of the neighbouring Churches. At first, as appears from the second of the following works attributed to him, he seemed inclined to Tritheism, rather than Socinianism; but he afterwards adopted views that were strictly Unitarian, and became a member of the Socinian Church. He wrote

1. *Dyas Philosophica*; Stettin, 1610 and 1631, 4to.

2. *Hyperaspistes Dyadis Philosophicæ*: on the Use of Philosophical Terms in the Mysteries of Faith; and also on *Substance* and *Person*, against Valentine Frommiius; Lögknitz, 1632, 4to.

3. *Metaphysica Repurgata.* *MS.*

VIDEND. *Sandii* B. A. pp. 133, 134. *Bock*, Hist. Ant. T. I. pp. 958, 959.

214.

LAURENCE STEGMANN, brother of Joachim and Christopher Stegmann, was the last Rector of the College at Racow; and was also Minister of the German Church in that town, at the time of the expulsion of the Socinians, in 1638. After that event he lay concealed in Poland, under the name of *Tribander*, (from *τρίβος*, the Greek for *Steg*, a Path, and *άνθρωπος*, a Man,) but did not altogether discontinue his ministerial duties. It is probable, however, that he went, for a short time, into Transylvania; for Ruarus, in a letter addressed to the Senate of Clausenburg, and dated June 4th, 1638, says, that the uterine brother of Stegmann had then gone into Transylvania. (Cent. ii. No. 45.) In the year 1640, Laurence Stegmann was appointed Minister of the Congregation at Meseritz; and the Acts of the Synod state, that in 1641 he had gone abroad. On his return, he again took charge of the Congregation at Meseritz, but was not at all acceptable to them as a Minister; and in 1655 they brought a formal accusation against him. He appears to have been the individual, named *Stegmann*, who visited the March of Brandenburg, in 1632 or 1633. This visit was undertaken by the advice and recommendation of a Polish Noble, of the name of *Sack*, to whom the Synod wrote a letter of thanks in 1633, for having supplied Stegmann with three hundred florins, to defray the expenses of his journey. He published nothing himself; but a letter of his, addressed to Martin Ruarus, April 7th, 1637, relating to a Confession of Faith which he was intending to publish, is inserted in the Second Century of Ruarus's Epistles (No. 44). It is certain, that this Confession of Faith never saw the light; and not improbable that the manuscript was destroyed, as Sandius makes no mention of it. That writer, however, notices

1. A Letter to Dobeslaüs Ciekliniski, written April 19th,

1642, with an Elegy to the same on the Death of his Wife. *MS.*

2. Another Letter to John Woienski, M. D., written March 18th, 1642. *MS.*

3. A Poem addressed to the youthful Noble, Stanislaus Lubieniecius. *MS.*; and

4. Other writings.

VIDEND. *Sandii* B. A. p. 134. *Bock*, Hist. Ant. T. I. pp. 963, 964. *Anon.* Epist. de Vit. And. Wissowatii, p. 230.

215.

PETER STEGMANN, who was another brother of Joachim Stegmann, studied Medicine under the celebrated Daniel Sennert, at Wittenberg. He also attended Theological lectures, and was ordained as a Chaplain to the Swedish army at Riga; after which, in 1630, he sustained the ministerial office at Marienburg, in West Prussia. He preached his farewell sermon to his congregation in that town, from 1 Cor. iii. 11—15, January 20th, 1633; and it was printed in the course of the same year. After some time, he went into Poland, and was appointed an Elder among the Unitarians; but he finally settled, as a medical practitioner, at Zehdenick, near Ruppín, in Brandenburg, and was living as late as the year 1665.

El. Sigism. Reinhart, who was his countryman and contemporary, says, that he believed in the Spirit of the Universe, and was deeply skilled in Chemistry and Alchymy. It is stated also, in the manuscript Synodical Acts, that he was admitted as a Minister at the Synod of Kissieline, in 1640, under the name of *Peter Tribander*; and his son was taken into the number of alumni, at the Assembly of Siedliski, in 1644, and distinguished himself above all his fellow-students by his diligence and good conduct.

Peter Stegmann published

1. A Farewell Sermon, from 1 Cor. iii. 11—15; 1633, 4to.; and

2. A Poem, dedicated to a certain Heroine, which was printed by Rungius at Berlin, in 1660.

3. Some have also attributed to him a work bearing the following title. *Kurze und einfältige Untersuchung, ob und warumb die Reformirte Evangelische Kirche, die also genannte Socinianer mit gutem Gewissen dulden, oder auch in ihre Gemeinschaft aufnehmen könne und solle.* Those, who claim this as the production of Peter Stegmann, assign the year 1660, as the date of its composition: but Bock (H. A. T. I. P. i. p. 194) supposes Samuel Crellius to have been the author of it, and accordingly gives it a place among the works of that writer. (*Art.* 358, No. 16.)

VIDEND. *Bock*, Hist. Ant. T. I. pp. 194, 965, 966. *Ruari*, Epp. Cent. ii. N. 45.

216.

— REYCHELIUS is mentioned by Sandius, as the author of Annotations on various Passages of Scripture; but that writer gives no further particulars of Reycheilus, or of these Annotations. Bock, in this instance, merely repeats what Sandius had previously said.

VIDEND. *Sandii* B. A. p. 134. *Bock*, Hist. Ant. T. I. p. 711.

217.

AUGUSTIN A PEYN, Jun., studied in the University of Wittenberg, about the years 1619 and 1620; but afterwards, having abandoned the orthodox doctrines concerning the Trinity, and the Person of Christ, at Amsterdam, he went over to the Unitarians, who were traversing Holland, and who made him instrumental in propagating their opinions, though he was unwilling to have it appear, that he had deserted the Evangelical Church. The Divines of Wittenberg, and the Pastors of the Consistory of Amster-

dam, made strenuous efforts to convince him of his errors, but without success. In the mean time, he requested that he might be received as one "weak in the faith," adducing, as his rule of belief, the declarations of the Apostles, interpreted by the principles of reason. Much is said concerning him in the letters addressed to him, and to the Clergy and Evangelical Consistory of Amsterdam, by the Theological Faculty of the University of Wittenberg, in the years 1621 and 1622. From these letters, it is evident, that considerable pains were taken by the Divines of Wittenberg and Holland, to bring him back into what they regarded as the path of revealed truth. Whether he published anything on the subject of the Trinity is not known: but we learn, from one of the letters in the above-mentioned correspondence, dated September 15th, 1621, that he was labouring at that time to defend, by conversation, though not by his pen, the opinions which he had newly embraced.

VIDEND. *Bock*, Hist. Ant. T. I. pp. 629, 630.

218.

LANCELOT VAN BREDERODE, son of Heer Artus Van Brederode, and Councillor of the Court of Holland, was well versed in the study of Divinity, and a staunch friend of liberty. When the States-General, by a public Act, expressed their approbation of the Canons of the Synod of Dort, and when a letter to that effect was forwarded, by a Committee of the States of Holland, to the Court of Justice, "entreating and exhorting them to maintain, and cause to be maintained, the determinations of the said Synod, and everything relating thereto, without deviating in any manner, or suffering others to deviate from the same," all the members except himself declared, without qualification, their readiness to comply with the injunctions contained in the letter of the Committee. But he

explicitly stated the only grounds, on which he could consent to carry out the injunctions laid down in that letter; namely, that the resolutions of the Synod should be considered binding upon those only, who remained in communion with the national Church; and not upon the Remonstrants, who had separated from it. The Griffier Duik, in making a minute of this letter, and the opinions of the judges respecting it, wrote as follows. "On the 18th of July, [1619,] this letter was considered by the Court, and it was agreed by all the members, that they ought to conform thereto, in maintaining the judgment of the Synod, and in neither making, nor suffering to be made, any manner of alteration therein: and the gentlemen, who consented to this, were, the Heers Kromhout, Kowenburgh, Rosa, Nortwick, Aleman, Brederode, Berkhout and Barsdorp. Witness, A. DUİK." This coming afterwards to the knowledge of Heer Brederode, he complained on the first Court-day, which was in the month of September, and declared that he would not suffer such an entry of his opinion to be transmitted to posterity. The Griffier Duik denied that he had made such an entry, and admitted that the opinion of the Heer Brederode was different from that of the other members. But the journal was produced; and Duik confessed his fault, expressing, at the same time, his readiness to alter the minute. Shortly afterwards, however, he said, that it was not in his power to alter it, because, in so doing, it might seem as if he had been convicted of falsifying the said minute. But Brederode was of opinion, that the Court should require him to do it; and the Court, in order to deliberate more freely about it, requested Brederode to withdraw, and ordered the Griffier to remain. The conclusion arrived at was, that a minute should be made of what Brederode had actually said, and that he himself should dictate the terms, in which it should

be expressed. This he did after the following manner. "On the 15th of October, Anno 1619, the Heer Brederode explaining the opinion he gave upon the foregoing letter of the 18th of July, declared that he then thought, and still thinks, that the States had a right to establish, or to reject such doctrines in the public worship, as they should think fit; but that this did by no means affect the Remonstrants, who had long before separated themselves from the public Churches: wherefore, he should not oppose the putting in execution what was ordered in the said letter, provided he were not obliged to conform thereto in any sense. And he declared particularly, that he could not vindicate the Synod, or concur in suppressing the opinions of the Remonstrants, because their Lordships had allowed him the liberty of the same persuasion. This was read, and agreed to, in the presence of the Heers Kromhout, &c., and of me the Griffier Duik."

All the subsequent public acts of Brederode were in strict conformity with the spirit of this declaration. There were very seldom any debates in the Council on the subject of Religion, in which he was not found to differ from the rest of the board; and his advice was little adapted to the prevailing spirit of the times. It was, at length, thought desirable to consult the Prince of Orange, and his opinion being agreed to by the Lords of the Committee, the President of the Court, Kromhout, was directed to require the Heer Van Brederode to withdraw, till his case should be further considered, and decided, by the States of Holland. The same day, February 21st, 1620, an instrument of suspension was delivered to him. Against this he petitioned the Supreme Court for a mandate, or power of appealing. But this petition was indorsed *Nihil*, and returned; and on the 10th of March, a resolution was passed, by the Court of Holland, with the sanction of the States, that, as his

services were no longer required, "he should be looked upon as dismissed, and deprived of his state and office, as Councillor in the said Court."

Brederode had held this office seven years; and his only offence was that of being unwilling to go the same lengths as his colleagues, in their rigorous proceedings against the Remonstrants. The ascendant party, however, could not brook any opposition to their tyrannical schemes; and in order to prevent further interruption in their career of persecution and intolerance, it was resolved by the States, that, in case any other persons belonging to the said Court, or to any of the Colleges or Offices, should happen to transgress, or offend in any manner, such persons should be *ipso facto* deprived of their places, and no one should be allowed to intercede on their behalf.

Brederode published a work *On the Apostasy of Christians*, which was prohibited by public authority. The best edition of this work was printed in 12mo., 1659, without the author's name. Another, and a later edition was published in 8vo., without any date; and the author's initials L. v. B. were placed at the foot of the title-page.

VIDEND. *Sandii* B. A. p. 134. *Bock*, Hist. Ant. T. I. pp. 71, 72. *Brandt's* Hist. of the Ref. in and about the Low Countries, Vol. III. Bk. xlv. pp. 390—393, A. D. 1619; Vol. IV. Bk. I. pp. 103—106, A. D. 1620.

219.

SAMUEL NÆRANUS, of Dort, was Rector of the Gymnasium of Sedan in 1608, and afterwards of that of Amersfort. He attached himself to the Remonstrant party; and was among the earliest of the adherents and disciples of Arminius at Leyden. At the Synod of Dort, having been cited with the other Remonstrant Ministers, and questioned as to his religious belief, he complained, at the forty-sixth, and fifty-fourth Sessions of that Synod, of the unfairness

with which the Ministers were treated, in not being allowed to explain their own opinions in their own way ; but he was borne down by numbers, and banished, with the rest of his Brethren, on the 5th of July, 1619.

After lying concealed for some time in Friesland, without any fixed habitation, but principally on the coast of the Baltic, he was at length permitted to return to Holland. During the time of his exile, his wife, who remained at Amersfort, where he had formerly officiated as Minister, was taken violently ill ; and, when at the point of death, she requested permission to see her husband once more. This request being noised abroad, the house was closely watched ; and at night the informers placed ladders at the chamber-window of the dying woman, in the hope of surprising her husband in the house of mourning. But he was absent, and unconscious of these disgraceful proceedings ; nor was he made acquainted with what had happened, till he received intelligence of his wife's death. His own death took place at Amersfort in the year 1642, as we learn from a letter addressed, by his son John, to Martin Ruarus, shortly after that event.

Samuel Næranus was an excellent poet, but so obnoxious to the aristocracy of his country, on account of his attachment to the opinions of the Remonstrants, that, on one occasion, when he had dedicated a poem to them, they declined to receive it, and ordered it to be returned to him, out of dislike to his religious principles. He published a volume of Poems in 1610, consisting chiefly of Epigrams, which was received with applause by the learned world. In Ruarus's correspondence, there are three Letters addressed to that individual by Samuel Næranus, and two of Næranus's written in reply. Bock notices a Dutch work of Samuel Næranus On the Christian Religion, as professed by the Remonstrants, written in the way of Question and

Answer, and published at Rotterdam in 1640, 8vo.; and says, that other writings of Næranus are sometimes quoted, with which it has not been his own lot to meet. Zeltner refers to a letter of Næranus, (the 380th in the Correspondence of the Remonstrants,) as throwing light upon the history of Conrad Vorstius.

VIDEND. *Bock*, Hist. Ant. T. I. pp. 523, 524. *Ruari Epp.* Cent. i. N. 77—80. *Zeltneri Hist. Crypto-Socin.* Altorf, pp. 42. 363. *Brandt's Hist. of the Ref. in and about the Low Countries*, Vol. III. Bk. xxxvi. pp. 128. 142; Vol. IV. Bk. lii. p. 190.

220.

MARK GUALTHER was Rector of Kampen, in the Province of Overysse. In the month of February, 1621, four Remonstrant burghers of that town were unexpectedly involved in great trouble, in consequence of a supplicatory letter, which had been addressed to them by an exiled Remonstrant Minister, accidentally falling into the hands of the town authorities. One of the four was Mark Gualther, who, after being detained as a prisoner about ten days, and undergoing various annoyances and privations, had his papers seized, and was confined to his own house, with an injunction not to stir from it, or to converse with any one, except the members of his own family; and to mention nothing which had occurred during his examination before the Magistrates. His brother-in-law, Borghorst, becoming surety for him, he was released from prison on the above conditions. He was afterwards charged with heresy, and the articles of accusation against him consisted of garbled extracts from his own private memorandums, made by Dr. William Stephanus and Daniel Pipard.

Being cited to appear again before the Magistrates, the Burgomaster, Albert Hof, who, before the change of government, had professed himself a Remonstrant, accosted him in the following terms. "I am very sorry, Mark, to

be obliged to speak to you as I am about to do. I have had too good an opinion of you, never imagining that you were such a wicked and blasphemous person. The council have perused your papers, and discovered by them, that you have embraced the opinions of the Arians, Pelagians, Socinians, and such like heretics, all which are contrary to the word of God, to the Catechism, and the Canons of the national Synod of Dort, where such holy and learned men were assembled: and further, that you have treated with contempt their High-Mightinesses, the States-General, His Excellency the Prince of Orange, and the Magistrates of this town." He was charged with having drawn up animadversions upon the Catechism, and with rejecting several things contained in it as false; with having said, that Abraham was not saved by faith in Christ, but that he believed in God only; with having compared some of the modern clergy to Pharisees; with having advanced the position, that, under the pretext of religion, men often aim at temporal rule; and with having examined the questions, Whether it was lawful, under the New Covenant, to wage war on account of religion, and whether religion was the foundation of the legal government in the Low Countries.

These were unpardonable offences in the eyes of his Judges, and quite sufficient, in their estimation, to justify them in treating him with the most rigorous severity. In vain did he plead, that the manuscripts, on which these charges were founded, had been drawn up for his own private use; that he had never communicated their contents to any one, or entertained the remotest idea of making them public; that they contained many things, which were entirely at variance with his own sentiments; that among them were extracts from published books, made merely for the purpose of examination and inquiry, of some of which he approved only in part, while of others he entirely

disapproved; but that, admitting them to contain expressions of opinion as heretical and abominable as was represented, this was a matter with which he alone was concerned, and for which he was responsible to God alone.

Some of the Council made these pleas the subject of their merriment; others assailed Gualther with the foulest and most opprobrious epithets; and none had the honesty or manliness to allow the sincerity of his intentions, or to give him the advantage of any extenuating circumstances, which might be alleged in his favour. He was again committed to prison, and ultimately condemned to perpetual banishment, as a propagator of the heresies of Arius, Pelagius and Socinus.

On the 25th of June, the Heers, Albert Hof and John Saryse, with the Secretary Hoghstraten, came to the prison, to declare to him the sentence of the Magistrates, which was, that he should be banished for ever from the town of Kampen, and from the liberties and jurisdiction thereof. But they told him, at the same time, with their heads uncovered, and in the most solemn manner, how much it grieved them to be the bearers of such sad tidings; that they would rather have seen it otherwise; and that it was their wish and prayer, that God would bless him wherever he went. His reply was, "No matter: I accept it with patience and content, as a part of that cross, which my Saviour is pleased to lay upon me." They then exacted from him a solemn promise, that he would never seek to revenge the treatment which he had received, either upon the Magistrates, or any of their Officers. When he had given this promise, which it was usual in such cases to demand, he added, that vengeance belonged to God, and he would repay it; and that it was a very hard sentence, but that such a judgment would be one day followed by another. He would have said more; but at these last

words, they made a precipitate retreat. He was then released from prison; and being attended by one of the town-messengers to the passage of the Yssel, took his leave of Kampen for ever.

He retired to Elburg, a small town in Gelderland, upon the Zuyder-Zee, where the Magistrates gave him leave to settle. He petitioned to have his papers restored to him; but this favour he was not able to obtain. He then requested, that they might be transcribed at his own expense; but to no purpose. At last he asked for the titles of them; but was told, that even this could not be granted. The reader will be able to form his own judgment, from what has now been stated, of the harsh nature of the proceedings against this learned and excellent man.

VIDEND. *Brandt's Hist. of the Ref. in and about the Low Countries*, Vol. IV. Bk. liv. pp. 247—275, A. D. 1621. *De la Roche's Abridgment*, Vol. II. pp. 674—678.

221.

HERMANN MONTANUS received his education in the University of Leyden, and afterwards officiated as a Minister among the Remonstrants. On the 19th of November, 1621, the congregation, to which he was preaching at Haarlem, was surprised, and put to flight; and he made his escape with difficulty. He is mentioned by Brandt as one of the few Remonstrant clergy, who lived upon their own incomes, after they were ejected from their situations in the Church; and is extolled, by the same writer, for his constancy and perseverance. The only work which he published was one On the Vanity of Pædobaptism, of which the original, in Latin, was printed at Dortmund, in 1646, 4to., and a Dutch translation at Amsterdam, in 1647, 8vo., which came to a second edition in the year following.

VIDEND. *Sandii B. A.* p. 134. *Bock, Hist. Ant. T. I.* pp. 496, 497. *Brandt's Hist. of the Ref. in and about the Low Countries*, Vol. IV. Bk. lv. pp. 309. 313; Bk. lx. p. 498.

222.

SIBRAND DOMINICI MONTANUS is included by Sandius in his list of Antitrinitarian writers. He lived at Harlingen, in Friesland, and wrote a book, entitled, A Scriptural Disputation concerning the Essence and Divinity of Jesus Christ, between Mr. S. D. Montanus and Peter John Twisk. 1650, 8vo. This work, which is in Dutch, was published from the Dantzie copy of the Disputation, and contains some letters written in the years 1625, 1626 and 1627, and addressed to P. J. Twisk, Elder, or Bishop of the Mennonites; to which is added the Reply of Isaac Sixtus to the argument of John de Witte for the Supreme Deity of Christ.

Bock says, that much light will some time be thrown upon this subject, by what he will have to say, from the Manuscript Acts, and other original documents, concerning the wishes and efforts of the Polish Socinians to effect a union with the Mennonites of Dantzie. But this promise he did not live to fulfil; for his “*Historia Antitrinitariorum*” was to have consisted of Five Parts, the Third of which would have contained the information alluded to, but he died soon after he had completed the Second.

VIDEND. *Sandii* B. A. p. 135. *Bock*, Hist. Ant. T. I. p. 497.

223.

DANIEL BRENIUS, (OR DE BREEN,) was born at Haarlem, in 1594; and sent, as an exhibitor from his native city, to study Theology in the University of Leyden. Immediately after the Synod of Dort, and before the expulsion of the Students who were known to entertain Arminian sentiments, he left the University of his own accord, not choosing to remain in a place of education, where his conscience would be fettered; or to avail himself of the exhibition granted to him by his benefactors, on

such terms as were about to be imposed upon the alumni in that institution.

From Leyden, Brenius appears to have gone back to Haarlem, where he secretly attended upon the ministry of Hermann Montanus. On the breaking up of the Remonstrant congregation, Nov. 19th, 1621, (*vide Art.* 221,) five-and-twenty of Montanus's hearers were detained, and a list of their names was made out. The day after, Brenius was dragged, between two constables, from the house in which he lodged, and conveyed to the House of Correction. On the 24th of the same month, the Pensionary, De Glargis, went to examine him, by order of the Magistrates, and told him, that the Burgomasters were exceedingly sorry, and much displeased, to find that he had been present at a forbidden meeting on the preceding Friday; and that they had expected better things from him, on account of the favours which he had received from them, and which he might have continued to enjoy, if he had chosen. The Pensionary added, that Brenius had written to the Burgomasters of Strasburg, assuring them that he would behave like an honest burgher, and a good Christian; but that he had not kept his word, having been found at a Conventicle, which was set up for no other purpose, than to disturb the peace of the country. But the point upon which he most insisted was, that the Remonstrants were permitted to enjoy their own opinions in private, and in the bosom of their own families. He then required Brenius to give an account of those who were present at the meeting, and to mention the name of the Minister. Brenius, requesting that he might be allowed to express himself freely, replied, that the assembly at which he was present was not designed to excite tumults, but rather to prevent and quell them; that the exhortations of the Minister to peace and quietness had much more influence over his hearers, than the

violence and fury of the soldiers; that to the injunctions of the States he opposed those of a much more powerful Lord, who tells us not to forsake the assembling of ourselves together; that the Proclamations of the States were properly levelled against seditious and riotous persons, but that he was not a person of that description; that, as to the liberty allowed to the Remonstrants, of which such a boast was made, it was in reality no liberty at all, but a snare, and an incitement to commit sin; that, if he was persuaded he had the truth on his side, it was his duty to profess it before the congregation, and to do one of these two things,—either follow his own opinion in this respect, or not, and, by pursuing the former course, transgress the injunctions of the States, or by forbearing to do so, violate his own conscience; and that, under these circumstances, he left the Pensionary to judge, whether he had deserved, merely for being present at the meeting which he had attended, to be dragged forcibly away, and led between two thief-takers, in the sight of great crowds of people, and committed to the House of Correction, like a public malefactor, with express orders, that none of his friends should have liberty of access to him.

When Brenius had finished stating his case, a conversation ensued, in which the Officer required him to give the names of those who were present at the meeting, together with that of the Minister, both of which he strenuously refused to do. On this the Pensionary left him; and two days after, he was taken before the Burgomasters at the Stadthouse, where the Heer Vocht proposed to him questions, of a nature similar to those which had been put to him by the Pensionary. But Brenius persisted in giving the same answers as before, and proved by many arguments, that he was not guilty either of sedition against the government, or of ingratitude and unfaithfulness towards

those, to whom he acknowledged that he was under numerous obligations.

Many subsequent attempts were made to shake his purpose, and exact from him a confession that he had done wrong; but they proved unavailing. At length the Magistrates conferred together, and the Burgomaster said to him, in the name of his brother Magistrates, "If the gentlemen were disposed to be as severe upon you as the Proclamation warrants, they might compel you to pay the fine, because you will not inform against any one; but they are disposed to act with lenience towards you." On this he was released from his imprisonment, with a promise, that he would appear again whenever he was summoned; and on being admonished not to frequent such meetings any more, he replied, that he would act in that matter, so as to be able to answer it to God.

Of the subsequent personal history of Daniel Brenius little is known. It does not appear that he filled any public office; but Zeltner, in his notes on the Epistles of Ruarus, gives it as his opinion, that he was employed as a corrector of the press. He lived many years at Amsterdam, and corresponded with Ruarus. Sandius states that he died in the year 1664. He was a pupil of Episcopus; and although he never openly professed Socinianism, there is no doubt that he was a confirmed Antitrinitarian. The following works have been attributed to his pen.

1. An Examination of Simon Episcopus's Treatise on the Question, Whether it is lawful for a Christian to sustain the Office of a Magistrate? *Lat.* This was written about the year 1620, and printed in the 2nd Vol. of the Works of Episcopus. A fuller, and more perfect refutation in Dutch appeared in 1640.

2. On the Quality of the Kingdom of Christ. Amst. 1641, 8vo.; 1657, 8vo. *Belg.* To the second edition

were added, A View of the Controversy, Whether and in what Manner it is lawful for a Christian to sustain the Office of a political Magistrate? proposed in Two Letters of Daniel Brenius; A Brief Explanation of the fifth, sixth and seventh Chapters of Matthew, and An Explanation of the sixth Chapter of Luke, from the seventeenth Verse to the End.

3. The Mirror of Christian Virtues; or a Description of the Causes, Attributes and essential Parts of the Christian Religion, illustrated and confirmed by plain Testimonies of Scripture.

4. The Theological Works of Daniel Brenius. Amst. 1664, Fol. This forms the ninth Volume of the "Bibliotheca Fratrum Polonorum." A copy of that work is deemed incomplete without this volume, and another containing the works of Przypcovius. (Vide Art. 208.) Francis Kuyper, the nephew of Brenius, edited it, (vide Art. 337,) and prefixed an Admonition to the Reader on Daniel Brenius's Treatise, inserted in the second Part of the Works of Episcopius. To this were added Two Letters on the Question concerning the Magistrate, of which the former was addressed to Francis Oudaan. These Letters, together with the forementioned "Admonition to the Reader," were first printed in 1666, two years after the rest of the volume, the contents of which were as follow. *a.* The Editor's Preface, containing a necessary Admonition to the Christian Reader. *b.* A Brief Introduction for the Understanding of the Scriptures. *c.* Notes on the Old Testament, with the Exception of Solomon's Song. (Fol. 1—284.) This book was excepted, not because Brenius had any doubts of its divine authority, but because no citations from it are found in the New Testament, which might serve as a key to its interpretation. The annotator does not profess to explain the whole of the text of Scripture, but those

passages only, which appear to him to stand in need of illustration and comment. He borrows largely from Wolfgang Musculus. Father Simon charges him with having no other design, in the composition of his brief notes on the Old Testament, than to favour the views of the Socinians; and says that, in explaining Scripture, he has not consulted the light of nature, free from all passion, as the Socinians allege that it is necessary to do, but having taken for granted the truth of his new system of religion, he has made that the standard, by which he judges of everything. (*Hist. Crit. du Vieux Test.* L. iii. Chap. xvi. p. 507.)

d. Notes on the former Part of the New Testament, containing the Four Evangelists, and the Acts of the Apostles. (Fol. 1—127.)

e. Notes on the latter Part of the New Testament, namely, the Apostolical Epistles, and the Revelation of John. (Fol. 1—169.)

f. A Treatise on the glorious Reign of the Church to be established on Earth by Christ. (Fol. 1—48.) This Treatise had been published anonymously before, with some other things, under the following title. “*Tractatus de Regno Ecclesiæ glorioso, per Christum in Terris erigendo: e Belgico ab Auctore, nonnullis mutatis, in Latinum Sermonem conversus, etc.* Amstel. Sumptibus Henrici Dendrini, 1657,” 8vo.

g. A Treatise on the Quality of Christ’s Kingdom. (Fol. 49—62.) This was written in reply to a work of Simon Episcopus, entitled, “Whether it is consistent with the Character of a Christian Man to sustain the Office of a Magistrate?” The Treatise itself, which was originally published in Dutch, (*vide* No. 2,) consists only of eight Chapters; but there are three supplementary ones, containing an answer to objections, which had been made to it by a certain learned writer, whose name does not appear.

h. A Friendly Disputation against the Jews, containing an Examination of a certain Jewish Writing, translated from

Portuguese into Latin; and an Answer to certain Questions therein proposed to Christians. (Fol. 63—96.) This Disputation was originally published in 1644, 4to., with an Exposition of some difficult Passages in the latter Part of the Book of Revelation. Przypcovius, as we learn from Bock, (*Hist. Ant. T. I. P. i. p. 75*), had written underneath the title-page of his copy, “Auctore Dan. Brenio;” but Reinhart and others attribute it to Martin Ruarus. An outline of this work is given by Bock (*ubi supra*). *i.* A Dialogue on the Truth of the Christian Religion. (Fol. 97—99.) *k.* A brief Demonstration of the Truth of the Christian Religion. (Fol. 100—105.) Although this is printed with the Theological Works of Brenius, Sandius informs us, that it was written by Joachim Stegmann, Jun. (*B. A. p. 136*); and the editor himself professes to have inserted it, as the production of an uncertain author, merely on account of the affinity of its subject to that of the preceding treatise. *l.* Addenda on the Books of Job, Psalms, Proverbs, Ecclesiastes, &c. (Fol. 106—116.)

5. An Explanation of the Book of Job, and the Revelation of John, translated by Francis Kuyper from the Latin [into Dutch], and revised by the Author and Translator, besides being enlarged by more than one-third. Also, The Book of the same Author concerning the spiritual, triumphant Reign of Christ, 2nd Ed. Amst. 1666, 4to.

6. A Compendium of the Theology of Erasmus, 1677, 24mo. *Lat.* A Dutch translation of this, by Francis de Haas, was printed at Rotterdam by Isaac Næranus in 1679, 12mo., with a Preface by Joachim Oudaan.

7. A Letter to Martin Ruarus, dated Amsterdam, August 27th, 1627. This Letter was printed in the Second Century of Ruarus’s Epistles, No. 35.

8. Manuscript Letters to Wolzogenius, and many other unedited writings.

VIDEND. *Sandii* B. A. pp. 135—137. *Moreri*, Dict. Hist. *Art.* BRENIUS. *Bock*, Hist. Ant. T. I. pp. 72—78. *Zeltneri* Not. in *Ruari* Epp. p. 575. *Brandt's* Hist. of the Ref. in and about the Low Countries, Vol. III. Bk. xlv. p. 467, A. D. 1619; Vol. IV. Bk. lv. pp. 309—313, A. D. 1621. *Simon*, Hist. Crit. du V. T. l. c.

224.

JAMES SIEDLECIUS, (*Polon.* SIEDLETZKI,) was appointed a Catechist in the Church at Racow, A. D. 1619; and ordained in the following year, as Pastor of the Church at Zarsyn. But in 1628 he removed to Lachowice, at the request of Christopher Sieniuta. His name must not be confounded with that of Siedlicowski, who, in 1642 or 1643, died at Siedliski.

VIDEND. *Bock*, Hist. Ant. T. I. pp. 832, 833.

225.

TIMOTHY HOFFMANN was studying for the ministry in 1620; and in 1623, at the instance of Christopher Sieniuta, was appointed Assistant Minister to the Church at Lachowice.

VIDEND. *Bock*, Hist. Ant. T. I. p. 416.

226.

ALBERT CZECHOVICIUS, (*Polon.* CZECHOWICZ,) was ordained to the ministry among the Evangelicals. The first mention of him in the Synodical Acts of the Socinians is about the year 1617. When he joined the latter party, a sum was granted to him, for the purpose of enabling him to prosecute his studies in the College at Racow. He is mentioned as a student in that institution as late as the year 1620; and is supposed to have been afterwards associated with Stanislaus Lubieniecicus, in an examination of the writings of Christopher Lubieniecicus, for the purpose of selecting such of them as might be thought worthy of publication.

VIDEND. *Bock*, Hist. Ant. T. I. p. 237.

227.

STANISLAÛS? PODLODOVIUS, (*Polon.* PODŁODOWSKI,) has been reckoned among the more learned of the Socinian body. That he was a Pole by birth his name seems to indicate. Of the incidents of his life we are comparatively ignorant. Yet there is no reason to doubt, that he was the Stanislaüs Podlodovius, to whom Daniel Tilenus addressed a letter, dated Paris, Nov. 9th, 1623, which was inserted in the “*Epistolæ Eccl. Præstantium et Eruditiorum*” (N. 427, p. 698 of the last edition). From this letter it appears, that the subject of the present article had been travelling abroad about the years 1622 and 1623, particularly in France; and had just returned to his own country. That his mind was unsettled on religious subjects at this time, is evident, from the following passage in the above-mentioned letter of Tilenus. “I quite approve of your determination, not to suffer yourself to follow the faith of another, or to be led by any merely human authority, in a matter of such importance; but diligently and carefully to scrutinize the dogmas of theologians, and try them by the standard of the divine word. Would that it were the fixed and unalterable determination of all Christians to remember that they are Christ’s flock; not brutes, but beings endowed with a rational and spiritual nature!” At the Synod of Racow, in 1624, Podlodovius was authorized to prepare a work, On the Concord and Union of the Evangelical and Unitarian Churches; which, we know, had long been a favourite object with the Socinians, and one to which they had devoted considerable attention. In the year 1630, Podlodovius was reminded of his engagement, and urged, by the Synod of Racow, to bring this work to a conclusion.

228.

ANDREW MOSCOROVIVS, (*Polon.* MOSKORZOWSKI,) was the son of Jerome Moscorovius. (Vide *Art.* 156.) It is remarked, in the Proceedings of the Synod of Racow, A. D. 1624, that he was about to write, in Latin, a History of the Reformed Church in Poland; but in the year 1625, the Synod allowed him to change his subject, for the purpose of entering the lists against James Martini.

Andrew Moscorovius had a son, JEROME GRATUS MOSCOROVIVS, who was heir to the estate of Czarcow, and patron of the Church assembling there. Many others bearing the name of Moscorovius are mentioned in the Synodical Acts, as belonging to the Socinian Church. At the table of one of these, Gittichius and Ruarus, in the year 1642, had a dispute on the subject of Fasting; and Gittichius, in a letter to Ernest Sohner, written at Altorf, mentions the death of the younger Moscorovius, in the twenty-seventh year of his age, of whom his father, and all the Brethren in the University of that place, entertained great hopes. John Crellius states, in a letter to Martin Ruarus, that CHRISTOPHER G., the son of MOSCOROVIVS, died of dysentery at Czarcow, in the year 1624. ANDREW CHRISTIAN MOSCOROVIVS *a Moscorow*, who affixed his name to the letter, written by Christopher Morstinius on behalf of Ruarus, when he was threatened with banishment in 1639, (vide *Art.* 143,) was the son of Jerome. STANISLAÛS CASSIMIR MOSCOROVIVS is also mentioned as having presented to Micrælius a copy of Faustus Socinus's work "On Christ the Saviour," which Socinus himself had given to some one, as a token of friendship, on the 12th of August, 1600.

VIDEND. *Bock*, Hist. Ant. T. I. pp. 521, 522. *Anon.* Epist. de Vit. And. Wissowatii, p. 245. *Ruari* Epp. Cent. i. N. 91. *Joh. Micrælii* Pomerani Hist. Eccles. Lips. et Francof. 1699, 4to. p. 967.

229.

JOHN LUDWIG WOLZOGENIUS, (or VON WOLZOGEN,) by birth an Austrian, was a Free Baron of Tarenfelt, St. Ulrich, &c.; and of the family, or line of Messingdorf. He was born about the year 1599, and brought up in the principles of the Reformed Church. His ~~wealth~~ wealth and large estates gave him considerable influence; and his literary and scientific attainments, adorned as they were with the charms of eloquence, recommended him to the notice of the Emperor, who held out to him the promise of the highest offices in the Empire, provided he would first embrace the Roman Catholic religion. As this was a condition with which he could not comply, he left Austria, and went into Poland: but whether his expatriation was voluntary, or compulsory, has not been decided.

On his arrival in Poland, he read the works of Faustus Socinus, and conversed upon religious subjects with the followers of that eminent reformer; and was thus led to embrace Unitarian views, and enrol himself among the members of the Socinian body.

Lauterbach states, that Wolzogenius was employed on two separate embassies; first, in 1625, when George William, Elector of Brandenburg, sent his sister Catharine to Gabriel Bethlen, Prince of Transylvania, to whom she had been affianced; and afterwards, in 1638, when Vladislav, King of Poland, sent him on a mission to Paris, to take charge of his bride, Louisa Maria. After this, he lived in various parts of Poland, on the borders of Brandenburg and Silesia, and at Dantzic. On the 9th of February, 1644, Abraham Opalinski, Palatine of Posnania, writing to Ruarus, supposes him either to be at Dantzic, or to have been there very recently. He was respected and beloved by the Princes and Magnates of Poland, who, availing themselves of their acquaintance with him, and of his learning and

prudence, sometimes entrusted him with the management of affairs of the greatest moment. Florian Crusius married his sister. (*Vide Art.* 230.) In the Manuscript Synodical Acts, important events, affecting the interests of the Sociinian body, are recorded, in connexion with which his name is frequently mentioned. In 1647, agreeably to the tenor of a resolution passed by the Assembly at Daszow, Ruarus persuaded Wolzogenius to undertake a journey into foreign parts, with a view to the spread of Unitarianism. In compliance with another resolution of the Assembly of Raszcow, in 1649, Ruarus advised him not to publish any theological work, without first submitting it to the Brethren for revision. When John Henry Hottinger, on being invited from Zurich to Heidelberg, in 1655, held a public disputation On the free Justification of the Sinner by Christ, preparatory to taking his highest degree in Theology at Basle, Wolzogenius acted as respondent in that academical conflict.

The last years of his life he spent at a small town, called Schlichtingheim, the property of the Schlichtingii, situated near Fraustadt, in Prussian Poland. While residing there, Jeremiah Gerlach, Elder for the time being, endeavoured to convert him to the Trinitarian faith; but the attempt proved unsuccessful. A short time before his death, he sent for Gerlach, and told him, that he was resolved to remain true to the principles which he had adopted, as long as his life was spared.

Sandius says, that he died near Breslau, in Silesia, about the year 1658; but Reinhart, who is more particular, and in this case no doubt more accurate, mentions Sept. 16th, 1661, as the day of his death. The latter statement is corroborated by the inscription on the portrait prefixed to the Works of Wolzogenius, in which he is said to have died at the age of sixty-two. Underneath this portrait are the following lines.

Quem pia simplicitas, fides, facundia cœlo,
Infractusque malis mens animusque piis,
Commendat, pictor facie novisse docebit.
Muta tamen facies gaudia nulla parit.
At calamo, post fata loquens, oracla reclusit.
Heu quod non potuit pandere cuncta volens.

It is said, that Wolzogenius, when he perceived that his end was approaching, sent for a Lutheran Minister, who had obtained no inconsiderable celebrity as a mathematician, and conversed with him on a difficult mathematical problem; and that when the Minister reminded him of the short time that he had to live, and advised him to look to the salvation of his soul, Wolzogenius replied, "I have purposely entered upon this mathematical discussion at the present juncture, to shew that I am still in full possession of my reasoning faculties." It is added, that, when he had made this allusion to the sound and collected state of his mind, he declared, that he did not retract anything which he had advanced in his published writings, but that, even in that extremity, he deemed their contents to be true; on which, the Minister, it is said, commended him to the divine mercy.

The exegetical, didactical and polemical works of Wolzogenius, published in the sixth and seventh Volumes of the "*Bibliotheca Fratrum Polonorum*," are as follow.

1. A Commentary on the Four Gospels, with Prolegomena and Appendices on Portions of Matthew. (Vol. VI. Fol. 1—1038.) The Commentary on John was left imperfect, but the parts wanting in the autograph of Wolzogenius (viz. Ch. vi.—x.) were supplied by Joachim Stegmann, Jun., who translated the whole from German into Latin. Subjoined to the Commentary on the Gospels is one on the Acts of the Apostles, by A. W. (that is, Andrew Wisowatius). (Vol. VII. Fol. 1—176.)

2. A Commentary on Part of the Epistle to the Romans.

This occupies only two folio pages, (177, 178,) and consists of a short introduction to the Epistle, and a sketch of the life of Paul; and subjoined to it are Annotations on the Epistles of James and Jude by A. W. (Fol. 179—238.) Sandius informs us, (B. A. p. 138,) that Wolzogenius wrote Commentaries upon the Epistles of Paul in German, and that they are mentioned by Gisselius in his Ecclesiastical History; but that the autograph of these, as well as that of the Commentaries on the Gospels, was committed to the flames by certain persons, who consulted their own interests rather than those of the public.

3. A Preparation for the useful Reading of the Scriptures, in which the Nature and Properties of the Kingdom of Christ are considered. (Fol. 239—356.) In the former Part of this work the author treats upon the Kingdom of Christ, and the Christian Religion generally; and the reader is informed, at the close, that a few things are wanting to render it complete. The latter Part relates to the doctrine of the Trinity. The work was written in German, and afterwards translated into Latin. A Dutch translation appeared in 1676, 8vo., by Dr. Peter Langedult, with Wolzogenius's "Three Sermons on John xvii. 3," also rendered into the Dutch language, with Additions by the translator. (Vide No. 6.)

4. A Summary of the Christian Religion. (Fol. 1—14.) Mention is made of this Summary in a letter from Florian Crusius to Joachim Peuschel, written July 21st, 1628, and inserted in Zeltner's "Hist. Crypto-Soc." pp. 805—808. Like most of the works of Wolzogenius, it was written originally in German, and afterwards translated into Latin.

5. A View of two contrary Opinions concerning the One God the Father, and One God in Essence and in Persons three. (Fol. 15—40.) This was first published anonymously, and under a somewhat different form, in German,

1646, 4to., at Amsterdam, according to John Fabricius; but at Thorn, according to Reinhart.

6. Three Sermons on John xvii. 3. (Fol. 41—63.) The last of these Sermons is imperfect. A Dutch version of them by Daniel à Lœnen appeared in 1673, 12mo.; and another, with additions, by Dr. Peter Langedult in 1676, 8vo. (Vide No. 3.)

7. Annotations on Schlichtingius's Questions concerning Magistracy, War, and Self-Defence. (Fol. 64—78.)

8. Annotations on the Metaphysical Meditations of Renatus Des Cartes. (Fol. 79—90.) These Annotations were first published at Amsterdam in 1657, 4to., by John Henry; and were translated into Dutch by M. K., and published at Amsterdam by Frederick Klinckhamer, 4to.

9. A Reply to Schlichtingius's Annotations on the "Annotations concerning Magistracy, War, and Self-Defence." (Fol. 91—132.)

In addition to the above works, which were published in the "Bibliotheca Fratrum Polonorum," Wolzogenius wrote the following.

10. An Explanation of Passages in the Old and New Testament, alleged in Proof of the Doctrine of the Trinity. 1684, 4to. *Germ.* This was translated into Latin by Jeremiah Felbinger, but not published in the *Bibl. Fratr. Polon.*, although Bock describes it as having a place among the collected works of Wolzogenius. (*Hist. Ant. T. I. p. 348.*) It is classed by John Benedict Scheiben and James Burckhardt "among the rarest, and weightiest writings of the most subtle Socinians."

11. The Church of our Lord triumphant here on Earth. *Germ.*

12. A Letter to John Amos Comenius in Defence of Melchior Schæffer, inserted in Comenius's Work published by Jansson at Amsterdam, A.D. 1659, 8vo. (Vide *Art.*

249.) Wolzogenius also wrote in German a Defence of Schæffer against Comenius, which is mentioned in the Acts of the Assembly of Kreutzberg, in Silesia, A.D. 1663, but which probably perished with other writings of the author.

13. Letters to Daniel Brenius and others. *MSS.*

14. Twenty-two Sermons in the German Language. *MSS.* Fol. These, as we learn from Sandius, (p. 139,) were translated into Dutch by Anthony Van Hoëk, into whose hands they fell after the death of their author.

15. A German Translation of John Crellius's Book, "De Uno Deo Patre." 1645, 4to. (Vide *Art.* 194, p. 568.)

16. Bock infers from the Manuscript Synodical Acts, A. D. 1636, that Wolzogenius wrote a German work under the title of "A Dissection of Licinius."

17. The same writer informs us, that a German Manuscript, On the Causes of Christ's Death, written in a neat hand, and, as he supposes, by that of Wolzogenius himself, came into his possession, of which Sandius has made no mention.

VIDEND. *Sandii* B. A. pp. 137—140. *Bock*, Hist. Ant. T. I. pp. 1030—1039. *Ruari* Epp. Cent. ii. N. 78. *Toulmin's* Mem. of F. Socinus, App. ii. pp. 423—426. *Vogt*, Catal. Libr. Rarior. p. 729, etc.

230.

FLORIAN CRUSIUS, (*Germ.* KRAUS,) was a Physician of great eminence, and of all the Antitrinitarians perhaps the most distinguished as a Philosopher. According to some, he was born at Stettin, the capital of Pomerania: according to others, at Dantzic. Sandius is altogether silent respecting the place of his birth; but Bock calls him a Samogete, because, in the Acts of the Philosophical Faculty of the University of Königsberg, and in some Poems published by him, he is expressly called a *Samogete*, or *Lithuanian*.

He was educated in the Provincial Lyceum of Tilsit, a Prussian town on the borders of Lithuania; and speaks in the highest terms of his instructors, in the Dedication of his treatise "*De Enunciationis Divisione*" to Adrian de Wendt, Rector, and George Hartwich, Co-rector of the School of Tilsit.

He removed to the University of Königsberg in 1611, where, after prosecuting his literary studies with the greatest care and diligence, and paying particular attention to the Greek language, he devoted himself wholly to Philosophy and Medicine. During his stay at Königsberg, he was an inmate in the house of John Papius, Professor of Medicine, whom he calls his patron and protector, and for whom he entertained almost a filial affection. This appears, from the Dedication of his "*Dissertatiuncula de Morbi Ungarici Caussis et Curatione*; Lintz, 1616," 8vo.; in which he mentions, with gratitude, three cases of hospitality, from which he derived great pleasure and advantage; namely, that of Ehrenreich, Free Baron of Saurau, in Styria; that of John Papius, of Königsberg, in Prussia; and that of the Provincial States of Upper Austria, on whose munificence he passes a high encomium. To this Brief Dissertation are annexed some Latin Verses of John Strauss, then Public Preceptor of a celebrated Provincial School at Ens, but afterwards one of the Professors in the University of Königsberg. Crusius likewise wrote a congratulatory Greek Elegy, which was subjoined to Strauss's "*Logistica Astronomica*, Lintz, 1616," 8vo. He had given several specimens of his proficiency while at the University, by publicly disputing, under the presidency of Sigismund Weyer, Mathematical Professor, "*De Figura, Situ et Motu Cœli, necnon de Figura et Situ Terræ*," on the 22nd of August, 1614; by the delivery of his Disputation, "*De Enunciationis Divisione, ejusque Adfectionibus*," under

the presidency of George Meier, August 3rd, 1611, on taking his Master's degree; by the composition of a Greek Elegy, which was appended to George Meier's Disputation "De Predicamentis," held July 20th, 1611, when George Kolb acted as respondent; and by another Greek Poem, subjoined to Meier's Disputation "De Definitione et Divisione," held Sept. 28th, 1611, when Laurence Neresius acted as respondent. But when he had finished his studies at the University of Königsberg, he led a wandering and unsettled kind of life for some time; and chose rather to engage himself as tutor to some young men of noble rank, than to enter at once upon his professional duties as a Physician. He continued, however, to apply himself to the study of Medicine; and, with this view, attended lectures at several of the German Universities. For some time he lived on the most friendly terms with Kepler, the celebrated Astronomer, at Lintz, the capital of Upper Austria. When he left that city, he went into France, with his patient, Gotthard Carl Von Mülbach, and visited Strasburg, where he remained till 1619, and published his Dissertation "On Head-Ache." Till this time his religious sentiments appear to have been quite orthodox, as far as the doctrine of the Trinity is concerned; but meeting with Martin Ruarus at Strasburg, and conversing with him on theological subjects, his orthodoxy was shaken, and he soon became a decided and zealous Antitrinitarian. The doubts raised in his mind by Ruarus were confirmed by personal intercourse with Wolzogenius, and by reading the Works of Faustus Socinus and Valentine Smalcus. He states, in a letter to Ruarus, that by a diligent perusal of the "Theological Lectures" of the former of these writers, he has made himself master of the controversy, which he had before but imperfectly understood. Calovius, however, on the authority of Crusius's own unpublished Confession, asserts,

that he did not go along with Socinus, in denying the doctrine of the Atonement.

On his return from Strasburg into Austria, he was entertained at the Castle of Rastenburg by the kindness of Michael Zelter, who had formerly been Chamberlain to Rudolph II. But having no settled occupation, he now resolved to undertake the tour of Germany. He went first into Saxony, and remained some time at Erfurt. After this, we find him at Stettin, in Pomerania, where he made a much longer stay, and married the sister of Wolzogenius. From Stettin he went to Bobelwitz, the residence of Caspar Sack, near Meseritz, in Prussian Poland. At length he settled at Dantzic, where he acquired considerable property by practising as a Physician, and built himself a house. During his residence in that city, he gained over to the Unitarian party, by conversation and argument, Daniel Zwicker, a gentleman of his own profession; and he is supposed to have been instrumental in the conversion of others. Had he confined himself to his professional pursuits, he would probably have met with no molestation; but making common cause with Ruarus, who was stationed at Dantzic, for the express purpose of teaching Socinianism, he was ordered, by a decree of the Senate, in 1643, to leave the city, but was allowed a year, to enable him to settle his affairs, and dispose of his house. Where he went afterwards, and when he died, neither Sandius nor Bock informs us. That he was living in the year 1645, and probably somewhere in Poland, or Lithuania, a letter of Marinus Mersennus, addressed to him from Paris, testifies. In this letter Mersennus urges him not to withhold from the public his "*Collectanea contra Atheos*." Bock thinks, that this is the same work, which Ruarus was commissioned by the Synod of Racow, in 1636, to request that Crusius would prepare, "*On Divine Providence*." But whether it

is the same as the one which Sandius mentions, (B. A. p. 177,) under the title of "Brief Reasons, or rather Steps towards the Attainment of True Religion, against the Atheists," cannot with certainty be determined.

The writings of Crusius display great erudition, much philosophical acuteness, and no small degree of mathematical skill, especially his letters to Kepler, inserted in the correspondence of that eminent Astronomer. (Epist. Keplerianæ, Lips. 1718, Fol. 629, seqq., N. 399, seqq.) Hence, the Socinians, who have been charged with carrying the study of Philosophy to excess, held him in high estimation, and regarded him as the Prince of Philosophers; being justly proud of the accession of such a man to their body. In addition to the works already incidentally mentioned, the following are enumerated, as having proceeded from his pen.

1. On True Freedom of Will. *MS.*

2. A Treatise on Religious Liberty. Crusius himself alludes to this, in a letter to Joachim Peuschel, written in 1628; and Bock thinks it probable, that it is the same treatise, which Sandius mentions, in his list of the writings of anonymous authors, under the title of "Reasons why Liberty in Sacred Things ought to be granted to us" (Unitarians).

3. On the Efficacy of the Death of Christ. *Lat. and Germ. MS.*

4. A Letter to Marinus Merseennus On the true Knowledge of God. *MS.* Crenius refers to this Letter, in his "Animadv. Philol.," P. iii. pp. 93, seqq., where Merseennus's Letter to Crenius is inserted at full length.

5. On the Origin and Essence of the Son of God. *MS.*

6. A Treatise on the Trinity. Crusius speaks of this Treatise as half finished, in his letter to Peuschel mentioned above. (Zeltneri Hist. Crypto-Soc. p. 806.)

7. On the Nature and Power of Man. *Germ. MS.*

8. On the Church of Christ. *Germ. MS.*

9. On the Satisfaction of Christ. *Germ. MS.* Sandius mentions a treatise, bearing this title, in his list of anonymous authors. (B. A. p. 177.)

10. A Reply to Paul Felgenhauer's "Probbüchlein." *Germ.* This title has a reference to Felgenhauer's "Prüfebüchlein auf das Photinianische Buch: Kennzeichen der falschen Lehrer;" and the Photinian Book alluded to, by Felgenhauer, is, a German tract, entitled, "Zwölff Kenn- oder Mahl-Zeichen der falschen Lehrer," appended to the first of Ernest Sohner's "Three Theological Problems." (Vide Art. 145, No. 13; and Bock, Hist. Ant. T. I. P. i. p. 213; P. ii. pp. 706 and 902.)

11. An open Confession of Faith concerning the infallible Knowledge of divine Things. *Germ. MS.* Sandius mentions this in his catalogue of anonymous writings; but intimates that Florian Crusius is probably its author. (B. A. p. 177.) Bock thinks that it is the Confession mentioned by Calovius, in his Inaugural Oration, "De Hæresi Socin." (Hist. Ant. T. I. P. i. p. 214.)

12. A Refutation of the Opinion of those Socinians, who deny the Personality of the Holy Spirit. This Refutation is added, by way of Appendix, to Sandius's "Problema Paradoxum de Spiritu Sancto." (Vide Art. 343, No. 12.)

13. Animadversions of N. N. upon certain Passages in the Writings of Faustus Socinus, in which Faustus seems to have refuted the Arguments of his Opponents in an unsatisfactory Manner, or to have given erroneous Interpretations of Passages of Scripture; and a brief Explanation of Isaiah liii. These Animadversions were published, with the Works of Socinus, in the "Bibliotheca Fratrum Polonorum," (T. I. Fol. 801—805,) and are attributed by Sandius to F. C., (B. A. p. 80,) which are no doubt

intended for the initial letters of the name of Florian Crusius. The Explanation of Isaiah liii. follows (Fol. 805—809). It has been thought, that an Explanation of this passage in Dutch, purporting to have been written by Theophilus Eleutherius, which Sandius mentions, (B. A. p. 179,) is only a version of that of Crusius.

14. Two Notes on the Racovian Catechism. Ed. 1681, 4to.; 1684, 8vo. The former of these editions was appended to Crellius's "Ethica Aristotelica."

15. A Letter to Martin Ruarus, dated Erfurt, May 1st, 1625.

16. Another Letter of considerable length, addressed to the same individual, about the year 1628.

17. A third Letter, in Defence of the Sentiments contained in No. 16, dated Stettin, February 21st, 1629. These three Letters are inserted in the Second Century of Ruarus's Correspondence, and are numbered 29, 32 and 38 respectively.

18. A Letter to Joachim Peuschel, written July 21st, 1628. The object of this Letter was to bring back his correspondent to the Antitrinitarian party, which he had deserted some years before. It contained a long series of arguments in favour of the Unitarian doctrine, which are set forth by Zeltner, in his "Historia Crypto-Socinismi" (pp. 802—805). Zeltner also gives the concluding portion of the Letter in full (pp. 805—808). John Paul Felwinger inserted Crusius's Letter, and submitted its contents to an examination, in his "Disceptatio Theologica Anti-Photiniana de Ratione in Theologia. Helmst. 1671," 4to.

19. Animadversions on a Letter of the Authorities of Dantzic to the Illustrious Castellan of Cracow, and General-in-chief of the Polish Army, (Koniecpolski,) written January 29th, 1639. These Animadversions are inserted in the Correspondence of Ruarus, (Cent. ii. Ep. 55,) and

were intended as a reply to a letter of the Magistrates of Dantzic, contained in the same collection. (Ep. 50.) In the edition of 1681, David Ruarus has ascribed them to his father, but by mistake; for Zeltner has assigned reasons, in his edition, why they should rather have been attributed to Crusius.

20. On the Soul. This is a reply to a writing of an anonymous adversary, and is mentioned by N. N. in a letter to Ruarus. (Cent. ii. Ep. 43.)

21. An Explanation of the Beginning of John's Gospel. *MS.* Crusius is said to have given an interpretation of this passage, different from the Socinian one.

22. A Reply to Felwinger's "Disceptatio de Ratione in Theologia." (Vide No. 18.)

23. A Letter to Nathanaël Dilger, Senior Minister of Dantzic, dated April 11th, 1643. The autograph of this Letter came into the hands of Bock; and appended to it were, A Paper, the Object of which was to procure Peace and Security for the Socinian Church, and A Confession of Faith.

24. Crusius's Writings on philosophical and mathematical Subjects, e. g. On Place, the infinite Divisibility of Matter, Space, Motion, &c., are said to be full of learning, talent and judgment.

VIDEND. *Sandii* B. A. pp. 140, 141. *Bock*, Hist. Ant. T. I. pp. 209—217. 1029. Hist. Socin. Pruss. § x. pp. 30—33. *Zeltneri* Hist. Crypto-Socin. Altorf. pp. 50, 51. 114. (Not b.) 800—808. *Ruari* Epp. Cent. ii. N. 29. 32. 38. *T. Crenii* Anim. Phil. et Hist. l. c. *Calovii* Opp. Anti-Socin. Fol. 7. *Rees's* Racov. Cat. pp. 233. 281. Hist. Introd. p. lxxxiii. *Walchii* Bibl. Theol. T. I. p. 541.

231.

PETER TEICHMANN was a Prussian. He is first mentioned, in 1612, among the alumni and students of Theology at Racow, where he was appointed tutor to the son

of the Palatine, Sieninius. In 1613, he was ordained at the Synod of Racow, as Minister of the Church of Borucinia, in Cujavia. A little after this, he had the pastorate of the Church of Bolizinko committed to his charge. This place was not far from Buskow, where Ulric Herwart had recently succeeded Christopher Ostorod. But Teichmann did not remain long at Bolizinko; for, in 1618, he was appointed Pastor of the Church at Laszyn, in the district of Lenczyca. In 1633, he succeeded Adam Franck, as Rector of the College at Racow, if we are to credit the account given by the anonymous author of the "Letter on the Life and Death of Andrew Wissowatius." (Ad calc. Sandii B. A. p. 230.) But on this subject the reader may consult *Articles 234* and *235*.

VIDEND. *Smalcii* Diar. A.D. 1614, ap. *Zeltn.* p. 1203. *Bock*, Hist. Ant. T. I. pp. 976, 977. Hist. Socin. Pruss. § viii. p. 21.

232.

— BARTHOLDUS is mentioned by Lubieniecus, in his "History of the Polish Reformation," as a celebrated Physician from Germany, who came to Racow about the year 1626. Bock supposes that he joined the Socinian Church in that town; but from what part of Germany he came, what were his motives for settling at Racow, or what he did to advance the interests of the Unitarian cause there or elsewhere, is altogether unknown.

VIDEND. *Bock*, Hist. Ant. T. I. p. 44. *Lubieniecii* Hist. Ref. Polon. L. iii. C. xii. p. 250.

233.

ISAAC FÆCLER was born at Baden, or in the Palatinate, in the year 1578. His name is sometimes written *Focklerus*, and sometimes *Voglerus*, in the Synodical Acts; but the more correct mode of writing it is *Fæclerus*, as appears from the anagram "Ius cole, fer casus," which he adopted

as his motto, and formed by a transposition of his name, *Isācus Fœclerus*. The learned John Möller has written largely concerning him in his "Cimbria litterata," T. II. Fol. 197.

It was not till late in life that Fœcler became an avowed Socinian. Before the year 1627, he had filled various ecclesiastical offices; and in that year he was appointed Pastor of Falckenstein, and Superintendent of the surrounding district. In 1633, he was deprived of this office, after which he lived for three years in a state of exile. At the expiration of his term of banishment, he was made Superintendent of Baden, and Pastor of Durlach; and in the Gymnasium of the latter place he was appointed Hebrew Professor. But he was again deprived of his offices, for what reason we are not informed; and in 1640 went to Glückstadt, in the Duchy of Holstein, where he lived as a private individual, and was supported by the bounty of the King of Denmark, and some other kind friends, who were admirers of his preaching.

Fœcler's bias in favour of Socinianism now began to shew itself openly. He therefore left his wife and infant daughter at Glückstadt, and went into Holland, from which country he seems to have gone into Poland; for we learn, from the Synodical Acts, that the superintendence of the School at Uszomir was entrusted to him, by the Synod of Siedliski, in 1643. He wrote

1. *Sophronismus*, (a small tract occupying a single sheet,) which he dedicated to Christian IV., King of Denmark, and printed in 1642. Only fifty copies of this tract were struck off, and these were presented to men, who were well versed in controversies of this kind, for the purpose of collecting their opinions of its merits. The author is said to have made it the vehicle of his avowal of Socinianism, which he had before kept locked up in his own breast. He repre-

sents a belief in the articles contained in the Apostles' Creed as alone necessary to salvation. Whoever admits this rule is regarded by him as orthodox; but all who reject it, or add to it in any way, he charges with heresy. John Rotlœben, Court Preacher to the King of Denmark, published a reply to "Sophronismus," in which he denounced Fœcler as a degenerate son of Luther; said that "'Sophronismus' was published *sine Σωφροσύνη*;" and adopted as his motto the caution given by our Lord, Matt. vii. 15, "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves."

2. Bescheidenheit, welche an Gottgläubige Christen nach einziger Richtschnur der H. Schrift gestellet und in Acht genommen hat Isaac Fœcler. 1642, 4to. This was directed against Rotlœben's "Examen Sophronismi," although Fœcler does not mention his adversary by name.

3. Sophronismi Recognitio: addressed to the Most Serene and Most Potent Christian IV., King of Denmark and Norway, &c., 4to. At the beginning of this little work the author has remarked, that he composed it at Amsterdam, April 1st, 1643.

4. Christlicher Bericht, wie die Versehung Gottes und der erwehlte Mensch zu betrachten sey; mit angehangter *Recognitione Sophronismi*, wider M. Joh. Rotlœben. Glückstadt, 1643, 4to.

5. Isaac Fœcler's "Disterninator Regiminis Ecclesiastici ac Politici, Spiræ, 1636," 8vo, is mentioned in John Fred. Mayer's "Catal. Biblioth." p. 232, N. 106.

VIDEND. Bock, Hist. Ant. T. I. pp. 355—359.

234.

ADAM FRANCK, a native of Silesia, was born in the year 1590, and was inferior to none of his contemporaries in

learning and probity. He succeeded Joachim Stegmann, as Rector of the College at Racow, in 1630; and as it was not customary for the person holding that situation, which was deemed one of great honour, to retain it longer than from one to three years, he was succeeded in it either by Peter Teichmann, or George Nigrinus, A.D. 1633. (Vide *Art. 231 and 235.*) It is not improbable, that the former held the office temporarily, till the services of the latter could be procured; or that the one acted as Rector, having the other as a colleague, under the title of Co-rector. When Adam Franck left Racow, and went into Transylvania, where he was appointed to the office of Pastor of the Saxon Church of Clausenburg, he was urged to finish a "Refutation of the Refutation of Joachim Stegmann's Catechism," and transmit it, as soon as possible, to Racow, in order that it might be revised for publication. This work had been begun by Stegmann himself, whose death, in the year 1633, prevented its completion. (Vide *Art. 212, No. 4.*) Whether it was ever finished by Adam Franck is uncertain; but when some inquiry was made about it in 1655, Stegmann's manuscript was nowhere to be found.

Adam Franck died, according to Sandius, in 1656 (1650?), aged sixty. He is not known to have published anything; but left behind him Sermons, and Explanations of various Passages of Scripture, together with numerous other manuscripts. He corresponded with John Stoinius, who sent him a letter from Holland, dated July 24th, 1638, and containing an account of the flourishing state of the Socinian cause in that country, which George Ragotzi, Prince of Transylvania, intercepted, and forwarded to the Ministers of the Dutch Churches. (*Art. 204, No. 12.*)

VIDEND. *Sandii* B. A. p. 141. *Bock*, Hist. Ant. T. I. pp. 359, 360. 951, 952. *Anon.* Epist. de Vit. And. Wissowatii, pp. 229, 230.

235.

GEORGE NIGRINUS, (*Germ.* SCHWARTZ,) was held in no mean estimation by the Socinians; but must not be confounded with Bartholomew Nigrinus, who became sufficiently notorious by his repeated tergiversation.

This Bartholomew Nigrinus, though born of Socinian parents, first joined the Evangelico-Lutheran Church; then became a Pastor in the Reformed Church, and Minister of St. Peter's at Dantzic; and ended by publicly and solemnly professing himself a Roman Catholic, March 25th, 1644. It was mainly in consequence of his representations, that Vladislav IV., King of Poland, was led to entertain the Utopian project of bringing about a union of all the religious bodies in his kingdom. Bartholomew Nigrinus represented it as an easy matter to effect this object; and the King, taking it for granted, that a man, who had tried so many religions, and was at last about to take refuge in the bosom of the Catholic Church, must be more competent than any one else to give advice on such a subject, lent a willing ear to the scheme which he propounded, and resolved to invite to a friendly meeting a number of Divines of different confessions, to which was given the name of "Colloquium Charitativum." The Proceedings of this Conference were published, at Warsaw, in the year 1646, 4to., under the title of "Acta Conventus Thorunensis," with a Preliminary Address from the King, "to all and singular the inhabitants of the Kingdom of Poland, the Grand Dukedom of Lithuania, and the Provinces thereto annexed." On the appointed day, (August 28th, 1645,) the Divines delegated by the respective Confessions assembled at Thorn, and the first sitting took place on the day following; but the parties quarrelled at the beginning of the deliberations, which, after thirty-six meetings, produced no result. Instead of bringing about the proposed recon-

ciliation of religious parties, this Conference tended rather to increase the differences which had previously existed, and was terminated in a very summary manner on the 21st of November, when the Royal Commissioner lamented its unsuccessful issue, and the Assembly, after hearing the replies of the several Confessions, separated, and commenced a paper war, which was carried on with great acrimony on all sides.

With the unprincipled adventurer, who caused all this confusion, George Nigrinus has sometimes been confounded, on account of the identity of the surname. But he was in no way connected with the movement, either as principal or accessory. The particulars of his history, as given by Bock, are as follow. He studied in the University of Königsberg; and in the list of students for 1621, is designated "George Nigrinus, of Treptow, a Pomeranian." How he was engaged on the completion of his academical course, and by what means he was induced to join the ranks of the Socinians, are points which have never been clearly ascertained. We know, however, that he was Pastor of the Lutheran Church at Meseritz, before he avowed himself an Antitrinitarian. Being deprived of his cure in 1630, he afterwards changed his German name of *Schwartz* into *Nigrinus*. In 1633, he was deemed a suitable person to preside over the Socinian Church at Meseritz; but his appointment to the office of Rector of the College at Racow appeared to the Synod a more desirable and advantageous arrangement. It was accordingly resolved, in the same year, that he should be nominated to that office, Adam Franck, who had been appointed Rector in 1630, being about to remove into Transylvania. But Nigrinus would not consent to take his turn in this office for more than one year; and at the expiration of that time, in 1634, the Synod passed a vote of thanks to him,

accompanied by a present, for his disinterested conduct, in leaving his wife, family and home, and undertaking, at a great sacrifice, the arduous duties of this scholastic office. In 1635, he was appointed Minister of the Socinian Church at Meseritz; but when the Socinians, a short time afterwards, were persecuted in that town, he was advised, by the Synod of 1637, to leave Meseritz, which he appears to have done. He is not known to have published anything, for which reason no account is given of him by Sandius.

Mention is made, in the Synodical Acts, of "Nigrinus, Junior," who, by a resolution of the Synod in 1640, received his education free of expense, and is supposed to have been the son of George Nigrinus.

VIDEND. *Bock*, Hist. Ant. T. I. pp. 554—556. *Krasinski's* Hist. Sketch of the Ref. in Poland, Vol. II. Chap. xi.

236.

ELIAS ARCISSEVIUS, (*Polon.* ARCISZEWSKI,) Junior, was the son of Elias Arcissevius, (vide Art. 142,) and Privy Councillor to the King of Poland. He left his native country at the same time with his brother Christopher, and for the same reasons (vide Art. 237); and held commissions in the Danish and Swedish armies, in both of which he distinguished himself as a brave and skilful warrior. At a later period of his life he returned to Poland, and served in its army with great credit. His sentiments were Arian, in defence of which he published, in 8vo., 1649, A Paper by a certain Illustrious Polish Knight, Privy Councillor to the King, in which he assigns to the King his conscientious Reasons for abandoning other Religions, and devoting himself to that which is called *Arian*. He also addressed a Letter, on the same subject, to the Illustrious Lord Marshal Kaszanowski.

VIDEND. *Sandii* B. A. p. 141. *Bock*, Hist. Ant. T. I. pp. 41—43. *Krasinski's* Hist. Sketch, &c. Vol. II. Chap. xii. p. 271, Note.

237.

CHRISTOPHER ARCISSEVIUS, (*Polon.* ARCISZEWSKI,) was the younger brother of Elias Arcissevius, Junior, and the intimate friend of Andrew Wissowatius, Junior, with whom he became acquainted in Holland. The following particulars respecting him are given by Count Krasinski, who mentions his name in connexion with those of Prince Janus Radzivil, and Adam Kisiel, the Richelieu of Poland.

“Arciszewski was born towards the end of the sixteenth century, in Grand Poland, where his father, Elias Arciszewski, who was a particular friend of Socinus, and a great propagator of his sect, of which he was a Minister, possessed some estates. He received an excellent education, and applied himself with great success to all the sciences relating to the military profession. He left his own country, as it appears, being involved in a quarrel with some Roman Catholic Priest, where he had acted with great violence, and went to serve abroad. He entered the Dutch service, and was appointed to an important command in the Brazils, which the Dutch had just conquered from the Portuguese. Arciszewski defended that conquest with great success against the Spaniards, notwithstanding the inferiority of his forces; opposing the enemy's numbers by his great valour, extraordinary activity, and superior knowledge of military science. He constructed several fortresses, and his justice and impartiality gained for him the esteem of the conquered populations. The best proof of his disinterestedness is, that after having commanded for many years in so rich a country as Brazil, he left it poorer than when he assumed that command. He says in one of his letters, with a noble pride, ‘I have always preferred glory to riches, and I have only once taken, as a ransom of

a Spanish town, because they had hanged a good soldier of mine, two thousand dollars, which I immediately distributed amongst my troops.' A dispute with Count Mauritius of Nassau, who was sent to the Brazils by the Dutch government, induced Arciszewski to leave that country in order to lay his complaint before the States of Holland. The services which Arciszewski had rendered to Holland must have been of great importance, and his complaints against Count Mauritius of Nassau just, when the General States of that country, notwithstanding the great influence possessed by the Nassau family, did not blame Arciszewski's conduct; but, on the contrary, assigned to him a large sum of money for the levy of new troops, and a golden medal was struck in his honour. The medal contains on one side Arciszewski's family arms, suspended on a column, surrounded by trophies and a wreath of laurels, with the two following inscriptions:—'*Victricem accipe laurum;*' and second, '*Hostes Hisp. profligat.*' On the reverse, the following inscription: '*Heroi, generis nobilitate, armorum et literarum scientia longe præstantissimo Christ. ab Arcischau Arciszewski rebus in Bresilia per triennium, prudentiss. fortis. feliciss. gestis. Societas Americana sue gratitudinis, et ipsius fortitudinis, ac fidei, hoc monumentum esse voluit. A Ch. Nato CIOIOCXXXVII.*' This medal was engraved in the Medallie History of Holland, by Gerhard Loon; and in the splendid work published by Count Edward Raczyński, in French and Polish, entitled, *The Polish Medalier*, Breslaw, 1838.

"Arciszewski, who apparently remained in the Dutch service till the peace with Portugal in 1641, was invited in a very honourable manner, by King Vladislav the Fourth, to enter the service of his own country. He accepted that proposition, and was created Master of the Ordnance in 1646; he was also made Castellan of Przemysl, and received

the starosty of Kamieniec. His nomination to the office of the Master of the Ordnance expresses that he was an Admiral in the Dutch service. He died in the beginning of the reign of John Casimir, at Leszno, whither he had retired in his old age; his body was deposited in the vaults of the Protestant Church of that place, where it was burnt with that Church during the conflagration of 1656. He was educated in the Socinian tenets, but he conformed to the Reformed Church during his residence in Holland." The Count should have added, that the condition on which he joined the Reformed communion was, that he should be allowed to dissent from the received opinion concerning the Trinity, and to retain his views respecting the Unity of God. He was accustomed to say, that the Arians, or Photinians, as they are commonly called, held purer sentiments concerning God than other Christians; a declaration which he did not scruple to make in his letter, addressed to King Vladislav IV., on his return into Poland.

When he was about to set sail for America, he invited his friend, Andrew Wissowatius, to accompany him; and held out to him, as an inducement, the wide field of exertion, and the ample means of promoting the divine glory, which that country would open to him. Nor would he have found it difficult to procure the assent of Wissowatius, whose wishes had for some time been that way inclined, if he had not been deterred by the thought of leaving his parents at such a distance, and undertaking a voyage so long and perilous, without consulting them, or obtaining the sanction of the Church of which he had the care, and whose concurrence he deemed necessary, before he embarked in any new project. (*Vide Art. 294.*)

Krasinski states that Christopher Arciszewski left several writings, which were held in high estimation: but no account is given of them either by Sandius or Bock.

VIDEND. *Sandii* B. A. p. 141. *Bock*, Hist. Ant. T. I. pp. 41, 42. *Krasinski's* Hist. Sketch, &c. Vol. II. Chap. xii. pp. 269—271, Note.

238.

PETER MORSCOVIVS (*Polon.* MORZKOWSKI,) of Morzkow, was a Polish Knight, and a diligent hearer and disciple of John Crellius. There were many Morscovii; but as they are designated by their surname only in the Manuscript Acts, it is, in some cases, no easy matter to distinguish one from another.

In 1619, Peter Morscovius held the office of Catechist in the Church at Lachowice; and in 1625, he was ordained, and appointed Pastor of that Church. In 1634, he removed to Krzelow, where he succeeded Joachim Rupnovius. He afterwards presided over the Church at Czarcow; and Lubieniecivs says, that he succeeded Jonas Schlichtingius, as Minister of the Church at Racow. But it was during the Ministry of Schlichtingius that the Unitarian Professors and Pastors were expelled from Racow; and Bock thinks that Schlichtingius had no successor in the Church of that town, although Morscovius may possibly have been his colleague for a short time. In 1639, the year after the expulsion of the Unitarian leaders from Racow, James Sieninius died, and Peter Morscovius delivered his funeral oration at Racow. This seems to render the assertion of Lubieniecivs probable, who describes the decree of expulsion issued against the unoffending Professors, on account of the juvenile indiscretions of the students, not only as unjust and illegal, but ambiguous in a very high degree. Of its ambiguity the Unitarians may possibly have availed themselves, in an attempt to form another Church, of which Peter Morscovius for a short time officiated as Pastor. But nothing is more certain, than that Socinianism became all but extinct in the town of Racow, after the catastrophe of 1638.

Morscovius, while a student, acted as a voluntary amanuensis to John Crellius, and took down in writing the substance of that eminent man's lectures on the two Epistles to the Thessalonians, the First to Timothy, the one to Titus, and the one to Philemon. But the great work of Morscovius, and that by which he is best known, is his "Ecclesiastical Polity," in which he fully treats of the form of Church Government adopted by the Polish Unitarians. It was his wish to conceal his name under the onomastical anagram, "Veri Promus Custos;" but as his work was not published till many years after his death, his name appeared in the printed title-page, of which we shall now proceed to give a translation, together with an account of this, and other productions of his pen.

1. Ecclesiastical Polity, commonly called *Agenda*, or Form of external Government of the Christian Churches in Poland, which confess One God the Father, through his only-begotten Son Jesus Christ, in the Holy Spirit, unfolded in Three Books by Peter Morscovius; published from the Manuscript, with the Addition of Notes, and a Preliminary Dissertation concerning Ecclesiastical Agenda in general, and these in particular, by George Ludwig Ceder, &c. Frankf. and Leipz. 1745, 4to. Morscovius did not undertake this work on his own account, or upon his own responsibility; but was commissioned to prepare it, by an order from the Assembly of Daszow, in the year 1646. It exhibits, in a systematic form, everything relating to the Ecclesiastical government of the Socinian Church, from its commencement to the time of the author, including not only those points of discipline which were retained, and those which appeared to the author to be useful and necessary, but those also which had fallen into disuse. He dedicated it to the Patrons and Ministers of his Church, and requested them to amend and correct it, wherever they

thought it susceptible of improvement; and, if we are to believe what is said of it as a work of authority, it obtained all the force of a law among the Socinians, and was received by the common consent of the whole body. Book i. embraces the general principles of ecclesiastical law; and treats of the members of the Church, and their connexion with each other, in Six Chapters, of which the following are the subjects. *Chap. 1.* On the nature of the Christian religion, the character of a Christian people, and the laws relating to its government. *Chap. 2.* What is the polity of the Church, and whence is the mode of its external government to be sought? *Chap. 3.* How many, and what are the orders among the members of the Church? These orders are said to be six in number; viz., *a.* Patrons; *b.* Pastors; *c.* Elders; and *d.* Deacons, who constitute the governors, and Associates, or the governed, who are divided into the two orders, of, *e.* Senior Associates, and, *f.* Junior Associates. *Chap. 4.* On the source from which the rulers of the Church derive their authority, and the election and consecration of Pastors. *Chap. 5.* On the vocation of Pastors. *Chap. 6.* On the subjection of the governed to their Pastors. Book. ii. contains an enumeration of the offices of those who preside over, and govern the Church. It is distributed into Eleven Chapters, of which the contents are as follow. *Chap. 1.* On the offices of Pastors in general. *Chap. 2.* On the preaching of the divine word. This Chapter contains numerous homiletical rules, which, according to Bock, are worthy of the careful study of preachers of all denominations, although laid down by a Socinian author. *Chap. 3.* On the imposition of hands upon the young. *Chap. 4.* On water baptism. *Chap. 5.* On the Lord's supper. *Chap. 6.* On marriage. *Chap. 7.* On visiting. *Chap. 8.* On giving advice and admonition. *Chap. 9.* On the private prayers of the Pas-

tors for the flocks committed to their charge. *Chap.* 10. On funeral rites, and the burial of the dead. *Chap.* 11. On the offices of the Elders and Deacons. Book iii. treats on the subject of ecclesiastical discipline in Seven Chapters, and contains a discussion of the usual disputed points, respecting the means of enforcing the duties incumbent upon all the members of the Church, such as private and public inspection, the congregation, excommunication, the confession of sin and penance, consultations and collections, public fasting, synods and pastoral discipline. From every penitent are required, (*Chap.* 4,) 1, obedience to the judgment of the Church: 2, the confession of sin, which is due first to God, as the Supreme Lord, then, in the case of public offences, to the Church, as the guardian, inspector, and chief punisher of delinquents on earth; and if, after all, there be any sin, for which there is a difficulty in discovering, or applying the proper remedy, recourse should be had by the penitent to the Pastor, as his spiritual guide: 3, repentance, which the author defines to consist in amendment of life, and pronounces to be the only remedy against sin, next to the mercy of God.—Throughout the whole work, the author, on every point, appeals to the example of the Apostolical Church, and takes every opportunity of casting blame upon the Church of Rome.—Sandius says, (B. A. p. 142,) that Morscovius's "Ecclesiastical Polity" was written for the use of the Socinian Churches in Holland, which, though not openly tolerated, appear to have been regularly organized upon the plan of those in Poland. The author of an English work, entitled "The Grounds and Occasions of the Controversy concerning the Unity of God, Lond. 1698," who calls himself "a Divine of the Church of England," thus describes these Churches, as they existed in the latter half of the seventeenth century; and adduces, as his authority, Mons. Stoop, a Protestant

Officer in the French army, who, in his "Religion of the Dutch," Anno 1673, gives the following account of them. "They have their secret assemblies, in which they are very fervent in prayer to God, with groaning and weeping. They affirm that they have no interest in maintaining their doctrine, save only the perswasion they have of its truth, and the zeal of appropriating to the only individual and sovereign God, the Father of our Lord Jesus Christ, the glory of his divinity. They are confirmed in their faith by reading the word of God, and by the books which have been written against them. Their conversation is holy and without reproach, as far as men can judge by what they see." Although Sandius is no doubt correct in stating, that Morsecovius composed his "Agenda" for the use of the Dutch Churches, no mention is made of those Churches in the Index; nor can this be directly inferred from anything contained in the Manuscript Acts, which, according to Bock, seem rather to imply, that the work was drawn up for the use of the Polish Churches. The word *Polish*, however, in this connexion, may have outgrown its original meaning, and may have been used to designate those Churches, in Holland and elsewhere, which were founded by Polish missionaries and exiles. From the year 1650 to 1687, when the autograph of Morsecovius seems to have passed into the hands of Samuel Crellius, it was subjected to the revision of eminent Ministers of the Socinian body by many successive Synods; and resolutions were passed, that it should be printed. But these resolutions were not carried into effect. At length, however, this work, which had remained in manuscript for nearly a century, was published, with Notes, and a Preliminary Dissertation, by George Ludwig Cæder, S. T. D., in 1745, at Frankfort and Leipzie. For a long time the autograph remained in the hands of Samuel Crellius; but he gave it, at length, to the celebrated Phy-

sician, Grashuys, from whose hands it passed into those of Brückmann, of Nuremberg, who, in his turn, transmitted it to Œder for publication. Œder added copious animadversions, and explanations of numerous passages of Scripture; and took every opportunity, in particular, of combating the opinions of Morscovius, in those passages where he represents the Church as independent of the State. Joachim Sigismund Schwartzkopf drew up some anonymous animadversions upon Œder's notes; and they fell, with other Socinian manuscripts, into the hands of Bock. Zeltner conjectured, that Grotius's celebrated treatise, "*De Cœnæ Administratione, ubi Pastores non sunt, etc.*, Amst. 1638," 4to., was the occasion of Morscovius composing his "*Agenda*;" and it is certain that a few years before Grotius's treatise saw the light, Valentine Radecius contemplated the preparation of a work on Ecclesiastical Polity, (vide *Art.* 162, No. 3,) and that others among the Socinians turned their attention to the same subject, in the former half of the seventeenth century.

2. Meditations on the Death of Christ. These Meditations were revised by Ruarus, but not printed.

3. A Reply to a certain Evangelical Minister's "*Asymbolum Socinianorum, et Non credo*," or Want of Faith among the Arians of the present Day; to which Reply is subjoined, by Way of Supplement, the Creed of the Evangelical Ministers concerning Human Salvation, expressed in their own Words; by Peter Morscovius, of Morzkow. Racow, Sebast. Sternacki, 1632, 4to. *Polon.* The "*Asymbolum Socinianorum*," to which this work was a reply, was written by the Rev. Thomas Wengierski, and published in 4to., at Baranow, A. D. 1630.

4. A Commentary on the two Epistles to the Thessalonians, founded on the Lectures of John Crellius, with a

Preface, dated May, 1636. Sandius alludes to a Dutch translation of this Commentary.

5. Preface to John Crellius's "First Elements of Ethics," written Aug. 28th, 1635, at Krzelow. This also was translated into Dutch.

6. Commentaries on 1 Tim., Tit. and Philem., taken down from the Lectures of John Crellius.

7. A Funeral Sermon for James Sieminius, Palatine of Podolia. 1639. *MS. Polon.*

8. A Reply to the Theses of Kesler and James Martini. Morscovius was induced to undertake this work by the Synod of 1626; and the first Book, according to the Manuscript Acts of 1630, was at that time finished, and ready for revision. The former of the two authors above mentioned was doubtless Andrew Kesler, who published his "Examen Logicæ Photinianæ" at Wittenberg, A. D. 1624, 4to.; the latter was James Martini, the Professor at Wittenberg, with whom Adam Goslavius had previously entered the lists (*vide Art.* 166, No. 2); but against what work of his Morscovius directed his attacks Bock professes his inability to ascertain.

9. The "Triadomachia," the first fair copy of which was completed by Voidovius, A. D. 1643, (*vide Art.* 126, No. 6,) received valuable additions from the pen of Morscovius. We learn, from the Manuscript Acts of the Synod of Siedliski, held in 1643, that this work of Voidovius consisted of several volumes, and was arranged in the order of the books of the Old and New Testament; and that Ruarus was commissioned to superintend the printing of the first Volume on the Old Testament, and to lend the second to the Brethren in Holland, who were desirous of seeing it, or at least to hold out a hope of its being sent to them. In 1644, Morscovius was ordered to give this work up to

Wolzogenius, that it might be transmitted to Jonas Schlichtingius. It seems to have been the same work, which Sandius, (p. 131,) in his account of Schlichtingius, quotes under the following title. "All the Passages of the Old Testament, usually adduced by Trinitarians in Defence of that Doctrine, explained by so-called Orthodox Writers in the same Way in which the Unitarians, commonly called Socinians, explain them; likewise all the Passages of the New Testament, collected in the same Manner; both written by the Hands of Schlichtingius, Morscovius, Stegmann, and others." Ruarus is represented as the author of the "Triadomachia" in one passage of the Manuscript Acts. It is hence plain, that many assisted in bringing that work to a state of completion.

VIDEND. *Sandii* B. A. pp. 131. 141, 142. *Bock*, Hist. Ant. T. I. pp. 497—507. *Lubieniecii* Hist. Ref. Polon. L. iii. C. xii. p. 240. *Moshemii* Inst. H. E. Sæc. xvi. S. iii. P. ii. C. iv. § xix. Not. i. p. 722. The Grounds and Occasions of the Controversy concerning the Unity of God, &c., the Methods by which it has been managed, and the Means to compose it: by a *Divine of the Church of England*. Lond. 1698, 4to. pp. 14, 15. *Zeltneri* Hist. Crypto-Socin. Altorf. p. 150, Not. b.

239.

CHRISTOPHER LUBIENIECIUS, (*Polon.* LUBIENIETZKI, or LUBIENIECKI,) a Polish Knight, was the son of Christopher Lubieniecus, Sen., and father of Stanislaus Lubieniecus, Jun. He was prosecuting his studies in foreign seats of learning about the year 1618, at which time he addressed a letter to Ruarus from the University of Utrecht, enumerating the various annoyances which he had met with in his travels. After his return to his native country, he officiated as a Pastor among the Unitarians, first at Racow, and then at Lublin, at the latter of which places he died in 1648, soon after he had attained his fiftieth year. His writings were as follow.

1. A Letter to Martin Ruarus, dated July 30th, 1618, and inserted in the Second Century of Ruarus's Epistles.

2. A Letter to Peter Paschalis on Christ's not being raised in a glorious Body immediately after his Death. Paschalis wrote a reply to this, "On the State of Christ after the Resurrection," in which he inserted the letter of Lubieniecius, under the title of "Christopher Lubieniecius's Epistle concerning the State of Christ, from the Time of his Resurrection to that of his Ascension, with the Answer of Peter Paschalis. Leyden, 1638," 8vo.

3. A Disputation held at Lublin in 1637, with Caspar Druzicki, the Jesuit. This Disputation is mentioned by Stanislaüs Lubieniecius, in his History of the Polish Reformation (p. 256).

4. A Speech delivered in the Diet at Lublin, June 3rd, 1634. *MS. Polon.*

5. A Protest concerning the Innocence of our Opinion, (that is, the Opinion of the Unitarians,) concerning our Lord Jesus Christ. *MS.*

6. An Antidote in Modern Affliction. 1647. *MS.*

7. Letters to various Persons. *MSS.*

8. A Consolatory Epistle to the Widow of his Brother, Peter Lubieniecius, written in Polish, March 1st, 1640, and inserted in the Manuscript Acts.

VIDEND. *Sandii* B. A. p. 142. *Bock*, Hist. Ant. T. I. pp. 440, 441. *Ruari* Epp. Cent. ii. N. 21. *Lubieniecii* Hist. Ref. Polon. L. iii. C. xiii. p. 256.

240.

JAMES RYNIEVICIUS, (*Polon.* RYNIĘWICKI,) a Polish Knight, was the son of Nicholas Rynievicus, a gentleman of good family, but small fortune, in the district of Luckow. He assumed the name of *John Trembecius* when he was proscribed; but did not always avail himself of this name. Lubieniecius, who extols him as a very learned and pious

man, says, that it is not possible to praise too highly the services which he rendered to the Socinian Church, during the severest persecution which it experienced in Poland. The expenses of his education, and that of his brother Albert, were borne by the Church, on account of the narrow circumstances of their father.

In 1621, he was appointed one of the Masters in the School at Racow; and in 1626, was ordained, and undertook the pastoral charge of the congregation at Lublin. He was invited by the Synod, in 1630, to assist John Stoinius in preparing certain "Forms of Prayer," which were completed and published in 1633, 12mo. (Vide *Art.* 204, No. 6.) In 1631, he was stationed at the Church of Kissielin, and met with a very flattering reception from the people, who conveyed an expression of their thanks to the Synod for his appointment. In 1644, the Church at Kissielin was destroyed, on which occasion he removed into Lithuania. In 1645, he undertook the pastoral charge of the congregation at Novogrodek; and in 1650, that of the one at Uszomir. In 1653, as it is stated in the Manuscript Synodical Acts, he was sent to labour for a year among the people of Kieydany, in Samogitia, on account of the abundance of the spiritual harvest. In 1662, the Assembly would have employed him on a mission into Transylvania; but for several weighty reasons he declined going into that country. A short time afterwards, however, we find him presiding, jointly with Samuel Pacevicius, over the exiled Churches in Prussia, on the confines of Poland: and it appears from the Acts of the Assembly at Kreutzburg, in Silesia, that he was still living there in 1668, and stationed at Rutow. In the same year, on the last day of the month of April, he attended a Synod held at Clausenburg, when it was determined that he should continue to officiate in the capacity of Minister among the Polish exiles in Prussia.

He was at that time upwards of seventy years of age; and Sandius tells us, that he died in Prussia, in 1678, at the advanced age of eighty-one. His successors at Rutow were Daniel Jaskievicius, Samuel Stano, Samuel Kontski, Andrew Labenski, and — Taszycki.

James Rynievicius had a son, Stephen, whom he devoted to the ministry after the Polish exile, about the time that he himself settled in Prussia; and who, by a resolution of the Assembly at Kreutzburg, was sent to prosecute his studies abroad at the public expense.

The subject of the present Article published nothing, unless we are to consider him as the joint author, or editor, of the “Forms of Prayer” above mentioned: but he left behind him the following writings in manuscript.

1. Rhapsodies, containing the memorable Transactions of the past and present Century, particularly in the Matter of Religion. *Polon.*

2. Sacred Discourses, or Homilies. *Polon.* These he prepared for the press, in compliance with the request of the Assembly at Daszow, conveyed to him first in 1646, and repeated in 1648; and they were submitted to Paul Rynievicius for revision, by the Synod of Czarcow, in 1653.

3. Letters.

4. An Epistle addressed to Christopher Zwiartowski, on the Eve of the Festival of St. Paul, in 1659. In this letter the author exhorted Zwiartowski to remain steady to his Christian principles, and not to allow any persecution, or calamity, to turn him aside from the strict line of duty.

VIDEND. *Sandii* B. A. pp. 142, 143. *Bock*, Hist. Ant. T. I. pp. 738—740. Hist. Socin. Pruss. § xv. p. 61, § xvi. p. 70, § xix. pp. 85, 86. *Lubienieci* Hist. Ref. Polon. L. iii. C. xii. p. 250.

241.

PAUL RYNIEVICIUS, (*Polon.* RYNIIEWICKI,) is supposed to have been the brother of James, the subject of the pre-

ceding Article. He was sent to the School at Luclavice in 1621, and in 1625 became a student in the College at Racow, to which he went for the purpose of prosecuting his theological studies. In 1626, he received ministerial ordination, and became Pastor of the Church at Szpanow, in Volhynia, whence he removed, in 1629, to Dobrzyn, in Mazovia. In 1641, he was elected to the office of Scribe of the Synod of Piaski. In 1648, at the Assembly of Daszow, he was stationed with the Church at Szerszniow; and in 1650, on the removal of James Rynievicius to Uszomir, he was nominated his successor at Novogrodek, but, from some cause or other, instead of going thither, went a second time to Dobrzyn. In 1653, he undertook the pastoral care of the Church at Daszow, after which time we have no remaining record of him.

Mention is made, in the Synodical Acts, of one Jarosz Rynievicius, who, in 1638, was advised, by the Synod of Kissielin, to devote the whole of his attention to the practice of the law.

VIDEND. *Bock*, Hist. Ant. T. I. pp. 740, 741.

242.

EUSTACE GIZELIUS, probably a native either of Lithuania or White Russia, was appointed Rector of the School at Kissielin in 1634, and in the year following was admitted into the list of Students at Racow, as a candidate for the ministry, having had a noble youth, of the family of Niemericus, consigned to his care, on condition that he should accompany the young man to that seat of learning. About this time, however, the revision of the Polish version of the New Testament was entrusted to him, jointly with John Stoinius and Jonas Schlichtingius; and this appears to have prevented him from proceeding to Racow in the year 1636. But at the end of that year his views were

again directed thither; and he obtained a letter of recommendation to the father of the young Nobleman above mentioned.

In 1638, a plan having been proposed for enlarging and beautifying the School at Kissielin, and forming an institution similar to that of the College at Racow, which was then on the eve of dissolution, Gizelius was employed, to instruct the more advanced pupils in the first class two hours daily, on such subjects as the Governors of the School should determine, till the arrival of a new Rector, who was to be engaged by Ruarus. In 1640, a severe censure was passed upon him, by the Synod of Kissielin, for certain opinions which he had encouraged, and to which the epithet "scandalous" is applied; as well as for certain books, alleged to be of a very dangerous tendency, which he had prepared and published. What these opinions were we are not told; but that they were deemed peculiarly obnoxious by the majority of the Synod is clear, for a threat of excommunication was held out against him, if he persisted in defending and disseminating them; and an injunction was laid upon the Ministers of the Church, to keep a strict watch over him, lest that body should sustain any injury from his imprudence and misconduct. From a marginal note in the Synodical Acts, it appears that the threat of excommunication was subsequently carried into effect at Kissielin. But in 1646, the Ministers of Volhynia were commissioned to bring about a reconciliation, by admonishing him to sue for re-admission into his Church; and it seems probable that he attended to the admonition, because it is remarked, in the Acts of the Assembly of Raszcow, in 1655, that Mark Lubieniecious determined to take him into his house, to translate "The Confession of the Church," (supposed to be the one drawn up by Jonas Schlichtingius,) together with the Preface, into the Rus-

sian language. Sandius and Bock mention the following publications of Gizelius.

1. A Greek Translation of Thomas à Kempis's Treatise, "De Imitatione Christi." Frankf. on the Oder, 1626.

2. Antapologia, or a Refutation of the Apology, which Meletius Smotriski, called Archbishop of Polotzk, addressed to the Russian Nation, under the Name of Gelasius Diplicus. *Polon.* 1631.

VIDEND. *Sandii* B. A. p. 143. *Bock*, Hist. Ant. T. I. pp. 401, 402.

243.

THEODORE SIMONIS, of Berchstedt, in the Duchy of Holstein, studied in various Schools and Colleges of Germany, and was distinguished both as a Greek scholar, and a Philosopher. He was brought up among the Evangelico-Lutherans, and on the 11th of August, 1615, became a student in the University of Altorf, where he is said to have imbibed Socinian notions, from an open avowal of which, however, he studiously refrained. He spent some time in the Low Countries; and when he had completed his education, exercised the profession of a Schoolmaster, at Luneburg. The license allowed in the Protestant Churches, combined with the arguments of Leonard Less, the Jesuit, in favour of Catholicism, induced him to pass over to the Church of Rome; and he did not scruple to defend his apostasy, in a public Conference, held at Halberstadt, on the 16th of January, 1629, with Paul Müller, Pastor of the Cathedral Church. But he was vanquished in argument, and compelled to give up the contest. After this, he appears to have been very unsettled in his religious views, and is described by Bock as more mutable than Proteus. In 1630, he renounced Catholicism; and published a defence of his return to the Protestant Communion, in a "Retractation," which he inscribed to the Ministers

at Hamburgh. He resided at Dantzic about two years, in the capacity of domestic tutor to George Fhelavius; and after this went into Poland, and again professed himself an Antitrinitarian. In 1640, he was still at Dantzic, and was at that time invited by Ruarus, at the request of the Synod, to fill the office of Rector of the Academy at Kissielin, in Volhynia, which had arisen out of the ruins of the College at Racow. In this office he succeeded Peter Stegmann; but having become obnoxious to the different religious bodies, which he had successively deserted, and particularly to the Catholics, he assumed the name of PHILIP COSMIUS.

Some have erroneously attributed to him a work, supposed to have been published under the title of “Religio Simonis,” at Cracow, A. D. 1588. But in that year our Simonis was not yet born; besides that the work alluded to is now known to have been one of those, which passed in controversy between Marcellus Squarcialupus (*vide Art.* 91) and Simon Simonius. (*Vide Art.* 92.) The following is a list of the genuine works of Theodore Simonis.

1. A Retractation, in which are set forth the Causes, why the Author, disregarding the Judgment of the Roman Pontiff, has again embraced the pure Doctrine of the Law and the Gospel, laid down in the Augustan Confession. 1630, 4to. The place where this was published is not inserted in the title-page; but in the year following another edition appeared, in 8vo., with this title. “A Dissertation on the false Principles and Idolatry of the Popish Religion, in which the Author assigns the Reason of his abandoning Popery. Leyden.” Of this work Sandius was unable to procure even so much as the above titles; but John Möller, in his “*Cimbria Litterata*,” calls it “*libellus eruditus*,” and gives the title of what he conceives to have been a German translation of it, from the Leipzic Autumnal Catalogue for 1631, p. 33.

2. A Letter to Cornelius Jansenius, dated Emmerich, Feb. 12th, 1632. This Letter was inserted in Gisbert Voetius's controversy with Jansenius, and was republished in Simonis's work "On the State of Popery," together with Voetius's "Apologetic Epistle" against Libertus Fromundus.

3. On the State and proper Religion of Popery, against Cornelius Jansenius, Bishop of Ypres. Leyden, 1638, 8vo. To this work, which treated both on Popery in general, and its several errors, were prefixed, *1st.* A Letter to Cornelius Jansenius (vide No. 2); *2ndly.* A Dedictory Epistle to Andrew Rivet, Gisb. Voetius, Andrew Colvius, and Martin Lydius, Divines of the Reformed party, written at Heusden, July 1st, 1637. *3rdly.* An Apologetical Epistle addressed to Libertus Fromundus, Regius Professor and Doctor of Theology of the University of Louvain. The work itself is divided into Two Parts, the former containing nine, and the latter thirteen Chapters. An outline of its contents may be seen in Bock's Hist. Ant. T. I. pp. 114—116.

4. A Greek Version of Comenius's "Janua Linguarum." Lubieniecus informs us, that this was prepared during the translator's residence at Kissielin. It was published at Amsterdam, in 1642 and 1649, 12mo.; and in an amended form, by Curcellæus, in the same city, A. D. 1644, 1649 and 1665, 8vo. Möller has specified many editions of it.

5. In 1641, Simonis undertook a translation of John Crellius's Book, "De Uno Deo Patre" into Greek, for which he received from the Synod of Czarcow, in the year following, the sum of 100 florins. When completed, this translation was taken by John Stoinius to Kiow; and in 1643, Ruarus received a conditional order from the Synod of Siedliski to print it; but whether this order was ever carried into effect, the present writer has been unable to discover.

6. On Providence. A sum of money having been offered for a treatise on this subject, Simonis determined to prepare one; and the plan which he proposed to himself to adopt is set forth in the Acts of the Assembly of Czarcow for 1642.

VIDEND. *Sandii* B. A. p. 143. *Bock*, Hist. Ant. T. I. pp. 111—116. *Möller*i Cimbria Litterata, T. I. pp. 63. 629. *Lubieniecki*i Hist. Ref. Polon. L. iii. C. xvi. p. 277. *Zeltner*i Hist. Crypto-Socin. Altorf. pp. 37. 1221. *Vogt*, Catal. Libr. Rar. p. 628. *Walchii* Bibl. Theol. T. II. p. 195.

244.

NICHOLAS COPECIUS was a native of Transylvania. *Bock* includes him in his “*Bibliotheca Antitrinitariorum*,” but says that he recollects seeing nothing further concerning him, than a statement of the fact, that he was a student in the College of Racow, with an annual allowance of 50 florins.

VIDEND. *Bock*, Hist. Ant. T. I. p. 110.

245.

ANDREW RUTKOVIVS, (*Polon.* RUTKOWSKI,) was tutor and travelling companion to George Niemericius in 1631, (vide *Art.* 293,) when that young man was about to undertake a journey into France, in the course of which he proposed to pay Grotius a visit. In allusion to this visit, *Ruarus* says, in a letter to Grotius, written towards the end of that year,—“Perhaps a gentleman of the name of George Niemericius, and his tutor Andrew Rutkovius, will pay their respects to you during the present winter. They are both clever men; and, considering their youth, are possessed of no ordinary share of learning. The former is also a young man of illustrious family. You may safely entrust to their care any reply with which you may think proper to favour me.”

VIDEND. *Bock*, Hist. Ant. T. I. p. 738. *Ruari* Epp. Cent. i. N. 28.

246.

SAMUEL MACOVIVS, (*Polon.* MAKOWSKI,) was a Doctor of Medicine, and doubtless the same person who is called in the Synodical Acts (A. D. 1633) "Doctor Bregensis," to free whom from the most wretched captivity, the Synod of Racow, in 1634, contributed a thousand florins. Some light is thrown upon this subject by what Lubienieciv relates, as having happened to the Church at Lublin, in the year 1627. "The grievous injury inflicted upon Samuel Macoviv," says he, "is well known. Although a Doctor of Medicine, of great experience, and very eminent in his profession, and in other respects a man of irreproachable character; to whom the city was under great obligations, particularly during the time that the plague was raging, and who was taken under the protection of the King, and acquitted by the Royal Commissaries; yet he was tried before the Supreme Tribunal, imprisoned, and several times punished, and after being so often exposed to the fear of death, was liberated by the payment of a large sum, with difficulty, and much entreaty, the Unitarian Church relieving him in his affliction by a gift of a thousand pounds."

It is uncertain whether he was a brother of John Makowski, a Polish Noble, and Professor of Theology at Franeker, who wrote an attack upon the Catechism of Faustus Socinus, and over whose remains John Cocceiv delivered a funeral oration, July 2nd, 1644, which was afterwards printed: but the identity of the surname renders the supposition not improbable.

VIDEND. *Bock*, Hist. Ant. T. I. p. 464. *Lubienieciv* Hist. Ref. Polon. L. iii. C. xiii. p. 264.

247.

— JURKIEVICIVS is included by Bock in his list of Antitrinitarians, though not mentioned by Sandiv. Having

expressed a desire to devote his talents to the furtherance of the Socinian cause, he was admitted a student in the College at Racow, in 1631. But in 1638, he was advised by the Synod of Kissielin to turn his attention to the study of the law. Similar advice was given on the same occasion to Jarosz Rynievicius, of whom mention has already been made under *Art. 241*.

VIDEND. *Bock*, Hist. Ant. T. I. p. 424.

248.

DANIEL PETERSON was a student in the College at Racow, where he was living at his own expense in 1631. In 1633, he undertook to accompany a noble youth of the name of Lubelski in his travels into Holland; but of his subsequent history no traces appear to be left.

Mention is made of a JOHN PATERSON, by the anonymous author of the Epistle containing an account of the life and death of Andrew Wissowatius (p. 256); and Bock supposes, that *Paterson* is an error of the press for *Peterson*. But it is more probable, that the individual alluded to was a Scotchman of the name of *Paterson*, or a person of Scotch descent, of whom there were many at that time naturalized in Poland. (Vide *Art. 186*.) John Paterson was an eminent Physician, who, on the expulsion of the Socinians from Poland, in 1660, went to Käsemark, in Hungary, under the protection of Count Stephen Tekeli, whom Andrew Wissowatius visited as an old friend in 1661, and with whom he spent the summer of that year.

VIDEND. *Bock*, Hist. Ant. T. I. pp. 628, 629. *Anonymi* Epist. de Vit. And. Wissowatii, l. c.

249.

MELCHIOR SCHLEFFER was a Silesian, of the city of Freystadt, in the Duchy of Glogau; and an intimate friend

of Martin Ruarus, who mentions him in a letter to Frederick Schosser, written in the year 1629. He published in Poland, but in the German language, A brief Reply to the Question, Whether the Lord Jesus, when put to death, raised himself from the dead by his own Power? 1637, 8vo. This Reply, as we learn from the Preface, was directed against D. H., by which is meant Daniel Haltsius, Pastor of Meseritz. A Dutch translation of it appeared in 4to., 1653; and a Latin one at Amsterdam, in 8vo., 1659. To the latter was added an Epistle of John Ludwig Wolzogenius, in defence of Schæffer, of which some account has been already given under *Art. 229*, No. 12.

VIDEND. *Sandii* B. A. p. 143. *Bock*, Hist. Ant. T. I. pp. 760—762. *Ruari* Epp. Cent. i. N. 22.

250.

WILLIAM HENRY VORSTIUS, (or VORST,) was the son of Conrad Vorstius, (vide *Art. 151*,) and Pastor of a Church of Remonstrants at Warmond. He is incidentally mentioned by Bock, (Hist. Ant. T. I. p. 1003,) who promises a fuller account of him and his father, in his contemplated “History of Dutch Socinianism.” Sandius includes him in his list of Antitrinitarian authors; but enters into no particulars of his personal history. He devoted his attention chiefly to the study of the Hebrew and Chaldee languages, as the following enumeration of his works will testify.

1. A Dissertation on the Word of God, [de Verbo vel Sermone Dei,] of which very frequent Mention is made in the Chaldee Paraphrasts, Jonathan and Onkelos, and the Jerusalem Targum. Irenopolis, 1643, 8vo. In this Dissertation, which extends over 63 pages, the author labours to shew, that the ancient Jews did not believe in the eternal divinity of their Messiah, although he admits that they

supposed him to have had his beginning before this world. He also endeavours to prove, that the meaning of the word *Λόγος*, in the Proëm of John's Gospel, is not that which the orthodox deduce from the Targumists; and with this view explains, on Unitarian principles, various expressions in the Old Testament, which are usually alleged in proof of the doctrine of the Trinity. A Dutch translation of this Dissertation appeared in 1649, 4to.

2. Maimonides "On the Foundations of the Law," translated and illustrated with Notes. Amst., 1638, 4to.

3. The Chronology, Sacred and Profane, of Rabbi David Ganz; and the Pirke of Rabbi Elieser. Leyden, 1644, 4to.

4. Bayle was of opinion, that a work, entitled, "*Bilibra Veritatis*," printed in the year 1700, was written by W. H. Vorstius.

VIDEND. *Sandii* B. A. p. 143. *Bayle*, Dict. Hist. et Crit. Art. (Guillaume H.) VORSTIUS. *Bock*, Hist. Ant. T. I. pp. 796, 797, et l. c. *Wolfii* Bibl. Hebr. Vol. I. pp. 173, 294. 840.

251.

CORNELIUS MOORMAN, a native of Holland, was born in the year 1600, and died June 5th, 1670. Bock assigns him a place among the Socinians of Holland, and purposed giving a particular account of him in his "History of Dutch Socinianism." His writings were all in his native language, and were collected, and published in Folio, at Amsterdam, the year after his death, under the title of "All the Posthumous Works of Cornelius Moorman treating on Divine Things."

VIDEND. *Sandii* B. A. p. 143. *Bock*, Hist. Ant. T. I. p. 497. *Walchii* Bibl. Theol. Sel. T. I. p. 918.

252.

ADAM BOREEL, a native of Zeeland, was born about the

year 1603, of a distinguished family, and died in the year 1666. His works are

1. To the Law and to the Testimony. 8vo.

2. On the Truth of the Gospel History. The substance of this work is elucidated by Henry More, in the Seventh Book of his "Explanation of the Great Mystery of Godliness," (C. xi.—xiii.,) published in London, A. D. 1674, Fol.

3. The Christian Golden Chain; or the Knowledge of God and our Lord Jesus Christ. *Lat.* 1677, 4to.; *Belg.* 1677, 4to.

4. A Treatise on Brotherly Religion, begun in the Presence of Friends at Amsterdam, Sept. 8th, 1664. *Belg. MS.*

5. A Dutch Version of the Gospel of St. Matthew, and the Epistle of Paul to the Romans. Bock refers to what he has said upon these, and other works of Adam Boreel, in his "History of Dutch Socinianism;" and directs his readers to consult Tentzel's "Colloquia Menstrua, 1693," p. 261, seqq.

6. Numerous Manuscripts. Some of these fell into the hands of Galen Abrahamz, the celebrated Mennonite Preacher at Amsterdam.

VIDEND. *Sandii* B. A. p. 144. *Bock*, Hist. Ant. T. I. pp. 66, 67. *Walchii* Bibl. Theol. T. I. p. 918.

253.

VALENTINE BAUMGARTUS, (*Germ.* BAUMGART,) was born at Memel, in Prussia, A. D. 1610. He studied in the University of Königsberg, where he graduated M. A., April 20th, 1634. About the year 1637, he contracted an intimacy with Martin Ruarus, and other Antitrinitarians; and Ruarus was the instrument of his conversion to the Unitarian faith, which he subsequently renounced, but did not ultimately abandon. Zeltner, alluding to his recanta-

tion, says, that examples of this kind are so rare, that, throughout the whole history of the seventeenth century, he knows of no instance of a public retraction of Socinianism, except those of John Vogel, John Peuschel, and Valentine Baumgartus. Vogel and Peuschel made theirs in the presence of the Council and Senate of the University of Altorf, January 25th, 1617; and Zeltner has given both of them a place in his "*Historia Crypto-Socinismi Altorfiana*" (pp. 889—933). The Socinianism of Baumgartus having become known from an intercepted letter, addressed by him to a Unitarian friend, a report of the contents of this letter was made to George William, Elector of Brandenburg; and the writer was induced to make a public retraction in the University of Königsberg, Aug. 25th, 1640. In this retraction Baumgartus puts forward the plea of poverty, from which, as he alleges, he had hopes of being relieved by joining the Socinians. But there is no doubt that the retraction was extorted from him; for in less than two months after it was made, and as soon as he could liberate himself from his academical thralldom, he left the University of Königsberg, and went into Poland.

He was appointed Rector of the School at Kissielin in the month of May, 1641; and afterwards presided, in the same capacity, over the one at Luclavice, which was at that time in great repute, and numbered among its pupils youths from all parts of the kingdom of Poland. After this he became Pastor, and Rector of the School at Clausenburg, in Transylvania.

It is mentioned in the Manuscript Acts of the Synod of Daszow, A.D. 1647, that consolatory letters were addressed to Baumgartus and Schlichtingius; but the precise time and occasion of these letters are not specified. They must have been written, however, while Baumgartus was at Luclavice; for he did not go into Transylvania till 1648,

when he received a grant of a hundred florins from the Synod of Daszow, to defray the expenses of his journey.

Sandius says, that his death took place about the year 1670; but it is expressly stated, in the Acts so often cited, that he died in the year 1673, at the age of sixty-three. He left behind him

1. A Paper on the Incarnation of Jesus Christ; to which John Paulinus Felwinger published, by way of reply, "A Vindication of the Incarnation of Jesus Christ. Altorf. 1667," 8vo.

2. A Comparison of Religions; which was also answered by Felwinger.

3. Antitritheia: or a Dissertation opposed to the commonly received Opinion concerning Three Elohim, that is, Gods; or Three Persons, of which each is the Supreme God; in which it is shewn, that the common Triadolatry, and the Opinion concerning Three Persons in One God, is vain and trifling, because it is, *First*, human in its Origin, *Secondly*, violent in its Progress, *Thirdly*, detrimental in its Effects, as well as opposed to sound Reason, and *Fourthly*, contrary to Scripture. Acts xxvii. 22. A. D. 1654. MS. 4to.

4. A Latin Catechism. MS.

5. On the Chief Good. MS.

6. A Retractation, which was published by the University of Königsberg under the following title. "Errorum Photinianorum Oratio Detestatoria, ex Decreto Vener. Facultatis Theologicæ, publice habita a M. Valentino Baumgart, 28 Augusti, 1640, in Auditorio magno Academiæ Regiomontanæ." It was dedicated to the Members of the Theological Faculty, to whom the author expresses his gratitude for the instruction which he has received. Sandius and Zeltner appear never to have seen this Retractation; but Bock, in his "History of Prussian Soci-

nianism," has given a long extract from the concluding part of it.

VIDEND. *Sandii* B. A. p. 144. *Bock*, Hist. Ant. T. I. pp. 44, 45. Hist. Socinianismi Prussici, pp. 35, 36. 42—47. *Zeltneri* Hist. Crypto-Soc. Alt. l. c.

254.

SEVERIN MORSTINIUS, (*Polon.* MORSZTYN,) sometimes called "Serinus Morstinius" in the Manuscript Synodical Acts, was the son of Christopher Morstinius, (vide Art. 143,) and inherited his father's zeal, as well as his landed estates. But there were two persons of the name of Severin Morstinius. Of these one gave notice, at the Synod of Racow in 1634, that he was unequal, through bodily weakness, to the continued discharge of his ministerial duties. This is probably the same Severin Morstinius, of whom we read, that, at the Synod of Racow, in 1630, he was invited to enter the lists of controversy with Zarnovicius. Whether he complied with this request, or not, is uncertain. The other Severin Morstinius, at the Synod of Siedliski, in 1643, was invited to offer himself as a candidate for the ministry to the Racovian Church, the members of which, after the catastrophe of 1638, were accustomed to assemble for religious worship at Radostow; and it was resolved that his ordination should take place in the General Assembly, either at Luclavice, or Czarcow. In 1647, at the Assembly of Daszow, he was nominated to the vacant pulpit of the Church at Luclavice. In 1650, he visited, in company with some others, four Churches in the mountains. In 1652, he was appointed to preside over the Church at Raciborsk. He was preaching before this, for some time, to the Church at Robcow, where he was succeeded by Andrew Wissowatius in 1652. After the universal exile of the Socinians, Severin Morstinius still continued in Poland in 1662, and, together with his son

THEOPHILUS, had the religious superintendence of those who remained concealed, and dispersed throughout the kingdom, in conformity with a resolution passed at the last Assembly held in Poland; and it appears from the Manuscript Acts of the Assembly of Kreutzburg, in Silesia, held in the year 1668, that he still continued to discharge the duties of that onerous office.

In addition to the Morstinii already named, and to be alluded to hereafter, (vide *Art.* 302, 303,) several are mentioned in the Manuscript Acts, of whom Bock particularizes GABRIEL, BOGUSLAÜS, (who in 1687 was admitted into the number of Synodical Elders,) MAXIMILIAN, and SBIGNEUS. ANDREW MORSTINIUS, of Raciborsk, Referendary of the kingdom, is celebrated among the Ambassadors Plenipotentiary of the kingdom and republic of Poland, at the peace of Oliva in 1660. He is probably the same person of whom mention is made in a letter of the Swedish Senate to the Senates of Poland and Lithuania, written at Stockholm, March 8th, 1655; and is called Royal Chamberlain.

VIDEND. *Bock*, Hist. Ant. T. I. pp. 510, 511.

255.

— MACIEIOWSCIUS, (*Polon.* MACIEJOWSKI,) was a convert from Catholicism, who officiated for a time as a Socinian Minister, but afterwards returned into the bosom of the Catholic Church. Peter Skarga makes mention of him, and of a letter addressed by him, in 1634, to Jerome Gostomski, Starost of Sandomir, in which he sets forth what he conceives to be thirty-eight errors of the Socinians. This letter of Maciejowski afforded Peter Skarga an occasion of writing a book on the presumed errors of the Socinians, which he dedicated to the aforesaid Gostomski.

VIDEND. *Bock*, Hist. Ant. T. I. pp. 463, 464.

256.

JOHN HRADECKI was a Bohemian, whom the Synod of Racow, in 1635, appointed tutor to two noble youths, of the families of Czlapic and Gostlawski. In 1636, he was made Rector of the School at Luclavice; but no further particulars are recorded of him.

VIDEND. *Bock*, Hist. Ant. T. I. p. 417.

257.

— FERBERINUS was appointed to the Rectorship of the School at Czerniechow, by the Synod of Racow, A. D. 1637. Sandius mentions John Forberius, or Forberinus, as one of those who were present at the Conferences, or Theological Exercises, held in the house of Smalcus between the years 1606 and 1609; and Bock suggests, that the name ought, perhaps, to be written *Ferberinus*, and that the individual mentioned by Sandius was probably the father, or some relation on the father's side, of the subject of this Article, whose Christian name is unknown.

VIDEND. *Sandii* B. A. p. 175. *Bock*, Hist. Ant. T. I. p. 355.

258.

ANDREW and SAMUEL MOHR, (*Lat.* MORUS,) father and son, were cryptically called *Melandri*, but appear not to have been included in Möller's "Homonymoscopia," printed at Hamburg in 1697.

Andrew was Pastor of Drehtow, in the Marquisate of Brandenburg, and a Crypto-Socinian.

Samuel is mentioned among the alumni of Racow in 1631, at which time he held the office of Assistant Teacher in the School of that town. From the year 1634, he acted as Second Master in the same institution. He likewise officiated in some capacity at Lublin, probably in that of

Catechist, for he does not appear to have received ministerial ordination. On the expulsion of the Socinians from Racow in 1638, he went into Transylvania. This we learn from a letter of Ruarus, addressed to the Senate of Clausenburg in the name of the Polish Brethren, and written June 4th, 1638, from which it appears, that Samuel Mohr was half-brother of Laurence and Peter Stegmann. (Vide *Art.* 214, 215.) He is supposed to be the person alluded to, under the designation of "Melander, Doctor Medicinæ," in the Acts of the Synod of Zulienien, A. D. 1644.

VIDEND. *Bock*, Hist. Ant. T. I. p. 496. *Ruari Epp.* Cent. ii. N. 54.

259.

— KRZYSKIEVICIUS was mentioned in our account of John Crellius, (vide *Art.* 194,) and Simon Pistorius (*Art.* 163). To the former of these he was appointed to act as amanuensis, about the year 1632 or 1633. With the latter he was associated, by the Synod of Kissielin, in 1638, as Assistant Minister of the Church of Czarcow. In 1639, he aided in the examination, arrangement and transcription of the "Triadomachia." In 1640, he was appointed Assistant Master in the School of Luclavice, where he devoted his time chiefly to the study of Theology, under the direction of Schlichtingius, Minister of the Socinian Church in that place. In 1641, he was staying with Ruarus at Dantzic, for the purpose of learning the German language, and prosecuting his theological studies. From Dantzic, he seems to have extended his travels into other countries; and on his return into Poland, the Assembly of Czarcow appointed him Assistant Preacher at the Church of Czerwiechow, of which Peter Stoinius was the stated Minister. In 1643, his services were rendered available, for the space of one year, to the Church at Krzelow, where he received ministerial ordination. He remained stationary there till

1647, when the Assembly of Daszow granted him permission to go abroad. At this time we altogether lose sight of him.

VIDEND. *Bock*, *Hist. Ant. T. I.* pp. 426, 427.

260.

JOHN NÆRANUS, the son of Samuel, of whom an account was given in *Art.* 219, was the Remonstrant Minister at Oudewater, in Holland, and a patron and promoter of Socinianism, over whose interests he watched with the greatest care, about the year 1663. At the Assembly of Kreutzburg, in Silesia, held in that year, it was resolved, that the correspondence of Næranus from Holland should be addressed to the Brethren residing in Prussia; and at the Synod of Clausenburg, in Transylvania, held in the same year, the following resolution was passed. "Since we enjoy a well-grounded expectation, that in the Dukedom of Prussia we are likely to obtain a firm and secure settlement, under the protection of the Most Serene Elector, let all the Brethren send their letters, and the money collected elsewhere, to Prussia, particularly Næranus from Holland, Crellius from Holstein, and others from England and Holland." Przypcovius was at the same time instructed to draw up an accurate account, in Latin, of the injuries inflicted on the Socinian body, by the Poles, Swedes and Russians; and to communicate it to others, in order to excite their compassion, but especially to transmit it to Næranus in Holland. Przypcovius addressed a letter to Næranus from Königsberg, which was written in the autumn of 1663, and from which it appears, that Næranus assisted in ushering into the world Przypcovius's Reply to George Niemicericius. (*Vide Art.* 208, No. 12.) There are also three of Næranus's own letters in the "Epistles of the Remonstrants," (No. 604, 608 and 610,) one of which,

addressed to Abraham Heydan, evinces the most intense interest in the welfare of the Polish exiles. The letter in which he announces the death of his father to Ruarus has already been noticed (*Art.* 219); but besides this, there are two addressed by Ruarus to himself, one of which contains particulars respecting the banishment of the Unitarian Ministers and Professors from Racow, in the year 1638.

VIDEND. *Bock*, Hist. Ant. T. I. pp. 524, 525. 688. Hist. Socin. Pruss. § xv. pp. 61, 62. *Ruari* Epp. Cent. i. N. 82, 83; Cent. ii. N. 40. *Epistolæ Remonstrantium*, l. c.

261.

DANIEL BEKE was the eighth Superintendent of the Unitarian Churches in Transylvania. In the year 1638, while he was in possession of this office, a violent dispute arose among the Unitarians, and endangered their privileges, as one of the four favoured classes of religionists in that country. The origin, progress, and result of this dispute are thus described by the Rev. John Kenrick, M.A., in an interesting paper "On the History and actual Condition of the Unitarians in Transylvania."

"Matthias Rasoris, an Unitarian Minister, son of a Senator of the first rank, having been four times disappointed in his hope of obtaining the place of Superintendent, began to preach violently against the actual Superintendent, Daniel Beke, and accused him of heresy, &c. In consequence of this, a Synod and Diet were held at Dees, where the Prince [George Rakotzi, the Elder] presided in person, and Beke, to clear himself and the rest of the Unitarians from the charges against them, delivered a Confession of Faith, in which the worship of Christ is distinctly insisted upon. The summons to attend the Synod diffused great alarm among those who had refused this worship, and it is said that many of them went over to the Reformed Church, to which the Prince was zealously attached. It was decreed

that this should in future be considered as the Creed of the Unitarian Church, and the test of their right to the privileges granted to the four established religions.* At the same time, very severe laws were made against certain *Judaizers*, whom the orthodox writers are desirous of connecting with the Unitarians, with whom they had probably nothing in common but the profession of the Divine Unity. One of these persons was stoned to death at the Synod of Dees by the people, in a transport of indignation at his blasphemies." These *Judaizers* appear to have differed very little, if at all, from Francis Davidis, (vide Art. 78,) whose opinions long continued to be held by some of the most influential Ministers among the Unitarians in Transylvania.

VIDEND. Monthly Repository, Vol. XV. (1820) pp. 194, 195.

262.

PAUL MYSLICIUS was a Professor in the College at Racow about the year 1635. At the Synod of Kissielin, in 1639, he expressed a strong desire to be ordained to the ministerial office, to which he had for some time looked hopefully forward. In the same year, however, he was recommended by the Synod to the Rectorship of the School at Czerniechow. In 1643, he was acting as Assistant Minister to Christopher Lubieniecious at the Church of Siedliski; and, in 1648, was appointed, by the Assembly of Daszow, Minister of the Church at Dobrzyn, where he succeeded Paul Rynievicius. In 1652, he undertook the office of Chaplain to the Lady Podlodovia, or Podlodowska, in conformity with a resolution passed at the Synod of Czarcow; but in the year following, he made a request to the Assembly of Siedliski, that he might be released from the duties of the ministerial office. His request was complied with, and he

* APPENDIX, No. xvi.

was allowed to withdraw, with a retiring pension, Peter Karnievius succeeding him in the office of Chaplain to the Lady Podlodowska.

VIDEND. *Bock*, Hist. Ant. T. I. p. 523.

263.

PETER KARNIEVIUS, (*Polon.* KARNIEWSKI, sometimes called CARNIOVIUS in the Manuscript Acts,) was officiating at Szersznie, in the capacity of Domestic Chaplain to a Kioviau gentleman, of the name of Venator, in 1639; and in 1640 succeeded Pistorius, at the Church of Czarcow. At the Assembly of Czarcow in 1642, he was appointed Assistant to Peter Stoinius in the Church of Czerniechow, during the absence of Krzyszkievicius in foreign countries. In 1650, we find the Messrs. Skop thanking the Assembly of Czarcow for the grant of his services; and in 1653 he was presiding over the Congregation at Lazyn, and acting as private Chaplain to the Lady Podlodowska.

VIDEND. *Bock*, Hist. Ant. T. I. p. 424.

264.

JOHN CIACHOVIUS, (*Polon.* CIACHOWSKI,) was the grandson of George Schomann. His name must not be confounded with that of *Cichovius*, against whom Jonas Schlichtingius wrote. (Vide Art. 209, No. 21—24.) The Christian name of *John* seems to have been that of his father, who was also a Socinian. In 1634, John Ciachovius the younger was admitted among the alumni of the College of Racow; and in the next year he became one of the Racovian exhibitioners. In 1638, when some of the young men belonging to that institution had beaten down with stones a cross placed near one of the entrances to the town, he was compelled, among others, to seek refuge from the popular fury

by flight, and deemed it prudent, for a time at least, to remain in concealment; for a resolution was passed in that year, that, if the place of John Ciachovius's retreat became known, he should be appointed tutor to the children of Dreschovius. In the year 1641, he was nominated, by the Synod of Piaski, to the office of Preacher to the Church of Tychomel. In 1643, we find him living at Dantzic on a public stipend, granted by the Synod of Siedliski, under whose direction he was preparing a Reply to Botsaccus, and a Defence of Crellius's Book, "*De Uno Deo Patre.*" In 1645, he was stationed as Minister to the Churches of Vollhynia, and living under the hospitable roof of Peter Suchodolski; and in the following year he filled the office of Domestic Chaplain to the Lady Suchodolska. In 1649, he officiated as Minister to the Church of Radostow; in 1650, to that of Siedliski; and finally, in 1653, to that of Czarcow.

VIDEND. *Bock*, Hist. Ant. T. I. p. 100.

265.

SAMUEL PACEVICIUS was admitted, in the year 1638, among the alumni, who, with an exhibition granted out of the funds of the Church, pursued their theological studies at Kissielin; and he continued to study for the ministry at Luclavice in 1640, under the guidance of Schlichtingius. In 1641, the Synod of Piaski recommended him as tutor to the children of a certain Lady Palatine; but the year following he returned to Luclavice, to complete his theological studies under Schlichtingius and Baumgartus, and at the same time devoted four hours in every day to scholastic preparation, at which he was still toiling in 1644. In 1646, he was nominated Assistant Preacher to the Church collected in Samogitia; and in 1650, it being resolved, by the Synod, that he should be ordained to the ministry, he

was appointed Pastor of the Church of Dobrzyn. In 1651, he was sent as Minister to Tauroggen, a district in the Grand Duchy of Lithuania, bordering upon Prussia, and subject to the Elector's sway; and it is said, that his ordination at length took place in that year. In 1662, he was directed by the Synod to fix his habitation on the confines of Prussia, and take charge of the Polish exiles.

VIDEND. *Bock*, Hist. Ant. T. I. p. 582.

266.

GABRIEL LUBIENIECIUS, (*Polon.* LUBIENIETZKI, or LUBIENIECKI,) is not noticed by Sandius, or any other ecclesiastical historian, or biographer, before the time of Bock; and even that writer confesses his ignorance of the degree of relationship in which he stood to the rest of this family, and his inability to trace the circumstances of his life. In the Manuscript Acts of the Assembly of Daszow, A. D. 1648, a paper is attributed to Gabriel Lubieniecious, "On the Constitution and Preservation of Churches in a peaceful State during Times of Affliction," which was publicly read at that Assembly. There is also in the Manuscript Acts a consolatory letter of his, addressed to his mother on the loss of her husband, written in Polish, and dated Paris, June 15th, 1640. In this letter, the writer expresses his intention of remaining some time longer in Paris, because he finds that the climate of France agrees with him better than that of Poland.

There are many other Lubieniecii mentioned in the Synodical Acts. Thus, in 1648, and following years, we read of VLADISLAV and NICHOLAS; and in 1655, of MARK LUBIENIECIUS. In the records of the Assembly of Czar-cow, A. D. 1644, mention is made of a CHRISTOPHER LUBIENIECIUS, who is advised to put himself under the

care of his brother STANISLAÜS, and study Theology under his direction.

VIDEND. *Bock*, Hist. Ant. T. I. p. 459.

267.

— OKELEVICIUS, (or OKIELEVICIUS,) devoted himself to the study of Theology in 1637, and was received among the alumni of the Socinian Church, in which station he remained, as an exhibitioner at Kissielin, after the expulsion of the Socinians from Racow in 1638. In 1640, he was appointed tutor to the children of Paul Brzescius.

There were many Socinians of the name of *Okelevicius*; and in 1645 it was resolved, that the eldest son of a deceased person of that name should take up his abode with Stanislaus Orzechovius, for the purpose, as Bock thinks, of superintending the education of his children.

VIDEND. *Bock*, Hist. Ant. T. I. pp. 557, 558.

268.

CHRISTOPHER ZWIARTOVIVS, (*Polon.* ZWIARTOWSKI,) may be reckoned among the principal supporters of the Socinian cause, about the time of its decline in Poland. He was commissioned, by the Synod of Piaski, in 1641, to prepare, in conjunction with Samuel Przypciovius, a solid and elaborate defence of that cause; but amidst the calamities which befel the Polish Socinians, he seems to have been doubtful what party he should join, and hence the Epistle addressed to him by James Rynievicius on the eve of the festival of St. Paul, in 1659, of which mention was made under Art. 240, No. 4.

VIDEND. *Bock*, Hist. Ant. T. I. p. 1045.

269.

LUDWIG HOHLEISEN, by a decree of the Synod of Piaski,

in 1641, was made Rector of the academical institution at Kissielin. Little is known of his personal history; but the bare fact of his being thought fit to sustain this office is a proof, that he was a person of no mean attainments.

VIDEND. *Bock*, Hist. Ant. T. I. p. 417.

270.

FERDINAND LEISENTRITIUS, (*Germ.* LEISENTRITT,) was probably related to John Leisentritt, of Juliusberg, a Roman Catholic writer, celebrated for many ascetic works, among which were, "Devout Prayers to be repeated before and after the Celebration of the Mass: Cologne, 1564," 12mo.; "A Devotional Manual: Bautzen, 1561," 8vo.; and a Book of "Sacred Songs: Bautz. 1567." All that we find recorded of Ferdinand Leisentritt, in connexion with the Socinian body, is, that he was appointed Master of the School at Czerniechow, in 1641.

VIDEND. *Bock*, Hist. Ant. T. I. p. 429.

271.

GRATIAN KUROSCHIUS, (or KUROSZ,) is often called by his Christian name alone, in the Manuscript Synodical Acts. He was the son of Stanislaus Kuroscius, who dedicated him to the study of Theology at the Synod of Racow, in 1635. He obtained a subsistence by publicly preaching at Kieydany, and in its vicinity, till 1649, in which year he was ordained. In the Correspondence of Ruarus there is a letter, addressed to Kurosz, Mierzynski, and other Polish Brethren, which was written Feb. 8th, 1644; but this was probably some other person bearing the same surname. Such, at least, is the conjecture of Bock.

Gratian Kuroscius composed a treatise "On Ecclesiastical Discipline;" and at the Assembly of Daszow in 1646,

it was resolved that he should abridge this treatise, and forward it to Christopher Lubieniecius. In the Assembly of 1648, held at the same place, Andrew Wissowatius was commissioned to draw up an abridgment of this work on the restoration of Church discipline. In the subsequent Synodical Acts, a manual of this kind is attributed to John Stoinius, who probably formed this compendium out of Gratian's larger work, Wissowatius having been prevented from carrying the resolution of the Synod into effect. At the Assembly of Raszców, in 1649, this very abridgment is claimed for Gratian, under the title, "De Emendatione Cœtuum;" and a resolution was passed, that it should be subjected to the revision of John Arcissevius, Wissowatius and Ryniewiczus.

VIDEND. *Bock*, Hist. Ant. T. I. pp. 427, 428. *Ruari Epp.* Cent. ii. N. 69.

272.

CHRISTIAN BRZOWIUS, (*Polon.* BRZOWSKI,) is not included in Sandius's list of Antitrinitarians, because he was not celebrated as a public writer. His mother was the sister of Gratian Kuroscius. At the Assembly of Czarów, in 1642, he obtained permission to go to Holland, and received an allowance of two hundred and fifty florins towards the expenses of his journey. The year following he spent in Holland, for which purpose an additional grant was made to him. In 1644, the Assembly of Siedliski recalled him, and appointed him to officiate to the Church of Uszomir, which we are told in the Acts of the Assembly of Zulienien for 1645 that he did: but his ordination, at which the Ministers of Kiow and Volhynia assisted, did not take place till the year 1646. In 1648, by a resolution of the Assembly of Daszów, the station of Wissowatius at Iwanitz was allotted to him; but in 1649, this

arrangement was superseded, and the charge of the congregation at Daszow was committed to him, which he exchanged in 1653 for that of Dobrzyn.

VIDEND. *Bock*, Hist. Ant. T. I. pp. 78, 79.

273.

— PRZYBITOVIUS is mentioned in the Synodical Acts, as having undertaken the Rectorship of the School at Czerniechow in the year 1642. He is to be distinguished from Peter Przybytovicius, (*Art.* 160,) Minister of Krupe, who died in 1617, though both probably belonged to the same family.

VIDEND. *Bock*, Hist. Ant. T. I. p. 666.

274.

STANISLAÜS GEIZANOVIUS, (*Polon.* GEIZANOWSKI,) is called “an exile” in the Manuscript Acts of the Synod of Kissielin, A. D. 1638, and in many other places; but it does not appear from what country he had been banished. In 1634, he was appointed one of the Masters of the School at Kissielin; and urged to direct his whole attention to the study of Theology. In 1643, he was stationed as Minister to the Church at Beresk, and his ordination was decided on.

Whether Stanislaüs was the elder of the Geizanovii, mentioned in the Acts of the Assembly of Czarcow, in 1642, is doubtful: but he who, in 1640, had not been appointed to any office, and who was placed over the School at Uszomir in 1643, seems to have been the younger. This one, however, must have been a different person from George Geizanovius, the subject of *Art.* 331.

VIDEND. *Bock*, Hist. Ant. T. I. pp. 368, 369.

275.

LUCIUS CAREY, second LORD FALKLAND, and eldest son of Henry, the first Viscount Falkland, is supposed to have been born at Burford, in Oxfordshire, about the year 1610. When a boy, he lived at Coventry, where he sat up very late at night to study. He was in the habit of resorting to the library of the Grammar-School in that city, of which Philemon Holland, the translator of several of the Greek and Latin Classics, and of Camden's *Britannia*, was the Master. He afterwards lived much at Great Tew, a pleasant country seat about twelve miles from Oxford, which, together with the Priory of Burford, he inherited from his mother, who was daughter of Tanfield, Lord Chief Baron of the Exchequer. He completed his education at Trinity College, Dublin, and St. John's College, Cambridge.

At first he was guilty of some youthful indiscretions; but, being sent to travel under the care of a prudent tutor, he soon shook off all tendency to dissipation, and became remarkable for his studious habits, and the general propriety of his demeanour. The literary pursuits most fashionable at that time in England were poetry, and controversy with the Church of Rome; and to both these he ardently devoted himself. Sir John Suckling pays him the following compliment in his "Session of the Poets."

Hales set by himself, most gravely did smile
To see them about nothing keep such a coil;
Apollo had spy'd him, but knowing his mind,
Pass'd by, and call'd Falkland, that sate just behind:
But he was of late so gone with divinity,
That he had almost forgot his poetry;
Though, to say the truth, (and Apollo did know it,)
He might have been both his priest and his poet.

Lord Falkland was but little known in the character of a poet to readers of the present generation, till some of his pieces were collected, and inserted in the *Gentleman's*

Magazine for 1835 and 1838. Among these are Eclogues on the Death of Ben Jonson, and the Marchioness of Hamilton; an Address prefixed to Sandys's Version of "Christ's Passion" by Grotius; and other addresses to the same poet on his Paraphrases of the Psalms, *Jōb*, Ecclesiastes and Lamentations. The very choice of these subjects evinces the serious turn, which his Lordship's mind had now taken.

Sandys was one of his literary companions. Aubrey also mentions, among the number of his friends, Mr. John Earle, of Merton College, afterwards Bishop Earle, who wrote a book of Characters, entitled "Microcosmography;" Ben Jonson, the dramatist; Edmund Waller, the poet; and the celebrated Thomas Hobbes, of Malmsbury. But Chillingworth was his chief favourite, and inseparable companion. These, and other eminent literary characters of the time, were his frequent visitors at Great Tew, to which they are said to have resorted, as to a college situated in a purer air. "Truly his whole conversation," says Lord Clarendon, "was one continued Convivium Philosophicum, or Convivium Theologicum, enlivened and refreshed with all the facetiousness of wit, and good humour, and pleasantness of discourse, which made the gravity of the argument itself, (whatever it was,) very delectable. His house where he usually resided (Tew, or Burford, in Oxfordshire) being within ten or twelve miles of the University, looked like the University itself, by the company that was always found there. There were Dr. Sheldon, Dr. Morley, Dr. Hammond, Dr. Earles, Mr. Chillingworth, and indeed all men of eminent parts and faculties in Oxford, besides those who resorted thither from London, who all found their lodgings there, as ready as in the Colleges: nor did the lord of the house know of their coming, or going, nor who were in his house, till he came to dinner, or supper, where

all still met ; otherwise there was no troublesome ceremony, or constraint to forbid men to come to the house, or to make them weary of staying there ; so that many came thither to study in a better air, finding all the books they could desire in his library, and all the persons together, whose company they could wish, and not find, in any other society. Here Mr. Chillingworth wrote, and formed, and modelled his excellent book against the learned Jesuit Mr. Nott, after frequent debates upon the most important particulars ; in many of which, he suffered himself to be overruled by the judgment of his friends, though in others he still adhered to his own fancy, which was sceptical enough, even in the highest points."

Bishop Barlow says, " When Mr. Chillingworth undertook the defence of Dr. Potter's book against the Jesuit, he was almost constantly at Tew with my Lord, examining the reasons of both parties, *pro* and *con*, and their invalidity or consequence ; where Mr. Chillingworth had the benefit of my Lord's company, and his good library. The benefit he had by my Lord's *company*, and rational *discourse*, was very great, as Mr. Chillingworth would modestly, and truly confess. And so was also that which he received from his *library*, which was well furnished with choice books, such as Mr. Chillingworth neither had, nor ever heard of many of them, till my Lord shewed him the books, and the passages in them, which were significant, and pertinent to the purpose. So that it is certain, most of those ancient authorities which Mr. Chillingworth makes use of, he owes, first to my Lord of Falkland's learning, that he would give so good directions ; and next to his civility and kindness, that he would direct him."

His Lordship, as may be inferred from these accounts of him, was a man of extensive reading ; and with his books around him, he was never at a loss for employment. One

of his favourite sayings was, "I pity unlearned gentlemen on a rainy day." Among other things, he made himself master of the Greek language in an incredibly short time; and before he was twenty-three years of age, he had read all the Greek historians. He was not content to take upon trust what others had said respecting the patristical writings, and therefore read for himself the Greek and Latin Fathers; and the conclusion at which he arrived was that of the celebrated French Minister, Daillé, of whose work on the use of the Fathers he was a great admirer, and whom he calls "our Protestant Perron." He once contemplated, and half finished, a translation of that treatise; but his papers were unfortunately lost, or destroyed. In the few that escaped, he makes honourable mention of Daillé, whose acquaintance, he was wont to say, was worth a voyage to Paris.

On the political career of Lord Falkland, it is unnecessary to dwell at any length in the present connexion. It may be sufficient to remark, that, in the Civil Wars, he adhered to Charles I., who, after the battle of Edge-Hill, made him Principal Secretary of State. Both in this capacity, and as a Privy Councillor, he served the King with great ability and integrity; but he was unfortunate in advising his Majesty to sit down before Gloucester, which was bravely defended by Colonel Massey. By this false step the royal army was weakened and dispersed; and it ultimately led to the ruin of the royal cause.

From the beginning of the Civil Wars, Lord Falkland's natural vivacity forsook him; and his uneasiness at length proceeded to such an extremity, as to hurry him on to his destruction. On the morning before the first battle of Newbury, he called for a clean shirt; and being asked the reason of it, he answered, that if he were slain in battle, they should not find his body in foul linen. His friends

urged him not to expose himself to the hazards of war, as there was no occasion for it, and he had not been trained to the use of arms. But their remonstrances were thrown away. He replied, that he was weary of the times; that he foresaw much misery to his country; and that he believed he should be out of it before night. Putting himself, therefore, in the first rank of Lord Byron's regiment, he received a musket shot, and fell dead from his horse. This was on the 20th of September, 1643, before he had completed the thirty-fourth year of his age. But young as he was, he had sufficiently distinguished himself, to merit the eulogium afterwards pronounced on him by Pope.

See, Falkland dies! the virtuous and the just!

The singular purity of this great man's life, his honesty as a statesman, his learning, and his patronage of literature, are perpetuated, by an everlasting monument, in Clarendon's "*History of the Rebellion.*" The splendid character given of him by that noble author is such as Walpole's flippant censures can neither tarnish nor destroy. This eccentric biographer accuses Falkland of superstition, mental weakness, and infatuation; but we learn from a far higher, and better authority—"that he was a person of such prodigious parts of learning and knowledge, of that inimitable sweetness, and delight in conversation, of so flowing and obliging a humanity, and goodness to mankind, and of that primitive simplicity and integrity of life, that if there were no other brand upon this odious and accursed Civil War, than that single loss, it must be most infamous and execrable to all posterity."

That Lord Falkland was a Christian has never been questioned: that he outwardly conformed to the Church of England is equally certain: but that he was at heart a Trinitarian is more than doubtful. This question, which long

remained undecided, was at length set at rest, by the publication of "Letters written by Eminent Persons; and Lives of Eminent Men, by John Aubrey, Esq. London, 1813," 8vo. From this work we learn, that his Lordship's mother was a zealous Roman Catholic; and was desirous that he should be brought up in the same faith. "Her son, upon that occasion," says Aubrey, (Vol. II. p. 348,) "labouring hard to find the Trueth, was so far at last from settling on the Romish Church, that he settled and rested in the Polish (I mean Socinianisme). He was the first Socinian in England."

Dr. Hugh Paulin Cressey, of Merton College, Oxford, about the year 1638, went over to Ireland with Lord Falkland, in the capacity of Chaplain, and lived with him upon the most intimate and confidential terms. In the year 1669, he told Aubrey, at Samuel Cowper's, that he was himself the first person who brought Socinus's books into England; that, soon after he was in possession of them, Lord Falkland came, and glancing his eye over them, at once expressed a wish to borrow, and read them; and that his Lordship "was so extremely taken, and satisfied with them, that from that time was his conversion." In 1642, Dr. Cressey was nominated to a Canonry in the Collegiate Church of Windsor, and to the Deanery of Leighlin, in Ireland; but owing to the disturbed state of the times, he never came into actual possession of these preferments. He lost his kind patron in 1643, and soon afterwards renounced the Protestant Religion, and turned Benedictine Monk. It is by no means improbable, that Dr. Cressey's own mind had been unhinged by the perusal of Socinus's writings; and that, finding no safe intermediate path between the unfettered guidance of human reason, and the acknowledgment of an infallible head, he recoiled, like some of our modern Tractarians of the Oxford school, from the

consequences of the former, and finally took refuge in the bosom of the Catholic Church.

A curious passage, bearing upon our present subject, occurs in the "Sidney Papers," in a letter written "from before Gloucester," by Henry, Earl of Sunderland, August 25th, 1643. It is quoted by Whitaker, in his "Origin of Arianism disclosed," (pp. 484, 485,) for the purpose of proving that Chillingworth was a Socinian; and the reader is left to infer, that Falkland, on that occasion, appeared under the character of an opponent of Socinianism. The passage, as given by Whitaker, is as follows. "This country is very full of little private cottages, in one of which I am quartered; where my Lord Falkland did me the honour, last night to sup: *Mr. Chillingworth* is now here with me—; *our little engineer* comes not hether, so much out of kindness to me, as for his own conveniency, my quarter being three or four miles nearer the leager, than my Lord of Devonshire's, with whom he stayed, till he was commanded to make ready his engines with all possible speed. It is not to be imagined, with what diligence and satisfaction (I mean to himself) he executes this command; for my part, I think it not unwisely done of him to *change* his *profession*; and I think *you* would have been of my mind, if *you had heard him dispute last night* with Lord Falkland, in *favour* of SOCINIANISM, *wherein* he was by his Lordship *so often* confounded, that really it appeares he has *much more reason* for his *engine*, than for his *opinion*." From this passage, pointed as it now stands, the reader is unavoidably led to the inference, that it was Chillingworth, and not Lord Falkland, who argued "in favour of Socinianism;" but this is at variance with the statement of Aubrey, that Lord Falkland was himself a Socinian, and is besides opposed to the testimony of several writers of undoubted judgment and veracity, who assert that Chillingworth was no Socinian.

“I know not how it comes to pass,” says Archbishop Tillotson, (Works, Fol., London, 1722, Vol. II. Sermon 170, p. 464,) “but so it is, that every one that offers to give a reasonable account of his Faith, and to establish Religion upon rational Principles, is presently branded for a *Socinian*; of which we have a sad Instance in that incomparable Person Mr. Chillingworth, the Glory of his Age and Nation, who for no other Cause that I know of, but his worthy and successful Attempts to make the Christian Religion reasonable, and to discover those firm and solid Foundations upon which our Faith is built, hath been requited with this black and odious Character.”

“The Roman Catholics,” says the author of a “Brief Memoir of Mr. Chillingworth,” in the Monthly Repository for 1814, (Vol. IX. p. 214,) “charged him with Socinianism out of resentment, that being an obnoxious hypothesis; such fanatics as Cheynell took up the reproach, in their anger at his holding the necessity of reason in religion, though Richard Baxter declared his approbation of this principle; and from the reiteration of the charge, impartial men who were not very inquisitive took it for granted, and it has been generally admitted, to the no small scandal of Protestantism, and the honour of what is now falsely called Socinianism.” Hence, the writer just mentioned remarks, that “this dispute between the two friends might be nothing more than one of those trials of skill to which they were so frequently accustomed.” But may not the sense usually attributed to the passage under consideration be the result of a faulty punctuation? The meaning is just reversed, by changing the position of the comma, and reading, “if you had heard him dispute last night, with Lord Falkland in favour of Socinianism;” and though this construction may, at first view, appear harsh, it is not more so than the expression, “*dispute* in favour of Socinianism.”

The sense, which the writer intended to convey, probably was, that if his Lady, (to whom the letter was addressed,) had heard Chillingworth in the character of a religious disputant, with Lord Falkland, as his antagonist, arguing in favour of Socinianism, she would have thought, with himself, that the weight of the argument preponderated in favour of the latter.

We shall close this account with a list of Lord Falkland's productions in verse and prose.

1. An Eclogue on the Death of Ben Jonson, between Melibœus and Hylas; printed in "Jonsonus Virbius, or the Memorie of Ben Jonson revived by the Friends of the Muses. 1638," 4to.

2. A Poetical Address prefixed to "Sandys's Translation of Christ's Passion, by Grotius. 1640," 12mo.

3. To my Noble Friend Mr. George Sandys, upon his excellent Paraphrase of the Psalms.

4. To my Noble Friend Mr. Sandys, upon his Job, Ecclesiastes, and the Lamentations, clearly, learnedly, and eloquently paraphrased.

5. An Eglogue upon the Death of the Ladie Marquesse Hamilton, betweene Amarillis and Cloris. Harleian MS. No. 6947, Art. 31.

6. An Epitaph upon the excellent Countess of Huntingdon: prefixed to "a Sermon preached at Ashby de la Zouch, at the Funeral of Elizabeth, Daughter and Co-heir of Ferdinand, Earl of Derby, and Wife to Henry, Earl of Huntingdon, the fifth Earl of that Family, 9th February, 1633."

7. A Speech Of ill Counsellors about the King: in 1640.

8. A Speech concerning Lord Keeper Finch and the Judges; said to be the same as the Speech about Ship Money.

9. A Speech against the Bishops, Feb. 9th, 1640.

10. A Draught of a Speech concerning Episcopacy, by the Lord Falkland: found since his Death amongst his Papers, written with his own Hand. Oxford, one Sheet. Printed for Leonard Lichfield, Printer to the University. 1644, 4to.

11. A Discourse concerning Episcopacy. London, 1660, 4to.

12. A Discourse of the Infallibility of the Church of Rome. Oxford, 1645, 4to.

13. A View of some Exceptions made against the "Discourse of the Infallibility of the Church of Rome." Oxford, 1646, 4to. The Exceptions were made by George Holland, a Cambridge Scholar, and afterwards a Romish Priest. No. 12 and 13 were afterwards printed, together with a Preface signed J. P., supposed to be John Pearson. They were again reprinted in 1651, with the following title. "Sir Lucius Cary, late Lord Viscount of Falkland, his Discourse of Infallibility; with an Answer to it, and his Lordship's Reply, never before published; together with Mr. Walter Montague's Letter concerning the Changing of his Religion, answered by my Lord Falkland." This letter of Mr. W. Montague is dated from Paris, Nov. 21st, 1635.

14. A Letter to Mr. F. M., 1636, printed at the end of Gataker's "Answer to five captious Questions propounded by a Factor for the Papacy, &c. London, 1673," 4to.

VIDEND. *Aubrey's* Lives of Eminent Men, Vol. II. pp. 346—351. *Biographia Britannica*, 2nd Ed. Vol. III. Art. CARY, CHILLINGWORTH and CRESSEY. *Gen. Mag.* Vol. IV. N. S. (July to Dec. 1835) pp. 42—48. 268—272. 389—392; Vol. IX. (Jan. to June, 1838) pp. 153—160. Testimonies prefixed to A Treatise concerning the Right Use of the Fathers, written in French by *John Daillé*. London, 1651, 4to. *Bishop Barlow's* Genuine Remains, &c. London, 1693, 8vo. p. 329. *Memorials, Letters and State Papers of the Sidney Family*, Vol. II. p. 665, etc.

276.

JOHN WEBBERLEY, Fellow of Lincoln College, Oxford, was the son of Thomas Webberley, of East Kirby, in Lincolnshire. He took his degree of B. D., Jan. 30th, 1640; and even then had the reputation of being a thorough Socinian. He translated into English several Socinian books, some of which he published without his name; but what they were does not appear. Like Lord Falkland and Chillingworth, he was a strenuous advocate of the royal cause, after the breaking out of the Civil War. In the year 1648, he suffered much for his loyalty, first by imprisonment, and afterwards by expulsion from the University. Wood, who mentions these things in his "*Fasti Oxonienses*," (II. 901,) refers to L. i. p. 405 of the Latin Version of his own "*History and Antiquities of the University of Oxford*." In that work, Wood writes as follows. "1648, April 17, Monday. The visiters commanded a mad woman to be whipt for calling them roundheads and rebels (*Rebelles et Capite rotundos*). Mr. Thomas Smith, also of Magdall. Coll. and Mr. Webberley, of Lincoln, were committed to Bridewell for speaking boldly to, and uttering rash words against them; and especially for that Webberley did presume to take his commons in the Hall, after they had suspended him from his office of Sub-rector and the emoluments of his place." Dr. Walker, a Churchman of the school of Sacheverell, and worthy of the highest form, has mentioned Mr. Webberley, in his "*Sufferings of the Clergy*." He has all his information from Wood, adding, "I should have been glad to omit him, because he was esteemed by all a high-flown Socinian, and had translated several books of that kind into English, some of which he published without his name, and had others of them lying by him in his study, which the visiters seized: So that his expulsion wanted nothing but a lawful authority, to make

it a most commendable act." (Attempt, &c. 1714, Pt. ii. p. 121.)

Cheynell, in the Dedication of his "Rise, Progress and Danger of Socinianisme" to "Lord Say and Seale," after complimenting his Lordship on his government of Oxford, which the Parliament had committed to his charge, proceeds to the following vindication of his own conduct, in an early seizure of Mr. Webberley's papers. "When I was commanded by speciall warrant to attend your Honour, (deputed by both Houses of Parliament for the service of the King and Parliament to settle peace and truth in the Vniversity of Oxford, and to reduce the said Vniversity to its ancient order, right Discipline, and to restore it to its former priuiledges and liberties) there was notice given of a pestilent book very prejudiciall both to truth and peace, and upon search made, the book was found in the chamber of Mr. Webberly, who had translated this Socinian Master-peece into English for his own private use, as he pretended; to which vain excuse I replied that I made no question but he understood the book in Latine, and therefore had he intended it only for his own private use, he might have saved the paines of translating it. Besides the Frontispiece of the book under Mr. Webberlies own hand did testify to his face that it was translated into English for the benefit of the Nation. Moreover there was an Epistle to the Reader prefixed before the booke (I never heard of any man yet that wrote an Epistle to himselfe); and therefore sure he intended to print it. Finally, he submits all to the consideration of these times of Reformation, and the Reformers have thought fit that it should be answered and published. I desired at the first Intimation to decline the service, because it were better to confute Socinianisme in Latine; but I have since considered that—1. The opinions of Abailardus, Servetus, Socinus, are

already published in English in a book entitled Mr. Wottons Defence against Mr. Walker, and therefore if this Treatise had been suppressed, their opinions would not be unknown, for they are already divulged. 2. The opinions being published in English without a confutation, it is very requisite that there should be some Refutation of the errors published also, for it is not fit that a Bedlam should goe abroad without a Keeper. 3. If there be but just suspicion of a Designe to introduce damnable heresies, it is requisite that the grounds of suspicion should be manifested, especially if it be such a pestilent heresy as Socinianisme is (which corrupts the very vitalls of Church and State) it is fit the heresy should be early discovered lest both Church and State be ruined by it. 4. The Parliament is much blamed for imprisoning the Translatour without cause: and it is much wondered at that his Chamber should be searched by officers: now the cause of both will appear. The Translatour and his work were so famous that there was notice given of his good service intended to this Nation, upon notice given there was a search made, now upon search made the book being found, and the Translatour apprehended, the Parliament is rather guilty of his release than of his Imprisonment. 5. The Translatour cannot complain of the publishing of it, because (as hath been shewn) he himself intended to publish it, he submits all to these times of Reformation, and so doe I, let the Reformers judge. This book belongs to your Honour, because it is but a Prodromus, or Fore-runner to make way for a full answer to Master Webberlies Translation, and therefore I present it to you, not only because Master Webberlies book was seised on by your Lordships warrant; but because I know your Honour hath ever patronized the true Protestant Religion." (The Epistle Dedicatory.)

At the conclusion of Chapter iv., in which Mr. Cheynell

discusses the question, "Whether England hath been, or still is in danger to be farther infected with Socinianisme," he returns to Mr. Webberley. "Of all that I have met with, none comes neer Mr. Webberly, a Batchelor of Divinity, and fellow of Lincolne Colledge, who hath translated a Socinian book into English, for the benefit of this Nation, and prepared it for the presse. Now they think they may own the businesse, they dare appear in their proper colours, and blaspheme Christ in plaine English. But because some parts of Socinianisme strike directly at the superstition of Rome, so highly extolled in our dayes, and at the pompe of the Clergy, which must be maintained by the sword (for what care they though England swimme in bloud, so they swimme in wealth and pleasure?) therefore Mr. Webberly tells us very honestly, that Socinianisme was to be corrected and chastised with respect to the nature of our climate; What need I adde more?" (Pp. 46, 47.)

To the real honour of Socinianism, but to its disgrace in the eyes of this self-complacent Divine, one of the tenets held by some of its most strenuous advocates was the unlawfulness of war; and he rallies Mr. Webberley upon this point, insinuating that he "may be so farre irrationall as to be of the Councell of warre, which no strict Socinian would allow." (P. 47.)

VIDEND. *Wood*, Fasti Oxon. l. c. *Hist. et Antiq. Univ. Oxon.* l. c. *Walker's Attempt*, l. c. *Cheyne's Rise, Progress and Danger of Socinianism*, l. c. *Mon. Rep.* Vol. X. (1815) pp. 82, 83. 498, 499; Vol. XII. (1817) pp. 594, 595.

277.

PAUL BEST was charged, at the bar of the House of Commons, during the Long Parliament, with having applied the most profane epithets to the doctrine of the Trinity,

in certain manuscripts, which were found in his possession; calling it a mystery of iniquity, a three-headed monster, a figment, a tradition of Rome, *monstrum biforme* and *triforme*, and using, in reference to it, other expressions of a similar nature. For this he was committed to the Gate-House; and would in all probability have suffered death, if he had not explained away the offensive words. But on making some verbal concessions to the persons appointed to confer with him on the subject, his trial was adjourned, and it is supposed that he was at length discharged. The fullest printed account of the proceedings against him, which has reached our times, is to be found in Whitelocke's "Memo-rials of the English Affairs during the Reign of Charles I." They extended over a period of several months, and were the cause of much anxiety and embarrassment to the House of Commons, and the Assembly of Divines. The following is the first allusion to his case by Whitelocke.

Jan. 28, 164 $\frac{1}{2}$. "The day of the Monthly Fast; in the Evening the House met, and heard from the Committee of Plundered Ministers, of the blasphemies of one Paul Best, who denied the Trinity of the Godhead, and the Deity of Christ, and the Holy Ghost; the House ordered him to be kept close Prisoner, and an Ordinance to be brought in to punish him with death." (Mem., &c. p. 198.) It is probable that this Ordinance was never passed; for the Assembly of Divines, in their sanguinary attempt against Biddle, found it necessary to "solicite the Parliament, and procure a Dra-conick Ordinance, (May 2, 1648,) for inflicting the punishment of death upon those, that held opinions contrary to the Presbyterian points, about the Trinity and other doctrines, whom they named blasphemers and hereticks." We have no proof that this order of the House was carried into effect; but whether it was or not, there are few instances of legislative enormity, which exceed this design of the

Long Parliament to destroy a prisoner by an ex-post-facto law.

The following are other entries made by Whitelocke, in reference to the case of Paul Best.

Feb. 16. "The Committee of Plundered Ministers ordered to draw up an Ordinance for punishing Paul Best for his Blasphemies." (P. 198.)

March 28. "Debate of the Blasphemies of Paul Best. Divines ordered to confer with him, to convince him of his Sin, and that a charge be preferred against him." (P. 204.)

April 3, 1646. "Paul Best brought to the Bar, heard his Charge, and by his Answer confest the Trinity, and that he hoped to be saved thereby; but denyed the three Persons as a Jesuitical Tenent. A day was set to determine this business, and in the mean time some of the Members of the House appointed to confer with Best, to convince him of his Errors." (P. 205.)

It is probable, that the public sympathy was excited in his favour, and that he found friends among the more liberal section of the Independents, who interested themselves on his behalf, and rescued him from the gripe of those, who were thirsting for his blood. "Two well affected Citizens," says Thomas Edwards, "related to me Dec. 18, That speaking with an Independent Minister in this City of Paul Bests damnable Doctrines against the Trinity, and of his Blasphemies for which he was imprisoned: He answered, 'This Imprisonment would do no good at all.' It was replied, 'What if this Best, or any Arrian would gather a Church, and vent his Opinions, shall the Magistrate suffer them? What must be done in this case?' The Minister answered, 'Cause him to sweat with Arguments; but there was no Authoritative power under the Gospel to remedy it.' These Citizens objected that in the 13 of Deuteronomy, 'Whether such a man should not be punished as

well as the false Prophet?' The answer was, 'Christ in the Gospel had moderated things; Adultery was death under the Old Law, and yet Christ let the woman go away taken in Adultery; and so it was in this case.' One of these Citizens told me also, he spake of these things to another Independent Minister, who made answer to the same purpose, 'That the Magistrate might not punish such;' adding, 'The Magistrate had nothing to do in matters of Religion, but in Civil things onely.'" (Gangræna, P. i. Letters, &c. p. 46.) This conversation appears to have taken place about six weeks before the case of Paul Best was brought before the House, in the Report of the Committee of Plundered Ministers; and the following, related also by the author of "Gangræna," probably happened within less than a fortnight after some members of the House were appointed to confer with him, and convince him of his errors.

"A person of qualitie and a godly man told me (April 15) meeting me accidentally in Westminster Hall, that (saith he) just now, neere the House of Commons doore, I had discourse with a great Sectarie (viz. one of Wrights Disciples, and presently the man came into the Hall with another great Sectarie, and he shewed me him); and the discourse was as followes, 'That he would be loth the Parliament should bring Paul Bests bloud upon them for his denying the Trinitie.' Whereupon this Gentleman answered him, that he could prove cleerly out of the Scriptures a Trinitie of Persons. Vnto whom this Sectarie replied, 'How will you prove the Scriptures to be the word of God?' and this Sectarie reasoned against them, saying, 'there were twenty severall Scriptures, as many as Translations, and Translations are not true; for so the Priests will tell us, that this is not rightly translated: and for the Originals there are divers Copies; besides, I cannot under-

stand them, neither is it my fault that I do not: In sum, the man reasoned there was no Religion at all in the Kingdome, but all Religion he knew of was, *To do justly, and be mercifull*. Vnto which the Gentleman replied, ‘The Heathen they were just and merciful, and therein did as much as you.’ This Sectarie re-joynd, ‘For ought he knew, the Heathens were saved as well as any now.’” (Pt. ii. p. 123.)

Edwards published the Second Part of his “Gangræna” in the year 1646; and from the following passage it would seem, that Paul Best was then in prison, awaiting his sentence from the House of Commons. “In the case of Paul Best, whilst it is before the House of Commons, and under debate, comes out a Pamphlet censuring their proceedings against him, as fearing what the sentence may be; in asserting the possibilitie of an Heretikes repentance so long as hee lives, and such as do any wayes cause him to die in heresie, as much as in them lyes, do effectually damn him eternally: and consequently, that Paul Best, (whatever his errour be at present,) as well as Paul the Apostle, once a Blasphemer, may one day become a Convert, if he be not untimely starved to death beforehand.” (P. 129.)

“The Sectaries generally,” says Edwards in another place, (p. 11,) “cannot endure any man who speaks against, or complains to Authority of any who broach Errours (though never so great) as for example, a godly understanding Christian told me within these three dayes, that because he complained of a man who denies both the Son and the Holy Ghost to be God, therefore the Independents and all the Sectaries among whom he lives deadly hate and revile him; and since the time that the weekly newes Books have mentioned a Vote to be passed in the House of Commons for drawing up an Ordinance against Paul

Best, that Antitrinitarian and Blasphemer, some of the Sectaries have spoken boldly and bitterly against it, saying they would be loth to be any of them that should give a voice, or have a hand in the proceedings against him, with other words to that effect."

The only additional entry which Whitelocke makes, after this time, respecting the case of Paul Best, is dated July 24th, 1647; and from this it appears, that a parliamentary order was at length issued, to burn, not the man himself, but one of his pamphlets, and to punish the printers. (P. 263.)

Here contemporaneous records, as far as they have yet come to light, fail us. At first an Ordinance is to be brought in forthwith, to punish the delinquent with death: on second thoughts, however, an Ordinance is to be drawn up by a Committee for punishing him, but the nature of the punishment is left to the discretion of the Committee: after this, some *Divines* are directed to confer with him, for the purpose of convincing him of his sin, and a charge of some kind is to be preferred against him, as the result of this conference: then he is summoned to the bar of the House of Commons to hear the charge, and returns an evasive answer, having probably been given to understand, that the House would be satisfied with an apology: lastly, the House fixes a day for bringing the matter to a conclusion, but that day never comes. In the mean time, however, a deputation of *Members*, (not, as before, of *Divines*,) is ordered to confer with him, and convince him of his errors; and after an interval of more than fifteen months, during which he has probably been languishing in prison, there appears a parliamentary "Order to burn a Pamphlet of Paul Best's, and the Printers to be punished." But what became of the author is unknown to this hour. Possibly the Rev. Joseph Hunter, who is in possession of some curious documents relating to this interesting case of Protestant perse-

cution, may some day give them to the public; and thus clear up the mystery which still hangs over the fate of Paul Best.

VIDEND. *Edwards's* Gangræna, Pt. i. pp. 32, 33; Letters, &c. p. 46; Pt. ii. pp. 123. 129. *Neal's* Hist. of the Puritans, Vol. III. p. 315. *Hornii* Hist. Eccles. pp. 634. 644. *Whitelocke's* Memorials, Ed. 1682, l. c. Mon. Repos. Vol. VIII. (1813) p. 109.

278.

WILLIAM ERBURY, (or ERBERY,) was a Welsh Clergyman, and Chaplain to a regiment in the parliamentary army. He received a regular University education; was of Brazen-nose College, Oxford; and after taking one degree in Arts, retired into his native country, Wales. There he was admitted into holy orders, and inducted to the vicarage of St. Mary's, in Cardiff. He became an Independent at the beginning of the Long Parliament, and officiated for some time as Chaplain to the Earl of Essex's army. Wood, speaking of him as an army Chaplain at Oxford, says, "being desired to depart thence, where he had maintained several Socinian opinions, he went to London, venting his blasphemies in several places against the glorious divinity and blood of Christ." After this, he took up his residence in the Isle of Ely, whence he was in the habit of going forth, from time to time, on preaching excursions into the neighbouring counties. In July, 1645, he was preaching at Bury St. Edmund's, to an audience consisting of about forty persons; and in his discourse insisted upon the doctrine of Universal Redemption, contending that Christ died for all, and that the guilt of Adam's sin could be imputed to none, but Adam himself. After a circuit, embracing Northampton, Oundle and Newport-Pagnell, he appears to have returned to Bury, and, among other things, to have denied that Jesus Christ was, or ever could be God, any more than he himself was. Wood calls him "a mere

canter;" but others have represented him as a harmless and inoffensive character. He died in 1654.

When the Civil War was over, he published a sermon, entitled, "The Lord of Hosts: or God guarding the Camp of the Saints, and the Beloved City. London, 1648," 4to.

In the list of Cheynell's Works given by Wood, in the "Athenæ Oxonienses," (Vol. II. p. 359,) mention is made of a small pamphlet, which that zealous Presbyterian published against Erbury. It is described as follows. "Truth triumphing over Error and Heresy: or, a Relation of a Disputation at Oxon in St. Mary's Church between Mr. Cheynell and Mr. Erbury a Socinian, &c. Lond. 1646-47, in one sh. in qu."

VIDEND. *Wood's Athenæ Oxon.* Vol. II. pp. 175. 359. *Edwards's Gangræna*, Pt. i. Letters, &c. p. 24; Pt. ii. p. 17. Notes to *Priestley's Theological and Miscellaneous Works*.

279.

— HAWES was committed to prison, during the Long Parliament, by some Justices of the Peace, on the evidence of two witnesses, for speaking words derogatory to the second and third persons of the Trinity; upon which a book was forthwith printed, reflecting upon the conduct of the Magistrates. This is mentioned by Edwards, as an example of the manner in which the Sectaries, on being called to account for their proceedings by the proper authorities, "instead of confessing their offences, submitting, and carrying themselves peaceably and humbly," endeavoured to repel the charges brought against them, and to enlist the sympathies of the public in their favour, through the medium of the press.

VIDEND. *Gangræna*, Pt. ii. p. 130.

280.

— PIRNERIUS was invited, by the Assembly of Siedliski,

to undertake the office of domestic tutor in the family of M. Niemiericius. In 1645, at the Assembly of Zulienien, he was nominated Master of the School at Clausenburg; but he seems either not to have entered upon the duties of this office, or to have retained it only for a short time, because we are informed, that, at the Assembly of Daszow, in 1648, he was recommended to engage in private tuition, the Church being unable any longer to allow him a salary out of its own funds.

VIDEND. *Bock*, Hist. Ant. T. I. p. 633.

281.

CHARLES CATZ was a Dutch gentleman, whose doctrinal sentiments, if not strictly identical with those of Socinus, were suspected of approaching very nearly to them. He was the author of a translation of the New Testament into the Dutch language. George Hornius, in his "Ecclesiastical History," mentions a person of this name, who, with his followers, went about the county of Essex, baptizing many by immersion.

VIDEND. *Bock*, Hist. Ant. T. I. p. 95. *Hornii* H. E. p. 632.

282.

— CODICIUS, who is mentioned by Bock, but not included in the list of Sandius, was a Doctor of Medicine. He flourished about the year 1646. In the Acts of the Assembly of Daszow for that year, it is intimated, that Christian Lubieniecus was requested to procure him a hospitable reception among the Brethren.

VIDEND. *Bock*, Hist. Ant. T. I. p. 106.

283.

— GRESSERUS, (or GRETZER,) was appointed tutor to the children of Mark Lubieniecus, by the Assembly of

Daszow, in 1646. He must not be confounded with Conrad Graser, who died in the year 1613, and of whom some account has already been given in *Art.* 110.

VIDEND. *Bock*, Hist. Ant. T. I. p. 413.

284.

THOMAS LUSHINGTON, whom Luke Milbourn calls "a great patron of Socinianism," was born at Sandwich, in Kent; and matriculated in the University of Oxford, as a member of Broadgates-Hall, in Lent term, 160⁶, at the age of seventeen. How long he remained there is uncertain: but it is known, that he did not take his degree of Bachelor of Arts, or Master of Arts, till 1618, in which year he was a commoner of Lincoln College. Not long after this, he returned to Broadgates, and was there when it was converted into the College of Pembroke. During his residence at Pembroke College, he spent some time in Theological studies, and took the degree of Bachelor of Divinity; soon after which he was appointed one of the Chaplains of Dr. Corbet, Bishop of Oxford. In June, 1631, he became Prebendary of Beminster Secunda, on Dr. Corbet's promotion to the See of Oxford; and in the year following, proceeding in his Faculty, the Doctor, on his translation to Norwich, bestowed on him the Rectory of Burnham-Westgate, in the county of Norfolk, and obtained for him the appointment of Chaplain to King Charles the First. At the breaking out of the Civil War, he lived in a very retired manner, and maintained himself by writing for the press; but on the Restoration of the Stuart family, in 1660, he was again put into possession of his preferments, and is said to have had the offer of a Deanery made to him. This offer, however, he declined, on account of his infirmities; and he died shortly afterwards, at the advanced age of seventy-two. "He was a learned man," says Walker,

“but I wish I could honestly omit him; for his translating the Socinian Comment on the Hebrews plainly shews, that he was infected with that Heresie; and his sermon on the Resurrection (lately reprinted with a Collection of other prophane Pieces, under the title of the Phenix,) shews him, I doubt, to be something worse.” Wood designates him “a right reverend and learned Theologist, yet in many matters imprudent, and too much inclined to the opinions of Socinus.” The same writer tells us, that his preaching, while he remained in the University, was generally approved of; but that on one occasion his sermon gave great offence. This sermon, the text of which was Matt. xxviii. 13, was delivered at St. Mary’s, Oxford, on Easter Monday, 1624. Having, in the course of it, reflected upon the Spanish match, he was called to account for it by the Vice-Chancellor, who required him to recant what he had said. Accordingly, his sermon was repeated the Sunday after, commonly called Low-Sunday, with the omission of the obnoxious passages; and his Recantation Sermon, which was from Acts ii. 1, (latter part,) was preached the day following that on which the Repetitioner had delivered his four Sermons. “The truth is,” says Wood, (II. 171,) “this our preacher was a person more ingenious than prudent, and more apt upon most occasions to display his fancy, than to proceed upon solid reason; if not, he would not in his Sermon have discanted on the whole life of our Saviour purposely to render him and his attendants, men and women, objects of scorn and aversion, as if they had been a pack of dissolute vagabonds and cheats. But the best of it was, that though he then assumed the person of a Jewish Pharisee, and persecutor of Christ, yet presently after changing his stile, as became a disciple of Christ, he with such admirable dexterity (as ’tis said) answered all the cavillations and invectives before made, that the loudly

repeated applauses of his hearers hindred him a good space from proceeding in his Sermon." At length retiring to some of his relations, living at Sittingbourne, near Milton, in Kent, where he lived for some time in a state of great seclusion, he rendered up his soul to God on the 22nd of December, 1661, and was buried in the South Chancel of the Church there, where a monument was erected to his memory, of which Wood gives a particular account. The following is a list of his writings, published and in manuscript.

1. A Commentary on the Hebrews. London, 1646-7. Fol. This was published under the capital letters G. M., and was a translation from the Latin of Crellius and Schlichtingius, but not without alterations and additions. The Rev. Richard Porter, B. D., Fellow of St. John's College, Cambridge, and Prebendary of Norwich, animadverted upon it, in his book, entitled, "God Incarnate; shewing that Jesus Christ is the only, and Most High God, &c. London, 1655," 8vo.

2. A Commentary on the Galathians; London, 1650, Fol.; translated from Crellius.

3. *Logica Analytica, de Principiis, Regulis et Usu Rationis Rectæ, Lib. iii.* Lond. 1650, 8vo. This was dedicated to Thom. Some, Esq., the author's patron; and was published by Nicholas Bacon, the great nephew of Francis, Viscount St. Alban's. There was another part written, under the title, "*De Argumentatione*," when this was published; but whether it ever saw the light, or not, Wood professes his inability to say.

4. The Resurrection rescued from the Soldiers' Calumnies, in two Sermons at St. Maries in Oxon, on Mat. xxviii. 13, and on Acts ii., latter part of the first Verse. Lond. 1659, 12mo. The former was reprinted, as the Sermon of Thomas Lushington, B. D., 1711, 8vo.; and this is the

edition alluded to by Walker, in his "Sufferings of the Clergy." Both were reprinted in the Second Volume of the *Phenix*, No. 26, (pp. 476—498,) under the name of Robert Jones, D.D. Lord Clarendon, in his "Animadversions on Cressy's Fanaticism," p. 22, says that he was present when the former was preached.

5. Treatise of the Passions, according to Aristotle and Thomas Aquinas. *MS.*

6. Treatise on the Theology of Proclus. *MS.*

VIDEND. *Luke Milbourn's* Mysteries of Religion vindicated. Lond. 1692, 8vo. p. 543. *Wood's* Athen. Oxon. Vol. II. pp. 171—173. *Hist. et Antiq. Univ. Oxon. Lib. ii.* p. 235, b. *Walker's* Attempt towards recovering an Account of the Number and Sufferings of the Clergy of the Church of England. Lond. 1714, Fol. Pt. ii. p. 63. *Phenix*, l. c. *Walchii* Bibl. Theolog. T. IV. pp. 701. 738, 739.

285.

JOHN BIDDLE, who has been called "the father of English Unitarianism," was born at Wotton-under-Edge, in the county of Gloucester, and baptized January 14th, 1615. He was the son of Edward Biddle, a respectable yeoman, and woollen-draper, whose circumstances were not affluent, but who maintained his family honestly, and with a degree of credit suitable to his rank, or rather above it.

John Biddle was educated in the free-school of his native town, where his proficiency soon attracted attention, and procured for him the patronage of George, Lord Berkley, who allowed him, with other scholars, an annual exhibition of ten pounds, but with this distinction, that, being under ten years of age, he was younger than those, to whom his Lordship was in the habit of granting this mark of his favour. The result proved, that the patronage thus judiciously extended to him was not misplaced, for young Biddle applied himself so vigorously to his studies, that he soon surpassed all his schoolfellows of his own standing;

and in time, as one of his biographers observes, “outran his instructions, and became tutor to himself.” While at school he translated the Eclogues of Virgil, and the first two Satires of Juvenal. Both these were afterwards printed in London, A.D. 1634, and dedicated to John Smith, Esq., of Nibley, in his native county. He likewise composed, in the beginning of that year, and recited before a full auditory, an elaborate oration in Latin, on the death of a schoolfellow of high rank. But the annual grant made to him by Lord Berkley, and perhaps also the expense of a University education, kept him longer at school than was desirable; for he continued there till he was about nineteen years of age, and when he left, was as competent to give instructions as his tutor himself. His piety and disinterestedness at this early period of his life are much commended by his biographers; and the aid which he gave to his mother, who had been left a widow, in straitened circumstances, proves him to have been an attentive and dutiful son.

He was sent, in 1634, to the University of Oxford, and entered a student in Magdalen Hall. “Here,” as the author of his life informs us, “he did so philosophize, as it might be observed, he was determined more by reason than authority; however in divine things he did not much dissent from the common doctrine, as may be collected from a little tract he wrote against Dancing.”

On the 23rd of June, 1638, he took the degree of B. A., and then became an eminent tutor in the Hall above mentioned. On the 20th of May, 1641, the degree of M. A. was conferred upon him. Before this time, he had been invited by the trustees of the school of his native place to succeed his former tutor; but he declined that honour, and mentioned another person as a suitable candidate for the office, who accordingly received the appointment. Soon after, the Magistrates of Gloucester, upon ample recom-

mendation from the principal persons in the University, chose him Master of the free-school in the parish of St. Mary de Crypt, in that city. He accepted the appointment, and as long as he held it, was esteemed for diligence in his profession, and other valuable qualities; and though the fixed salary was not great, the gratuities which he received made the emoluments considerable.

When he had been settled in Gloucester about three years, his views respecting the doctrine of the Trinity underwent a change, solely in consequence of the study of the Scriptures; for we are expressly told, that he had not then perused any Socinian books. As he was a man of frank and open disposition, he spoke freely, on the subject of his altered views, to his friends and neighbours. The consequence was, that he was accused of heresy before the Magistrates, by some officious persons belonging to the Presbyterian party. He was accordingly required to deliver in a written Confession of his belief, which he did in the following terms.

“May 2, 1644.—1. I believe there is but one Infinite and Almighty Essence, called God. 2. I believe, that as there is but one Infinite and Almighty Essence, so there is but one Person in that Essence. 3. I believe that our Saviour Jesus Christ is truly God, by being truly, really and properly united to the only Person of the Infinite and Almighty Essence.”

The Magistrates being dissatisfied with this Confession, he was compelled, about a fortnight after, to prepare another; and by availing himself of the latitude in which the word *persons* had often been used, he acknowledged, in this second Confession, that in the one Divine Essence there are *what are commonly termed* “three persons.”

His views seem, at this time, to have assumed no very definite form; and even when he had studied the subject

more fully, and committed to writing some arguments upon it, with the intention of printing them, he still regarded the Holy Spirit as, in some sense, the third person of the Trinity, though holding a subordinate rank to God and Jesus Christ. At this time, the Parliamentary Commissioners were sitting at Gloucester; and Biddle was betrayed to them by a false friend, to whom he had entrusted his secret. After the Commissioners had perused his arguments, they committed him to the common gaol, Dec. 2nd, 1645, to be detained there, till a suitable opportunity should present itself of bringing the case before the Parliament. He was labouring, at the time, under a severe illness; and a gentleman residing in Gloucester interested himself in his behalf, and, out of respect to his character, and commiseration for his sufferings, offered to give bail for him. He was accordingly liberated, on condition of his appearing before Parliament when required, to answer any charges which might be brought against him.

About June, 1646, Archbishop Usher, passing through Gloucester on his way to London, had a conference with Biddle about his opinions, but was unable to convince him that he was in error. Six months after he had been liberated on bail, he was cited to Westminster, to make his defence. The Parliament immediately appointed a Committee to examine him, before the members of which he freely confessed, that he did not believe in the Deity of the Holy Ghost; and expressed his readiness to discuss the subject with any competent Divine whom they might appoint, and to acknowledge his error, if he could not substantiate his opinion. The matter, however, was put off from time to time; and Biddle was detained in close custody for many months, in daily expectation of being heard, or discharged.

Wearied at length with repeated delays, he addressed a

Letter to Sir Henry Vane, on the 1st of April, 1647, requesting him to bring his case before the House; and expressing a hope, either that it might be debated, or that he might be set at liberty. From this Letter, it appears, that he had been kept in a state of suspense for sixteen months, partly in the country, and partly at Westminster. The charge originally brought against him was that of having denied the Deity of the Holy Spirit; but the members of the Committee tried to extort from him a declaration of his faith concerning the Deity of Christ, on which he very prudently declined giving any opinion, alleging that this was not the subject of the original charge, and that it was a question, to which he had paid comparatively little attention. Respecting the Deity of the Holy Spirit he was more explicit; and thus expressed himself in his Letter to Sir H. V. "I believe the Holy Spirit to be the chief of all ministering spirits, peculiarly sent out from heaven to minister on their behalf that shall inherit salvation: and I do place him, both according to the Scripture, and the primitive Christians, and by name Justin Martyr in his Apology, in the third rank after God and Christ, giving him a preëminence above all the rest of the heavenly host: So that as there is one principal Spirit among the evil angels, known in Scripture by the name of *Satan*, or *the Adversary*, or *the unclean Spirit*, or *the evil Spirit of God*, or *the Spirit* by way of eminence: even so is there one principal Spirit among the good angels, called by the name of *the Advocate*, or *the Holy Spirit*, or *the good Spirit of God*, or *the Spirit of God*, or *the Spirit* by way of eminence." In this same Letter he boldly charges his adversaries with having, in a cruel and unchristian manner, resorted to the arm of flesh, and instigated the Magistrate against him; and with endeavouring, instead of answering his arguments, "to delude both themselves and others with

personalities, moods, subsistences, and such like brain-sick notions, that have neither sap nor sense in them, and were first hatched by the subtilty of Satan in the heads of Platonists, to pervert the worship of the True God."

Sir Henry Vane, to whom this Letter was addressed, kindly undertook to bring his case before the House; but the only result was, that Mr. Biddle was placed under closer restraint, and delivered over to the tender mercies of the Assembly of Divines. He was frequently called up, and examined by the Assembly, and delivered to them in writing his arguments against the Deity of the Holy Spirit; but could obtain from them no definite or satisfactory answer. He determined, therefore, to make his appeal to the public, which he did in "Twelve Arguments drawn out of the Scripture, wherein the commonly received Opinion touching the Deity of the Holy Spirit is clearly and fully refuted." To this he prefixed his Letter to Sir Henry Vane, preceded by an Address "to the Christian Reader," in which he stated, that he had contested the question with sundry learned men, but that no one had, to that time, "produced a satisfactory answer to so much as one argument."

This small tract created a prodigious sensation; and Mr. Biddle, who was summoned to appear at the bar of the House of Commons, took upon himself the responsibility both of publication and authorship. He was then remanded to prison; and upon debate, it was ordered, that "Biddle's Pamphlet, blasphemous against the Deity of Christ," should be called in, and burnt by the hangman; and that his examination should be referred to the Committee of Plundered Ministers. The pamphlet was burnt on the 8th of the same month: but the sale of it was so great, that it went through a second edition before the end of the year.

In the year following, a reply to it was published, under

the following title. “ΠΙΝΕΥΜΑΤΟΛΟΓΙΑ: or, A Treatise of the Holy Ghost, in which the God-head of the third Person of the Trinitie is strongly asserted by Scripture Arguments, and defended against the sophisticall Subtleties of John Bidle: by Mr. Nicholas Estwick, B.D., sometime Fellow of Christ-Colledg in Cambridg, and now Pastor of Warkton in the Countie of Northampton. London, 1648,” 4to. In the first thirty-two pages, the author professes to prove the Deity of the Holy Ghost, by Scripture and reason. His arguments are eight in number. 1. That the Holy Ghost has the names of God absolutely attributed to him: 2. that the Holy Ghost has religious worship exhibited to him: 3. that the Holy Ghost has the incommunicable properties of God: 4. that the Holy Ghost is simply superior to Christ, as man: 5. that the Holy Ghost produces those works which God alone produces: 6. that the Holy Ghost does what he will, and dispenses his gifts as he himself pleases: 7. that the Holy Ghost is the author of saving graces: and 8. that the Holy Ghost is a heavenly witness, and one in nature with God the Father. Therefore the Holy Ghost is God. Mr. Estwick then answers Mr. Biddle’s arguments seriatim (pp. 33—95); and his reply concludes with a Postscript, (pp. 96—99,) the latter part of which is addressed personally to Mr. Biddle, of whom Mr. Estwick says, he fears that he has hardened his heart, “and made it like an adamant, uncapable of any impression of heavenly truth.” (P. 98.) “Consider, I pray,” says Mr. E., “that you have set yourself against a strong Adversarie, hee cannot bee resisted, hee will prevail over you. Yield up then your weapons in time to him, give glorie to his great name, and put forth all your strength for time to com, to bring honor to his greatness, as you have been a divelish instrument to defie his supreme Majestie: it is a happy victorie to be conquered of Truth.” (P. 99.)

Another reply to Mr. Biddle's "Twelve Arguments," under the title of "ΒΛΑΣΦΗΜΟΚΤΟΝΙΑ: The Holy Ghost vindicated," was published, in 8vo., by William Russell, who received the early part of his education in the Grammar-School at Wotton-under-Edge, and had probably been a schoolfellow of Biddle's. (Athen. Oxon. Vol. II. p. 235.)

On the 2nd of May, 1648, a severe Ordinance was passed, for inflicting the punishment of death upon those, who denied the doctrine of the Trinity;* but notwithstanding this, Mr. Biddle pursued a steady, straightforward course, and published, in the very same year, "A Confession of Faith touching the Holy Trinity according to Scripture." This Confession consists of six articles, each of which is illustrated by passages of Scripture, and confirmed by suitable arguments. It is ushered in by a Preface, to which the author's name is subjoined at full length; and in which he points out, with great boldness and vigour of language, the evils resulting from a belief in the doctrine of the Trinity, and says, that the terms used by Trinitarians, for the purpose of explaining their doctrine, are "fitter for Conjurers than Christians." Nicholas Estwick wrote an examination of this "Confession of Faith," which was published in London, 1656, 4to.

Another work of Mr. Biddle's appeared in 1648, entitled, "The Testimonies of Irenæus, Justin Martyr, &c., concerning that One God, and the Persons of the Holy Trinity." It was anonymous; and no printer's name, or date, was given in the title-page. The extracts were printed in the original Greek and Latin, but accompanied by English translations; and towards the close of them, the author says, "Those humane Testimonies above-written have I alledged, not that I much regard them, as to my self, (who make use of no other Rule to determine controversies about

* APPENDIX, No. xvii.

Religion, than the Scripture; and of no other Authentick Interpreter, if a scruple arise concerning the sense of the Scripture, than Reason :) but for the sake of the Adversaries, who continually crake ‘the Fathers, the Fathers.’ And though such of them as dissent from the Church of Rome, lay aside this Plea, when they have to do with Papists about sundry points in controversie, yet do they take it up again, in a manner waving the Scripture, when they argue with me, and others of the same judgement with me.” (Pp. 83, 84.)

Biddle was not brought to trial for publishing these works; but he was detained in prison, and none of those Divines, who professed to be so much shocked at his alleged heresies and blasphemies, condescended to visit, and reason with him. Dr. Gunning, afterwards Bishop of Ely, was the only Christian Minister, who took any pains to convince him that he was in error. This Clergyman, who was deeply learned, and an acute disputant, had several friendly conferences with him; but failed to produce any change in his religious sentiments. At length, however, the more zealous Presbyterian members being forcibly excluded from the House of Commons, and the executive power being under the control of the army, he obtained some relaxation of the severity of his confinement. Several gentlemen visited him, partly out of curiosity, and partly with a view to concert measures for his enlargement. One of these, a Magistrate residing in the county of Stafford, who had been pleased with his “religious discourse, and saint-like conversation,” procured his liberation, by becoming security for his appearance, whenever he might be called upon; and Biddle not only officiated for some time as Chaplain to this gentleman, but became a Preacher in one of the neighbouring parish Churches. The name of this benevolent person is not mentioned by contemporaneous historians; or it would be

unpardonable, in this connexion, to pass it over in silence. Such instances of superiority to vulgar prejudice were very rare in those times, and on that account deserve the more praise.

Biddle had not long regained his liberty, when Judge Bradshaw, President of the Council of State, caused him to be again apprehended, and cast into prison. No long time after this, his benevolent patron died, and left him a small legacy, which was soon devoured, by the payment of prison fees. He was now reduced to a state of great indigence; and not having the means of procuring any of those little comforts, to which he had been accustomed before his scanty funds were exhausted, his principal support consisted of a draught of milk from the cow every morning and evening.

At length relief came to him from an unexpected quarter. A learned man, who knew his competency for the undertaking, recommended him, as a corrector of the press, to Roger Daniel, a London printer, who was about to publish an edition of the Septuagint. This, and another literary occupation of a more private nature, not only served to beguile the tedium of his prison hours, but enabled him, for a time, to procure a comfortable subsistence. Mr. Firmin, who afterwards proved his staunchest advocate, and best friend, was not yet out of his apprenticeship; but young as he was, he ventured to deliver a petition for Mr. Biddle's release out of Newgate to Oliver Cromwell, who gave him this short answer. "You curl-pate boy you, do you think I'll shew any favour to a man, who denies his Saviour, and disturbs the government?" (*Kennet's Register and Chronicle*, p. 761, apud *Birch's Life of Tillotson*, 2nd Ed. p. 293.)

On the 10th of February, 1652, the Parliament passed a general Act of Oblivion, which restored Biddle, among

others, to the enjoyment of full liberty. The first use which he made of his recovered freedom was, to meet, every Lord's-day, those friends, whom he had gained in London, and expound the Scriptures to them; by which means much was done towards the diffusion of his religious opinions. The Presbyterian Ministers of London were greatly disturbed at this; but were unable to put a stop to it by calling in the aid of the secular power, which was then favourable to liberty of conscience.

In the course of the same year, the learned John Cloppenburg published a reply to Biddle's "Twelve Arguments" against the commonly received doctrine concerning the Holy Spirit; and entitled it, "*Vindiciæ pro Deitate Spiritus Sancti, adversus Pneumatomachum Johannem Biddellum, Anglum.*" Happening to be at Bristol soon after Biddle's book was printed, Cloppenburg met with one William Hamilton, who presented him with a copy of it, and entered into a debate with him respecting its contents. Hamilton was a Presbyterian, and a learned man. He was made Fellow of All-Souls' College, Oxford, by the Visitors in 1648; but deprived of his Fellowship in 1651, for refusing to take the Independant oath, called "the Engagement." He afterwards went into Holland, and had been residing at Franeker about a year, when Cloppenburg published his reply to Biddle. During his stay in that country, an English translation of the Racovian Catechism was printed at Amsterdam, under the following title. "The Racovian Catechisme; wherein you have the Substance of the Confession of those Churches, which in the Kingdom of Poland, and Great Dukedome of Lithuania, and other Provinces appertaining to that Kingdom do affirm, That no other save the Father of our Lord Jesus Christ, is that one God of Israel, and that the Man Jesus of Nazareth, who was born of the Virgin, and no other

besides, or before him, is the onely begotten Sonne of God. Printed at Amsterledam, for Brooer Janz, 1652," Small 8vo. Dr. Toulmin, in his "*Memoirs of Faustus Socinus*," (p. 260,) supposes this version to have been the work of John Biddle; and says that it was probably this English translation, which was committed to the flames in England, by order of the Parliament, in 1653,—put by mistake for 1652. But it appears from the Votes of Parliament, that it was not the English translation, which was burnt in the time of the Commonwealth, but an edition of Jerome Moscorovius's Latin version, printed in London, A. D. 1651 (vide *Art.* 156, No. 20); nor is it by any means certain, that the English translation of 1652 was made by Biddle. His other works were all, without exception, printed in England; and many of them at times, when it was by no means prudent, or safe, to incur such a responsibility. It is not likely, therefore, that he would send this translation over into Holland to be printed, when he had nothing to apprehend from its being printed in his own country; and it is notorious, that, at this time, liberty of conscience was more respected in England, than it had ever been before. Besides, in the year 1652, England and Holland were at war, which would render all literary and private communications between the two countries extremely hazardous. But, what is still more conclusive, Mr. Biddle published two Catechisms of his own in 1654, and at the same time expressed his dissatisfaction with all existing Catechisms; which he would scarcely have done so soon after being at the pains of preparing and publishing a translation of the Racovian Catechism. It seems far more probable, therefore, that William Hamilton, to whom Cloppenburg was indebted for his first acquaintance with the writings of Mr. Biddle, and who spent the year 1651 in Holland, (*qui injuriâ temporum in has regiones delatus*

annum hic fuit commoratus,) was in some way instrumental in the publication of the version in question, if not himself the actual translator. Possibly, however, ~~this~~ may have been one of the many Socinian books, which John Webberley translated, and published without his name. (Vide *Art. 276.*)

The version is very paraphrastical in many places, and whole clauses are sometimes introduced by the translator, when the sentiments expressed in the original happen not to coincide with his own. One remarkable instance is particularly alluded to by Dr. T. Rees, in his "Historical Introduction," (p. lxxxix,) and quoted by him in a note to his own translation (Sect. iv. Chap. i. p. 75). This interpolated passage, it is true, contains views identical with those of Mr. Biddle, who makes the Holy Ghost a created being, and the principal spirit among the good angels. But Mr. Hamilton must have entertained these views, "when," as Wood says, "he debated the controversy" with Cloppenburg; and it appears to have been one of Mr. Webberley's maxims, that liberties might be taken in the translation of Socinian books, so as to adapt them to the taste of that class of English readers for whom they were designed.

In the year 1653, Richard Moone, at the Seven Stars, in Paul's Church-Yard, published English translations of certain tracts, written by the Polish Socinians. One of these was entitled, "A Brief Enquiry touching a better Way than is commonly made Use of, to refute Papists, and reduce Protestants to Certainty and Unity in Religion." The original of this, written in Latin, was for a long time ascribed to John Hales, and is enumerated in the list of his writings by Anthony Wood. (Athen. Oxon. Vol. II. p. 201.) But its author was Joachim Stegmann, for whom it is claimed by Sandius. (B. A. p. 133.) The English

translation is usually attributed to John Biddle, and a copy of it is bound up with a volume of Biddle's tracts, now lying before the author of the present work. (Vide *Art.* 212, No. 9.)

Another of the tracts above alluded to, was "The Life of that incomparable Man, Faustus Socinus, Senensis, described by a Polonian Knight: whereunto is added an excellent Discourse, which the same Author would have premised to the Works of Socinus; together with a Catalogue of his Works." The Polonian Knight here intended is Samuel Przypcovius; and the Life, which was written in Latin, is the one which suggested to Dr. Toulmin the design of writing his "Memoirs of Faustus Socinus." The translator's initials, J. B., are subjoined to the Address to the Reader.

A third translation, of which Biddle has the credit, was one bearing the following title. "A Discourse touching the Peace and Concord of the Church." This was also from the Latin of Przypcovius. The translator added a Postscript, in which he makes a bold and searching appeal to those, who arrogate to themselves the title of *orthodox*, and brand others with the name of *heretic*.

In the year 1654, Mr. Biddle and his friends met together every Sunday for religious worship, and Christian edification. The principles which bound them together, according to Sir Peter Pett, were the following. "That the fathers under the old covenant had only temporal promises; that saving faith consisted in universal obedience, performed according to the commands of God and Christ; that Christ rose again only by the power of the Father, and not his own; that justifying faith is not the pure gift of God, but may be acquired by men's natural abilities; that faith cannot believe anything contrary to, or above reason; that there is no original sin; that Christ hath not

the same body now in glory, in which he suffered and rose again; that the saints shall not have the same body in heaven which they had on earth; that Christ was not a Lord or King before his resurrection, or Priest before his ascension; that the saints shall not, before the day of judgment, enjoy the bliss of heaven; that God doth not certainly know future contingencies; that there is not any authority of fathers or general councils in determining matters of faith; that Christ, before his death, had not any dominion over the angels; and that Christ, by dying, made not satisfaction for us." (Preface to Sir Peter Pett's *Happy Future State of England*. Lond. 1688.)

The discussion of these, and similar questions, at Mr. Biddle's meeting-house, soon began to attract the attention of strangers; and Dr. Gunning, whose name has been already mentioned in connexion with that of Mr. Biddle, went, with a party of learned friends, on one occasion, and entered into a dispute with him respecting the Deity of the Holy Spirit. On the Sunday following, by mutual consent, they debated the question of the Supreme Deity of Jesus Christ, in the presence of the same audience. The dispute was conducted in the regular syllogistical manner. Each took his turn in responding and opposing; and Mr. Biddle, as the friends who accompanied Dr. Gunning had the ingenuousness to admit, displayed considerable learning, judgment, and knowledge of the Scriptures, in the course of the debate.

On another occasion, Dr. Gunning entered the place of meeting unexpectedly, and hearing Mr. Biddle argue against the satisfaction of punitive justice by the death of Christ, the Doctor warmly and vigorously defended it. But on this, as on the two former occasions, he met with a skilful and dexterous opponent in Mr. Biddle, as he himself afterwards acknowledged.

About the same time, another adversary entered the lists against Mr. Biddle, and attacked him, not with the tongue, but the pen. This was the celebrated compiler of that series of ponderous folios, bearing the title of "*Synopsis Criticorum Bibliorum*," the Rev. Matthew Poole, M. A., of Emmanuel College, Cambridge, who published "*The Blasphemer slain with the Sword of the Spirit: or, a Plea for the Godhead of the Holy Spirit, wherein the Deity of the Spirit is proved against the Cavils of John Biddle. Lond. 1654*," 12mo. Mr. Biddle does not appear to have taken any notice of this reply. His time was, no doubt, much better occupied with other matters; and he may not have deemed it worth his while to expend any further labour upon a point, on which he had already given his deliberate thoughts to the public. But his pen was not lying idle, for he produced, that very year, the two Catechisms, of which mention has already been incidentally made. They came out under the title of "*A Twofold Catechism: the One simply called A Scripture Catechism; the Other, A brief Scripture Catechism for Children.*"

A work of this nature was not likely to escape the prying eyes of Mr. Biddle's enemies. It was often made the theme of vituperation from the pulpit; and, by the publicity which it thus acquired, certain persons, elected to sit in Cromwell's first Parliament, were led to complain of it to the House of Commons. The Parliament assembled on the 3rd of September, 1654; and a charge having been brought against Mr. Biddle, he was placed at the bar of the House in the beginning of December, and asked Whether he wrote that book? He answered by asking, Whether it seemed reasonable, that one brought before a judgment-seat as a criminal, should accuse himself? After some debates, and resolutions, he was, on the 13th of December, committed a close prisoner to the Gate-house, and for-

bidden the use of pen, ink, and paper, or the access of any visitant; and all the copies of his book, which could be found, were ordered to be burnt. This resolution was carried into effect on the following day, and a Bill was afterwards ordered to be brought in for punishing him. But after about six months' imprisonment, he obtained his liberty at the Court of the Upper, or King's Bench, May 28th, 1655, by due course of law.

He had been at liberty little more than a month, before he was involved in fresh difficulties. Several members of a Baptist Church, under the pastoral care of the Rev. John Griffin, had been led to embrace his sentiments concerning the Trinity. Mr. Griffin took the alarm, and thought it his duty to challenge Mr. Biddle to a public disputation; and Mr. Biddle felt himself no less bound in duty to accept this challenge, though such a public exhibition was totally at variance with his own wishes, particularly as he knew Mr. Griffin to be a person of little education, and unable, from sheer ignorance, to enter into the full merits of the controversy. The place in which this disputation was held was Mr. Griffin's own Meeting-house, which was the Stone Chapel, in St. Paul's Cathedral; and the subject of discussion was the Supreme Deity of Jesus Christ.

At the time appointed, the disputants met, in the presence of a numerous auditory, among whom were several of Mr. Biddle's inveterate enemies; particularly some book-sellers, who had leagued themselves against him. Their names were Thomas Underhill, Luke Fawn, and Nathaniel Webb. These men had before rendered themselves notorious by their false zeal, and strenuous opposition to Christian liberty. Crosby, in his "History of the English Baptists," (Vol. I. p. 209,) says, that they were known by the name of "Beacon-firers." Urged on by these fanatics, Mr. Griffin commenced the dispute, by asking, if there

were any one present, who denied that Christ was God Most High? To which Mr. Biddle unhesitatingly and firmly replied, "I do deny it:" and this reply was afterwards made a ground of accusation against him, in a court of justice. Mr. Griffin entered on a proof of the affirmative; but his incompetency to discuss the question, with an adversary like Mr. Biddle, soon became apparent, and the disputation was deferred to another day, when Mr. Biddle was to substantiate his denial of the position, laid down by Mr. Griffin. But Mr. G. and his friends, fearing to encounter Mr. Biddle in argument, laid an information against him, and caused him to be apprehended, on a charge of blasphemy and heresy, the day before the one appointed for the renewal of the disputation. He was committed first to the Compter, in the Poultry; and then to the prison of Newgate. At the next Sessions, he was indicted at the Old Bailey, on the obsolete and abrogated Ordinance, called "the Draconick Ordinance," which had been passed on the 2nd of May, 1648, but had never acquired the force of law. At first the aid of counsel was denied him; but after some time, on his putting in a bill of exceptions, his request was complied with, and the trial was to commence the next day. But the Protector interposed his authority, and put a stop to the proceedings.

A difficulty now arose, as to the course which it was most desirable to pursue. Mr. Biddle had been rescued from the probable consequences of an illegal trial, before a tribunal, determined, if possible, to ensure his conviction: but there were certain grave reasons of state, which rendered it inexpedient, that he should be allowed the enjoyment of personal liberty, although urgent intercessions were made to the Protector in his favour. Some of the leading Baptists drew up a petition in his behalf, which was presented to Cromwell in the month of September;

and on the 28th of that month, they were to receive an answer. But before it reached the hands of the Protector, it had been so altered and disfigured, that its original framers disowned it as a forgery. Several Baptist congregations also petitioned in his favour, and urged, that to punish him would be to infringe the capital article of the government, which promised protection to those, who professed faith in God by Jesus Christ. Biddle himself, likewise, solicited a personal interview with the Protector; but his request was not granted. Cromwell now finding himself baited on all sides by Presbyterian and Independent Ministers, who urged him to send Biddle out of the country, he was banished to the Scilly Islands, Oct. 5th, 1655, to remain in close custody, in the Castle of St. Mary's, during his life.

A poetical correspondent of "The Gospel Advocate," in a beautiful and spirited ode, entitled "The Exile of Scilly," (Vol. I. pp. 243—246,) represents Mr. Biddle, in his state of banishment, as climbing the brow of a lofty granitic rock, and sitting, and parleying, or seeming to parley, with the sea. In the course of his reflections, he thus alludes to the cause of his own exile to that bleak and barren spot.

"They charged me to have erred,
And others led astray,
Adown the fatal path
Of foul apostasy :
False to my God, they me belied,
And to my Lord who for me died.

"The conclave met, the judge was set
Man mounted on God's throne;
And they did judge a matter there,
That rests with Him alone ;
A brother's faith they made a crime,
And crushed thought's native right sublime.

“Paternal Power! to Thee my soul
 Preferred her secret plea:
 Midst slanderous tongues my conscious breast
 Was justified with Thee.

“For I, from nature’s harmonies,
 Had caught the truth divine;
 And I, throughout the Spirit’s page,
 Had marked its lustre shine.

“*One Father God!* The voice was heard
 From Earth, and Sea, and Heaven:
 Nor could I quench that monishing,
 And hope to be forgiven.

* * * * *

“I love thee, Nature:—thou art kind:—
 Tuneful thy waters;—soft thy wind:—
 Earth for her children feels.
 Her rocks are adamant:—but they
 Shall sooner yield to pity’s sway,
 Than stony hearts of bigots blind
 Which superstition steels.

“Thus plained the pilgrim to the surge’s roar,
 Then turned him homeward on the sea-beat shore.”

Mr. Biddle was at the head of a flourishing religious society, when he was sent into exile. The members of the congregation, which he had formed in London, were sometimes called from him *Biddelians*; at other times they were designated *Socinians*. But the name, which they preferred to all others, as at once descriptive of their leading sentiments, and as binding them down to the tenets of no particular leader, was that of *Unitarians*. Of the individual members of this religious society little is known. But the name of Thomas Firmin, who was one of them, has come down with honour to our times. He adopted the views of Mr. Biddle respecting the Trinity, and was a great admirer of his piety and constancy, as well as of his varied and extensive learning. When Mr. Biddle was reduced in his worldly circumstances, by his repeated im-

prisonments, this generous friend provided him not only with the necessaries, but the comforts of life, till his banishment to the Scilly Islands; and afterwards, in conjunction with another friend, whose name is unknown, he procured for Mr. Biddle a yearly pension of a hundred crowns from the Protector, besides making him an allowance out of his own income, and obtaining, from other liberal and charitable persons, occasional contributions towards his comfortable subsistence.

In order to counteract the effect of Mr. Biddle's Catechism, which had obtained a wide circulation, and been the means of unsettling the faith of many persons, the members of the Council of State requested Dr. John Owen, then Dean of Christ-Church, Oxford, to draw up a reply to it, which he did, under the title of "*Vindiciæ Evangelicæ: or the Mystery of the Gospell vindicated, and Socinianisme examined, in the Consideration, and Confutation of a Catechisme, called 'A Scripture Catechisme, written by John Biddle, M. A.'*" And the Catechisme of Valentine Smalcus, commonly called the Racovian Catechisme, &c." This was printed at Oxford, in 4to., 1655; and has the reputation of being a very elaborate performance. It was dedicated "to the Right Honourable the Council of State to his Highnesse;" and though the author had denied, in a private letter to Maresius, that the English nation was generally infected with Socinianism, he seems to admit, in this work, that the charge was not altogether unfounded. (*Tayler's Retrospect of the Religious Life of England*, Note 9, pp. 550, 551.)

Mr. Biddle remained in a state of exile till the beginning of the year 1658; and although the secluded life which he led, during his absence from England, was far from being agreeable to him, his active mind was never at a loss for resources. "Here," says one of his biographers, "the

prisoner enjoyed much divine comfort from the heavenly contemplations, which his retirement gave him opportunity for. Here he had sweet communion with the Father, and his Son Jesus Christ, and attained a clear understanding of the divine oracles in many particulars. Here, whilst he was more abundantly confirmed in the doctrines of his 'Confession of Faith,' &c., yet he seems notwithstanding to have become more doubtful about some other points, which he had formerly held, as appears from his 'Essay to the explaining of the Revelation,' which he wrote after his return thence; which shews that he still maintained a free and unprejudiced mind. And here we must not forget to do the Protector this right, as to tell the world, that after some time he was pleased to allow his prisoner a hundred crowns per annum for his subsistence, to wit, lest being removed far from his friends and employments, he should want necessaries. This banishment seems also to have been beneficial to him on this account, that it was a means to prevent another of the Protector's Parliaments from decreeing anything more rigid against him, being now absent and out of their way." (A Short Account of the Life of John Bidle, &c. p. 8.)

Great interest was employed, to procure his liberation. He wrote to Mr. Calamy, an eminent Presbyterian Minister, urging him to use his influence with the Protector; and even made application by letter to the Protector himself: but for a time these efforts were ineffectual. At length, however, through the intercession of many friends, he was conveyed from St. Mary's Castle, by *Habeas Corpus*, to the Upper Bench at Westminster; and, no accuser appearing, he was discharged by Lord Chief Justice Glynn. He was no sooner set at liberty, than he established a religious society on Congregational principles, and resumed his long suspended exercises among his friends, which he

continued, without let or hindrance, till the time of the Protector's death, on the 3rd of September following.

Before the Parliament, summoned by Richard Cromwell, met, Mr. Biddle, in order to avoid the danger which he might otherwise incur, retired into the country, by the urgent advice of a noble friend, supposed by some to have been the Lord Chief Justice Glynn. It was with reluctance that he took this step; but the event convinced him of the prudence of his friend's advice, for a Committee was shortly afterwards appointed to examine into the state of religion, and one of its first acts was, to institute an inquiry into the cause of his liberation. When matters got a little more settled, he ventured back to town, and resumed his religious services. On the 1st of June, 1662, he was seized in his lodgings, with a few of his friends, who were assembled for divine worship, and carried before a Justice of the Peace, Sir Richard Brown, who sent them all to prison, without admitting them to bail. The Recorder, however, took security for their answering to any charge, which should be brought against them at the next Sessions. But the Court not being then able to find any Statute, whereon to frame a criminal indictment, they were referred to the Sessions following, and prosecuted at Common Law. The result was, that Mr. Biddle was fined in the sum of one hundred pounds, and to lie in prison till paid; and each of his hearers in the sum of twenty pounds. In less than five weeks after the passing of this sentence, the closeness of the confinement, and the foulness of the air, brought on a disease, which terminated fatally. Sir Richard Brown refused to hear of any relaxation of the prison rules in his favour; but the Sheriff, whose name was Meynell, interposed his authority, and granted permission for him to be removed into a situation more favourable to his recovery. This indulgence, however, came too late. In

less than two days, to the inexpressible grief of all his friends, he expired. His death took place between the hours of five and six, on the morning of Sept. 22nd, 1662, in the forty-seventh year of his age. He regarded his own death in the light of a transition to another, and a happier world; and had often been heard to say, before his last imprisonment, that, if he should be thrown into prison again, he should never recover his liberty. But he comforted himself with the reflection, that "the work was done;" meaning, that the seeds of the great truth, which God had raised him up to profess, were sown, and that, in due time, they would ripen into an abundant harvest.

His body was interred in the new Church-Yard, in Petty France, Moorfields; and an altar was erected over his grave, with a suitable inscription to his memory.

About twenty years after his death, a memoir of him was published in Latin, under the following title. "*Johannis Biddelli (Angli) Acad. Oxoniensis quondam Artium Magistri celeberrimi Vita.* Lond. 1682," 8vo. This memoir was anonymous; but Anthony Wood, to whom it served as a basis of the account given by him of Biddle in his "*Athenæ Oxonienses*," informs us, that it was written by John Farrington, Barrister, of the Inner Temple. Its author highly commends Biddle for "his great zeal for promoting holiness of life and manners; for (says he) this was always his end and design in what he taught. He valued not his doctrines for speculation, but practice; in-somuch that he would not discourse of those points wherein he differed from others, with those that appeared not religious according to their knowledge. Neither could he bear those that dissembled in profession for worldly interests. He was a strict observer himself, and a severe exactor in others, of reverence of speaking of God, and Christ, and holy things, so that he would by no means hear their names,

or any sentence of holy Scripture, used vainly or lightly, much less any foolish talking, or scurrility. He would often tell his friends, that no religion would benefit a bad man, and call upon them to resolve, as well to profess and practise the truth that is according to godliness, as to study to find it out. His learning in matters of religion was gained by a diligent study of the Holy Scriptures, especially of the New Testament: wherein he was so conversant, that he retained it all in his memory word for word, not only in English, but in Greek, as far as the 4th chapter of the Revelation of St. John. This thorough knowledge in the Scriptures, joined to a happy and ready memory, whereby he retained also the sum of what he had read in other authors, gave him great advantage against all opponents, and in all discourses, but without the least appearance of boasting.—No tincture of Ambition appeared in him, nor the least degree of Covetousness; for he always sustained himself by his own industry, when he was in a capacity of using it; and would never accept of any supplies, though offered, but when his necessities, arising from imprisonment, sickness, or the like, forced him to it; for he had learned to be contented with a little, and sought not more, yea, out of that little would contribute to the necessities of others. Temperance was at all times most conspicuous in him, as well in eating as in drinking; and he thought it not enough to be very chaste, but that he ought to avoid all suspicion of unchastity, insomuch that he would not willingly look upon a woman without just occasion; and was very uneasy if left in a room with one alone, till relieved by more company.—He would be merry and pleasant, and liked well that the company should be so too; yet even in his common conversation he always retained an awe of the Divine Presence, and was sometimes observed

to lift up his hand suddenly, which those that were intimate with him knew to be the effect of a secret ejaculation. But in his closet devotions he was wont to prostrate himself on the ground, after the manner of our Saviour in his agony, and would commend that posture of worship also to his most intimate friends. Finally, he was as eminent for his justice and charity towards men, as he was for his piety towards God."

The author of "Humble Advice to the Right Honorable the Lord Mayor, and the rest of the Justices of the Honorable Bench," speaking of Mr. Biddle, says, (p. 7,) "If you shall seriously and deliberately weigh all circumstances touching the man and his opinions, he is so free from being questioned for any the least blemish in his life and conversation, that the informers themselves have been heard to admire his strict exemplary life, full of modesty, sobriety and forbearance, no ways contentious, touching the great things of the world, but altogether taken up with the things of God, revealed in the Holy Scriptures; wherein his study, diligence and attainments have been so great, that his knowledge therein is of as ready use as a concordance, no part thereof being named, but he presently cites the book, chapter and verse, especially throughout the books of the New Testament, where all the epistles he can say by heart out of the Greek tongue, and withal can read the Greek in English, and the English in Greek so readily as a man can do the mere English; so carefully hath he been rightly to understand them. As to the justice and integrity of his heart, his ways have manifested that he would not dissemble, play the hypocrite, or deal fraudulently with any man to save his life; such is he certainly, as is known to very many persons of worth and credit in London. So as he is far from being such a monster as

many have believed him to be, through the uncomely and unchristian-like clamours of his accusers." (*Crosby's Hist. of the English Baptists*, Vol. I. pp. 210, 211.)

The author of "The true State of the Case of Liberty of Conscience in England," (p. 5,) as quoted by Crosby, (pp. 211—215,) gives the following testimony to the excellence of Mr. Biddle's character. "We have had intimate knowledge thereof for some years; but we think he needs not us, but may appeal even to his enemies, for his vindication therein. Let those that knew him at Oxford for the space of seven or eight years, those that knew him at Gloucester about three years, those that knew him at London these eight or nine years, (most of which time he hath been a prisoner,) speak what they know, of unrighteousness, uncleanness, unpeaceableness, malice, pride, profaneness, drunkenness, or any the like iniquity, which they can accuse him of; or hath he, (as the manner of hereticks is,) 2 Pet. ii. 3, 'Through covetousness, with feigned words, made merchandize of any'? Hath he not herein walked upon such true grounds of Christian self-denial, that none in the world can stand more clear and blameless herein also? He having shunned to make any of those advantages which are easily made in the world, by men of his parts and breeding, languages and learning, that (if any known to us) he may truly say as the Apostle, 'I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know, that these hands have ministred to my necessities;' he ever accounting it 'a more blessed thing to give than to receive.'—And that he should, in holding or republishing any opinions in religion, wilfully sin, doing the same against his own conscience and judgment, and so should fall under that character of an *Heretick*, to be condemned of himself, Tit. iii. 10, 11, we cannot imagine that his most zealous enemies do suppose, much less charge him with such gross wickedness; however

for ourselves that know him, we crave leave upon knowledge to affirm, that he lives constantly in such a filial fear of God, with so much watchfulness over his ways, and lays so great a weight upon wilful sin, that it is impossible he can be guilty of so abhorred an evil; being so far from self-condemning, that we are persuaded, he would not hold, or publish any opinion or doctrine which to his understanding he did not judge to have clear grounds in Holy Scripture, though thereby he might gain the whole world: Such confidence have those that know him, of his clearness in those particulars, of wilful-sinning, or self-condemning.—And indeed, since he hath found cause to differ in his judgment from the multitude, he hath not only diligently examined the Scriptures himself, but also hath desired and sought the knowledge and discourse of any learned and good man he could hear of, for his further information. But though he hath discoursed with many, yet never received he an admonition of any, to change his judgment or opinion.—So that these things well weighed in the true ballance of Scripture-truth, and true Christian charity, we hope it will appear, though he may err in some part of his judgment, yet can he not by any means be esteemed less than a believer in God through Christ, and one that ‘exerciseth himself to have always a good conscience, void of offence toward God and men;’ having hope of the resurrection both of the just and unjust; and so not an *Heretick*, the characters of such an one not all appearing in him; and much less a *Blasphemer*, having never been known to be either a curser, or swearer, or railer against acknowledged truths. Insomuch that were he in a true unerring Church of Christ, they could not so much as excommunicate him out of their fellowship as an *Heretick*, much less persecute him to imprisonment, or other punishment; it clearly appearing that if he be mistaken in any thing (as who in some

measure is not?) it is necessarily from the entanglement of his understanding, and not in the least of wilfulness. Nor could we ever perceive, but that even in those things wherein he most differed from the stream of interpreters, in those high points of Trinity in Unity, and Unity in Trinity, that he contended therein out of curiosity, or vain glory, but conscientiously, and to the clearing of the truth to him so appearing, and vindication of the honour of God therein, which we believe to be the supreme end of all his endeavours. And though he should somewhat mistake the way, yet doubtless, God, who often accepteth the will for the deed, will look upon it as an error of his zeal and love, and receive him to his mercy.—And as we have undertaken (as being moved in conscience thereto) to vindicate Mr. Biddle from any heresy in faith, or licentiousness in practice, that might render him justly incapable of liberty of conscience promised in the government; so in particular we can boldly defend him against the charge of abusing his liberty to the civil injury of others, or any manner of way endeavouring the disturbance of the publick peace or civil government under any pretence. Doth he not in the 17th chapter of his ‘Catechism’ deliver his judgment for subjection to government, and paying tribute even for conscience sake? What needs more, seeing all that know him, know his practice to be conformable thereunto.”

Although the greater part, if not the whole, of Mr. Biddle’s writings have been incidentally mentioned in the preceding memoir, it may be desirable, before we bring the present Article to a close, to subjoin a list of them, which we now proceed to do.

1. A Translation of Virgil’s *Bucolics*, and the Two First *Satires* of Juvenal. London, 1634, 8vo.

2. A Latin Oration on the Death of an Honourable School-Fellow. *MS.*

3. A Tract against Dauncing. This is mentioned in the "Short Account of the Life of John Bidle, M.A." (p. 4, col. 2); but no particulars are given respecting the date, or place of publication.

4. Two separate Confessions of Faith. The former of these was dated May 2nd, 1644, and is given in most of the biographical accounts of Mr. Biddle: the latter, which was fuller and more explicit, appears never to have been made public, unless it be the one of which the title is given below, under No. 6.

5. XII Arguments drawn out of the Scripture: wherein the commonly received Opinion touching the Deity of the Holy Spirit is clearly and fully refuted. To which is prefixed a Letter tending to the same Purpose, written to a Member of the Parliament: and to which is subjoyned An Exposition of seven principal Passages of the Scripture, alleadged by the Adversaries to prove the Deity of the Holy Spirit: together with an Answer to their grand Objection touching the supposed Omnipresence of the Holy Spirit. By John Biddle, Master of Arts. 1647. This tract, like most of Mr. Biddle's writings, was originally published in foolscap octavo. It was reprinted, if we are to believe the Rev. N. Estwick, in 1656; and that gentleman complains, in the Preface to his Examination of "Mr. Biddle's Confession of Faith," that Mr. B. has taken no notice either of Dr. Cloppenburg's answer or his own, to "those twelve Reasons." A quarto edition of them appeared in 1691; and, together with No. 6 and 7, forms part of the 1st Vol. of the old "Unitarian Tracts."

6. A Confession of Faith touching the Holy Trinity, according to the Scripture. London, 1648, 8vo. The author's name does not appear in the title-page; but is inserted at the end of the Preface. This tract was reprinted in 4to., at the same time with the preceding one. The

Rev. Samuel Eaton erroneously attributes it to John Knowles. (Vide *Art.* 287.)

7. The Testimonies of Irenæus, Justin Martyr, Tertullian, Novatianus, Theophilus, Origen (who lived in the two first Centuries after Christ was born, or thereabouts); as also of Arnobius, Lactantius, Eusebius, Hilary and Brightman; concerning That One God, and the Persons of the Holy Trinity: together with Observations on the same. Printed at London. 8vo. No date or author's name is given in any part of this tract. It was reprinted in 4to., 1691; but had been previously re-issued, with No. 5 and 6, A. D. 1653, in Fc. 8vo., so as to form a small volume, with the following title prefixed. "The Apostolical and True Opinion concerning the Holy Trinity, revised and asserted; partly by Twelve Arguments levyed against the Traditional and False Opinion about the Godhead of the Holy Spirit: partly by A Confession of Faith touching the three Persons: both which, having been formerly set forth in those Yeers which the respective Titles bear, are now so altered, so augmented, what with Explications of the Scripture, what with Reasons, what finally with Testimonies of the Fathers, and of others, together with Observations thereupon, that they may justly seem new. London, Printed Anno Dom. 1653." Appended to the Quarto edition of "The Testimonies," &c., are "Some Notes taken from Mr. Biddle's Mouth whilst he was in Newgate." These Notes occupy two pages.

8. The Racovian Catechisme; wherein you have the Substance of the Confession of those Churches, which in the Kingdom of Poland, and Great Dukedome of Lithuania, and other Provinces appertaining to that Kingdom, do affirm, That no other save the Father of our Lord Jesus Christ, is that one God of Israel, and that the Man Jesus of Nazareth, who was born of the Virgin, and no other

besides, or before him, is the onely begotten Sonne of God. Printed at Amsterledam, for Brooer Janz, 1652, Fc. 8vo. This translation has been attributed to Mr. Biddle by some of his biographers; but the evidence on which the claim rests is not altogether satisfactory.

9. Ἡ παλαια διαθηκη κατα τους ἑβδομηκοντα. Vetus Testamentum Græcum ex Versione Septuaginta Interpretum, juxta Exemplar Vaticanum Romæ editum, accuratissime et ad amussim recusum. Londini, excudebat Rogerus Daniel: prostat autem venale apud Joannem Martin et Jacobum Alestrye, sub Signo Campanæ in Cœmeterio D. Pauli, M.DC.LIII. 4, sive 8. Mr. Biddle was not properly the editor of this impression of the Septuagint; and therefore is not responsible for the frequent departures from the Vatican text, which it exhibits. His was the humbler office of corrector of the press, which he undertook, partly to beguile the tedium of his prison hours, and partly to procure the means of an honest subsistence.

10. *Brevis Disquisitio*: or, A Brief Enquiry touching a Better Way than is commonly made Use of, to refute Papists, and reduce Protestants to Certainty and Unity in Religion. London, Printed for Richard Moone, at the Seven Stars in Pauls Church-Yard, near the great North-dore. 1653, Fc. 8vo. This is a translation from Joachim Stegmann, under whose name (*Art. 212*, No. 9) a full account of the work may be seen. Mr. Biddle has the reputation of being the translator: but his name does not appear in any part of the treatise.

11. *Dissertatio de Pace*, &c.: or, A Discourse touching the Peace and Concord of the Church: wherein is elegantly and acutely argued, That not so much a bad Opinion, as a bad Life, excludes a Christian out of the Kingdom of Heaven; and that the Things necessary to be known for the Attainment of Salvation, are very few and easie:

and finally, that those, who pass amongst us under the Name of Hereticks, are notwithstanding to be tolerated. London, Printed by Ja. Cottrel, for Richard Moone, &c. 1653. This was a translation from the Latin of Przypcovius; and is supposed, like the preceding, to have come from the pen of Mr. Biddle.

12. The Life of that Incomparable Man, Faustus Socinus Senensis, described by a Polonian Knight: whereunto is added An Excellent Discourse, which the same Author would have had premised to the Works of Socinus: together with a Catalogue of those Works. London, Printed for Richard Moone, &c. 1653, Fc. 8vo. The "Polonian Knight" was Samuel Przypcovius; and the translator of these two little pieces was John Biddle, as appears from the initials [J. B.] attached to the Address to the Reader. The "Excellent Discourse" has a separate title-page.

13. A Twofold Catechism: the One simply called *A Scripture Catechism*; the Other, *A brief Catechism for Children*: wherein the chiefest Points of the Christian Religion, being Question-wise proposed, resolve themselves by pertinent Answers taken Word for Word out of the Scripture, without either Consequences or Comments: composed for their Sakes that would fain be *Meer Christians*, and not of this or that Sect, inasmuch as all the Sects of Christians, by what Names soever distinguished, have either more or less departed from the Simplicity and Truth of the Scripture: by John Biddle, Master of Arts of the University of Oxford. London, Printed by J. Cottrel for Ri. Moone, &c. 1654, Fc. 8vo.

14. An Essay to the explaining of the Revelation: or, Notes on some of the Chapters of the Apocalyps. This Essay was published, after Mr. Biddle's return from his exile in the Scilly Islands; and in the course of it, the author treats upon the Beast in the Apocalypse, Antichrist,

the personal reign of Christ on earth, and other questions naturally arising out of such a subject.

VIDEND. Johannis Biddelli (Angli) Acad. Oxon. quondam A. M. celeberrimi Vita. Lond. 1682, 8vo. A Short Account of the Life of John Bidle, M. A., sometimes of Magd. Hall, Oxon. 4to. 1691. Biographia Britannica, *Art.* BIDDLE. *Toulmin's* Review of the Life, Character and Writings of the Rev. John Biddle, M. A. London, 1791. *Wood's Athen.* Oxon. Vol. II. pp. 118. 300—305. *Fasti Oxon.* Vol. II. p. 63. *Edwards's* Gangræna, Pt. iii. p. 87. *Whitelocke's* Mem. pp. 270, 271. 590, 591. *Rushworth's* Hist. Collections, (1708,) VI. 259. 261, apud "Diary of *Thomas Burton, Esq.*, Member of the Parliaments of Oliver and Richard Cromwell," 4 vols. 8vo. (1828), edited by *J. T. Rutt, Esq.*, Vol. III. p. 183. *Joh. Cloppenburgi* Theol. Opera Omnia, T. II. pp. 453—497. *Crosby's* Hist. of the English Baptists, Lond. 1738—1740, Vol. I. pp. 206—216. *The Life of Thomas Firmin*, Lond. 1698, p. 10, etc.

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JOHN FRY was one of the few Unitarians among the English gentry, who opposed the King's cause during the Civil War. He was a Colonel in the parliamentary army, and a very blunt and plain-spoken man. In the year 1640, he was elected one of the burgesses of Shaftesbury; but his return was declared void. He was then made a Committee-man of his own county; and afterwards called to the House of Commons by the Independents, in 1648. He voted for the King being put upon his trial; and personally sate in judgment, when sentence was passed upon him. His Unitarian principles becoming known, he was charged with blasphemy by a brother officer, Colonel John Downes; on which he published a Defence of himself, with the following quaint title. "The Accuser shamed: or, A Pair of Bellows to blow off the Dust cast upon John Fry, a Member of Parliament, by Col. Jo. Downes, who charged the said John Fry of Blasphemy and Error. London, Feb. 1648-9." 8vo. To this were added, 1. "A Word to the Priests, Lawyers, Royalists, Self-seekers, and

rigid Presbyterians:" and, 2. "A brief Ventilation of that chaffie and absurd Opinion of three Persons or Subsistances in the Godhead."

It was thought desirable, by some of the leading men among the Presbyterian party at Oxford, that a reply should be published to the writings of Biddle, Fry and others; and at a meeting of delegates of that University, held on the 19th of February, 1649-1650, Francis Cheynell, who had before taken a conspicuous part in this controversy, was requested to prepare such a work. In compliance with this request, he published "The Divine Trinunity of the Father, Son and Holy Spirit, &c. London, 1650," 8vo.; and dedicated it to the University of Oxford, in a Latin Preface, extending over fourteen pages. In this work of Cheynell's frequent allusion is made to Mr. Fry, and "his blasphemous book," or "pamphlet." It appears also, from a remark made in p. 241, that another reply to "The Accuser shamed" was published under the following title. "M. Fry his Blasphemy and Error blown up and down the Kingdom with his owne Bellowes."

Having met with some annoyances from certain Presbyterian and Independent Ministers, Mr. Fry wrote, and published, "The Clergy in their Colours: or, A Brief Character of them, &c. London, 1650," 8vo. In p. 7 of this work, the author speaks thus of Mr. Cheynell. "But to use such expressions causelessly, or from a spirit of malice, is worthy of reproof; and therefore I may justly blame Mr. Cheynell (the author of 'The Divine Trinunity,') for railing at my *Bellows*. If an *ipse dixit*, or foul-mouthed language be a sufficient confutation, I confess I am fully answered; for he is plentiful in it. But what do I mean? doubtless the sign was in Aries when he writ, and it might be in the cuckoe-month too; and therefore he is the more to be excused; and till the man writes soberly,

or I meet with one in his wits that quarrels with my aforesaid book, I shall not be careful to vindicate it from blasphemy and error, though the Doctor is pleased to bestow those liveries upon it."

Dugdale, the Antiquarian, alluding to the "long-winded prayers," which the Disciplinarians were in the habit of uttering before and after sermon, says, "that one of their own fraternity, [Colonel John Frye, a member of the then Parliament,] after he became further reformed by an Independent light, could not forbear, but cryed out against them, in a certain book, intituled, 'The Clergy in their Colours,' printed at London, an. 1651, pag. 33, l. 17, in these words; 'I cannot let pass one observation; and that is the strange posture these men put themselves into, when they begin their prayers, before their Sermons. Whether the fools and knaves in stage-plays took their pattern from these men, or these from them, I cannot determine.—What wrye mouths, squint eyes, and screw'd faces do they make?' And pag. 41, l. 3. 'Again, how like a company of conjurers do they mumble out the beginning of their prayers, that the people may not hear them.'" [The allusion in this place probably is to their mode of reading the Liturgy; for Dugdale had just before said, "their practice was, in all their officiating, ever to omit some portions of the Liturgy, and to read the remainder with little reverence at all."] "And when artificially they have raised their voices, what a pulling do they make!"

Soon after the publication of "The Clergy in their Colours," Parliament took cognizance of both Mr. Fry's works, before whose notice they were brought, in the month of February, 1650-1, by the author's old enemy, Colonel John Downes. The passages selected for animadversion were the following.

1. The expression "that chaffie and absurd opinion of

three persons or subsistances in the Godhead," which formed part of the title of the second piece, subjoined to "The Accuser shamed."

2. The following passage, occurring in page 22 of the same work. "That gross and carnal opinion of three distinct persons or subsistences in the Godhead. Persons and subsistences, are subsistences or accidents. As for the word *person*, I do not understand that it ~~can~~ be properly attributed but to man. It is out of doubt with me, that if you ask the most part of men what they mean by a person, they will either tell you 'tis a man, or else they are not able to give you any answer at all. As for the word *accident*, I suppose none will attribute that to God, for according to my poor skill, that word imputes no more but the figure or colour, &c. of a thing; and certainly no man ever saw the likeness of God, as the Scriptures abundantly testify."

When these two passages had been sufficiently discussed, it was resolved, that they were "erroneous, prophane, and highly scandalous."

3. A passage from "The Clergy in their Colours," reflecting upon the postures and looks assumed by the Clergy in the performance of their pulpit duties, was voted to be "scandalous." This passage was, no doubt, the one cited by Dugdale, in his "Short View of the late Troubles in England."

4. The following passage, from p. 42 of the same work, was voted to be "erroneous."—"I must confess I have heard much of believing things above reason, and the time was when I swallowed that pill: but I may say with St. Paul, &c., 'When I was a child,' &c. Every man that knoweth anything, knoweth this, that it is reason that distinguishes a man from a beast. If you take away his reason, you deny his very essence, therefore if any man will consent

to give up his reason, I would as soon converse with a beast as with that man."

Wood says, that the House was occupied "from morning to night" with the discussion of this subject, and expresses himself as though the debate were confined to Saturday, the 22nd of February: but Whitelocke, who makes no mention of any such discussion under the 22nd, has the following entry under the 24th. "Mr. Fry, a member of Parliament, being accused by C. Downes, another member of Parliament, for a book written by Mr. Fry, and Mr. Fry having printed another book with all this matter in it: the House voted this to be a breach of the Privileges of Parliament. They voted other matters in the book to be erroneous, prophane, and highly scandalous: That the book be burnt, and Mr. Fry disabled to sit in Parliament, as a member thereof." The probability is, that the debate occupied the attention of the House two days; and that having been begun on Saturday the 22nd, it was adjourned to Monday the 24th.

When Parliament had disposed of this matter, another work of the indefatigable Mr. Cheynell's soon made its appearance, bearing the following title. "A Discussion of Mr. Fry's Tenents lately condemn'd in Parliament: and Socinianism proved to be an Unchristian Doctrine." It was without any author's, or printer's name; but was recognized at once as the production of Mr. Cheynell, by every one acquainted with his writings.

VIDEND. *Wood's Athen. Oxon.* Vol. II. pp. 359—361. *Cheynell's Divine Trinunity, passim.* *Dugdale's Short View of the late Troubles in England*, Oxford and London, 1681, Fol. Chap. ii. pp. 15, 16. *Whitelocke's Mem. of English Affairs in the year MDCL.* p. 475.

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JOHN KNOWLES, of Gloucester, by long and diligent study, became a proficient in the critical knowledge of the

Scriptures. In the early part of his life he was an Independent; and after much reading and reflection, he was led to embrace Unitarianism. His piety and virtue were conspicuous, in all the successive stages of life; but while his labours were chiefly directed to the benefit of others, he met with little else than danger and hard usage himself. His patience was put to a severe trial, by the undeserved injuries which he sustained, and by his imprisonment during the time of the plague. At his death, he bequeathed some valuable books to a library at Gloucester; and left a third of his whole property for various charitable uses, one of which was the assistance of those, who suffered persecution on account of their religion. During his residence in London, he was employed in disseminating Unitarianism. He survived the year of the plague, and afterwards conversed freely among the clergy, to whom his learning and seriousness in religious matters were well known.

Such is the substance of an account, given of this excellent and conscientious man, by “a Divine of the Church of England,” who has sketched his character, together with those of John Biddle, Thomas Firmin, and other eminent Unitarians of his own time. But very different are the terms, in which the Rev. N. Estwick, B.D., another Divine of the same Church, speaks of him, in the Preface to “Mr. Bidle’s ‘Confession of Faith touching the Holy Trinity,’ examined and confuted,” as may be seen from the following extract. “Since the beginning of our unhappy divisions, men have risen up amongst us, and departed from the holy faith, which they sometimes professed: and these, like ravening wolves, have not spared the flock, and by their perverse doctrines have drawn away many disciples after them. I instance only in the Anti-trinitarians, which have done the Devil great service in dishonouring the Lord of Glory, and have not only corrupt judgments, but do argue

also for a creature Christ only, yea, and do preach their blasphemies against him, and which is the height of impudencie, do expose in print to the publike view their hellish heresies, such are *Paul Best*, *Mr. Frie*, *Mr. Knowls*, *Mr. Biddle*, and others I feare, which I have not heard of: these men are not worthy the name of Christians."

In the Rev. Cotton Mather's "*Magnalia Christi Americana*," there is "*A Life of Mr. John Knowles*," one of the earliest of the Pilgrim Fathers, who sought an asylum in New England, but afterwards returned to his native country, and officiated in Bristol Cathedral, where he preached with great usefulness and acceptance for many years. He was one of the Ministers, ejected under the celebrated Bartholomew Act; after the passing of which, he went to London, and became the colleague of "the famous Mr. Kentish," at Shadwell. He is said to have undergone many grievous persecutions, and to have experienced many signal deliverances. He lived to an advanced age, but still continued to do great good; and would sometimes preach, till he was so much exhausted as to fall down. "His last falling down," says his biographer, "was a flying up; and an escape to that land where the weary are at rest." Of this Mr. John Knowles a further account is given in "*The Nonconformists' Memorial*," where it is said, that, during the plague of 1665, he was useful to such as stayed in the city, visiting rich and poor; but whether he was the same person as the subject of the present Article is very doubtful. 1. It appears, from the accounts which have come down to us respecting the emigrant, John Knowles, that he went to America in the year 1639, and did not return before 1650, or 1651; and that the principal scenes of his labours, before he left England, were Oxford and Colchester, and after his return, Bristol and London. On the other hand, John Knowles, the Anti-

trinitarian, was chiefly resident at Gloucester and Chester, before he settled in London; and it is doubtful whether his name is ever mentioned in connexion with Oxford, Colchester or Bristol. 2. It seems probable, that the examination of the latter before the Committee at Gloucester, of which more will be said by and by, took place while the former was discharging his pastoral duties in New England. 3. Mr. Eaton's first book against John Knowles, the Anti-trinitarian and Antisatisfactionist, is dated 1650, and the second, 1651. In the former of these, Mr. Eaton says of the Mr. John Knowles, against whom he writes, that he had "vented his heterodox and dangerous doctrine at Chester, with too great success, to the disturbing of the faith of many." Now this John Knowles appears to have succeeded Mr. Eaton, as Chaplain to the Garrison at Chester. But in the State Papers, addressed to Oliver Cromwell, is a letter dated "New England, 31 10 Month, 1650," (Qu. Dec. 31, 1650?) to which is attached, with other names, that of *John Knowles, Min.*; and "it is not probable, if possible," as a friend (the Rev. R. B. Aspland, M. A.) suggests, in a letter on this subject, addressed to the present writer, "that he could leave New England, establish himself in Chester, gain the reputation of heresy, and have that heresy exposed in a printed book, in three months." 4. John Knowles, formerly of Gloucester, though in London during the time of the plague, was immured within the walls of a prison. The other John Knowles was at large, and actively employed in visiting the sick. 5. Of the former John Knowles it is further said, that, "dying, he bequeathed some books of value to the Library at Gloucester, and a third of all he had for the relief of men persecuted for religion, and other charities:" whereas, in the will of John Knowles, Minister of a Nonconformist congregation at Shadwell, which was proved June 6th,

1685, and of which the present writer has been favoured with an account by the friend already mentioned, not the slightest allusion is made to either of these bequests. But, 6. The strongest presumption against the identity of John Knowles, the ejected Divine, and John Knowles, the Anti-trinitarian, is supplied by the high terms of eulogy, in which the Rev. Cotton Mather speaks of the former, and the absence of all allusion to him as a person of suspicious orthodoxy. At the same time, it must be regarded as a very remarkable coincidence, that two Nonconformist Ministers, each bearing the name of *John Knowles*, should have been living in London during the time of the plague, and that both of them should have survived that event.

In the year 1650, the Rev. Samuel Eaton, of Dukinfield, published "The Mystery of God Incarnate: or, the Word made Flesh, cleared up: or, a Vindication of certain Scriptures (produced to prove the Divinity of Christ) from the corrupt Glosses, false Interpretations, and sophisticall Argumentations of M. John Knowles, who denies the Divinity of Christ: also, Certain Annotations and Observations upon a Pamphlet entituled, 'A Confession of Faith concerning the Holy Trinity, according to the Scriptures: together with a Copie of a Letter sent by him to the Committee of Gloucester, concerning his Faith touching the Doctrine of the Trinity; by Samuel Eaton, Teacher of the Church of Christ at Duckenfield: whereunto is annexed the Attestation of Philip Nye, John Owen, Joseph Caryl, William Greenhill, Sydr. Simpson, Geo. Griffiths, Tho. Harrison. London, 1650," 12mo. In this work, the author thus writes concerning the Mr. John Knowles, who was charged with denying the Divinity of Christ. "A good while since he was questioned upon suspicion of unsoundness in the doctrine of the Trinity, by the Committee of Gloucester, where he then lived, to which Committee he sent a letter

for their satisfaction." (P. 5.) In the same work, (pp. 233—235,) Mr. Eaton has printed, "Mr. Knowles his Letter to the Committee at Gloucester, being questioned by them for being an Anti-trinitarian." Of this Letter the following is a copy.

"Gentlemen, Having received a reasonable motion, I have yielded a ready submission to you; The thing it seems that is desired, is mine opinion of the Trinity, being accused or at least suspected to be an Antitrinitarian. The grounds, 1. From my having some society with one who appeared infected therein" (Qu. John Biddle?). "But is this a necessary consecution, that because I have had upon occasion some communion with his person, therefore also with his error? 2. From my not frequent using that usual form in concluding prayer, 'To Christ, with the Father and the Holy Spirit, be glory for ever:' I ascribing glory by name to each person of the Trinity. But how that omission may bring on me such suspicion, for the present I am not able either by Logick or Divinity to determine; upon the same grounds (if I mistake not) the Lord Jesus Christ himself might have been accused or suspected to have been an Antitrinitarian, for in that prayer which he composed, and we cal 'Precandi Normam,' The Rule of Prayer, and in other prayers of his which in Scripture are recorded, no such conclusion may be found. And such a form among all the prayers of the Apostles, or in any other Scripture have I never read. This I speak not to deny the lawfulness of, but the necessity and urging of any to make such a conclusion. I have learned that profitable lesson, not to beleeve or practise any thing, but first to ask my self this question, What reason, what ground have I from the Scriptures so to beleeve, or so to practise, and so to 'try' for my self 'all things,' 1 Thess. 5. 21, and not to trust others to try for me, or to pin my faith on

another's sleeve, nor believe as the Church believes, being not desirous to try truths by whole sale, but to receive it as God discovers it. Hence I have had some questionings about the Trinity, as it is held, because those Scriptures that commonly are acknowledged to prove the doctrine of the Trinity, may have probable expositions given unto them, whereby such Scriptures might be made insufficient for to prove it, I do not say sufficient to deny it.—The truth is, my faith was somewhat suspected for a time, about the Godhead of the Holy Ghost, I shall give you some of the grounds that resolved me in this particular, that the Holy Ghost is God.—I. Because plain Scriptures being compared together do conclude it, amongst many these, Act. 5. 3, 4, in one verse Ananias is said to lye to the Holy Ghost, in the other he is said to lye to God. Rom. 1. 34, The Godhead of Christ is called the Spirit of holiness, which shews us, that the nature of the Father and the Son, that they enjoy, is common with them to the Holy Spirit, 1 Cor. 3. 16, 17, with 2 Ephes. 22 being compared.—II. Because the properties that are peculiar to God alone are attributed to the Holy Spirit. 1. Omniscience, 1 Cor. 2. 10, 11. 2. Omnipresence, or ubiquity, his being present every where, Psal. 139. 7, 8, 9; he fills all persons and places, he dwells in all believers in a special manner, wheresoever in all parts of the world, Rom. 8. 9, 13, and 5. 5. 3. Omnipotence, which appears by this, Christ Jesus in working out man's salvation, did discover an omnipotent power, but what he thus did was by the Spirit, that is, by the Godhead that the Spirit enjoys, Isa. 11. 2. Isa. 61. 1, 2. Heb. 9. 13, 14. 1 Pet. 3. 18. 1 Cor. 12. 3. 4. Immensity, passing all measure, being infinite in greatness, Joh. 3. 34.—III. Because the works of God are ascribed to the Spirit, as Creation, Gen. 1. 2. Sanctification, &c.

From this Letter it would appear, that Mr. Knowles was for a time inclined to adopt Mr. Biddle's notion, that the Holy Spirit was the one principal minister of God and Christ, singled out of the number of the other heavenly ministers or angels, and sent from heaven to sanctify the Church ; but that he ultimately embraced the opinion, held by the generality of Unitarians, that the Holy Spirit is God Himself.

Mr. Eaton, in the month of May immediately preceding the publication of his "Mystery of God Incarnate," procured a copy of the above Letter from a friend in London, in whose custody it then was, and published it. His avowed object in so doing was, as he says, that Mr. Knowles's "instability may be the more discerned, and the danger that those persons are in that commit themselves to such guides, who are like the waves of the sea, that are tossed to and fro with every wind : and that his apostasie from his own light, which God had reached out unto him, (after his faith had been suspended for a time about the godhead of the Holy Ghost,) may be seriously considered of by himself, and by his friends who adhere unto him, and that he may yet be brought to repentance, and to the acknowledgment of the truth, and delivered from such strong delusions, which God gives many up unto, who when they knew the truth did not receive it in the love of it." (P. 232.)

It appears, from an Address prefixed to Mr. Eaton's work, that Mr. Knowles had been at Chester, instilling his principles, as there was occasion, into the minds of certain inhabitants of that city ; and applying himself with all diligence to the answering of a paper, which Mr. Eaton had presented to them, for the purpose of strengthening their faith. The title of Mr. Knowles's tract was, "A Friendly Debate on a Weighty Subject." When it was printed, and a copy of it sent to Mr. Eaton, the latter saw that

there was no other way of counteracting the effect of it, than by answering it at some length; and hence the publication of "The Mystery of God Incarnate."

Before Mr. Knowles's tract came out, a pamphlet had been freely distributed in Chester, and other places, entitled, "A Confession of Faith touching the Holy Trinity," which was highly esteemed by many, and "by which," as Mr. Eaton says, "many were bewitched, and strongly seduced." Of this pamphlet Mr. Knowles was suspected to be the author. It was attributed to him by some of his friends, and he made a free use of it in drawing up his reply to Mr. Eaton (p. 236); for which reasons, Mr. Eaton undertook to write a few observations upon it, which occupy from p. 238 to p. 248 of his "Mystery of God Incarnate." It appears, however, from the tenor of these observations, though Mr. Eaton himself was not aware of the fact, that the "Confession of Faith," which had excited so great a sensation at Chester, and elsewhere, was not written by John Knowles, but by John Biddle. (*Vide Art.* 285, No. 6.)

In 1651, Mr. Eaton continued the controversy with Mr. Knowles, in a work bearing the following title. "A Vindication, or further Confirmation of some other Scriptures, produced to prove the Divinity of Jesus Christ, distorted and miserably wrested and abused by Mr. John Knowles: together with a Probation or Demonstration of the Destructiveness and Damnableness of the contrary Doctrine maintained by the aforesaid Mr. Knowles: also, the Doctrine of Christ's Satisfaction, and of Reconciliation on Gods Part to the Creature, cleared up from Scripture, which of late hath been much impugned: and a Discourse concerning the Springing and Spreading of Error, and of the Means of Cure, and of the Preservatives against it: by Samuel Eaton, &c. London, 1651," 12mo. In an opening Address, Mr. Eaton informs the Reader, that Mr.

Knowles had “vented his heterodox and dangerous doctrine in Chester, with too great success, to the disturbing of the faith of many.”

Another of Mr. Knowles’s antagonists was the Rev. Robert Ferguson. The subject of controversy between them was Justification; and Mr. Knowles conducted his part of it with great ability and skill, and displayed an intimate acquaintance with the subject, and the scriptural arguments, by which his own view of it might best be supported. His adversary was a Scotchman, and had been brought up among the Presbyterians, but was ejected from their communion, and afterwards joined the Independents, by whom he was thought much of, though in reality a man of slender attainments, and very moderate abilities. “He had the management of a printing-press,” says Bishop Burnet, (*History of his own Time*, Vol. I. p. 542,) “and of a purse that maintained it: and he gave about most of the pamphlets writ of that side [the side of the disaffected in the reign of Charles II.]: and with some he past for the author of them: and such was his vanity, because this made him more considerable, that he was not ill pleased to have that believed; though it only exposed him so much the more.” At the passing of the Act of Uniformity he was incumbent of Godmarsham, in Kent, from which he was ejected in 1662. He appears, from the accounts of him which have come down to our times, to have been a thoroughly unprincipled person; but, at the same time, to have had a high reputation for orthodoxy. He published a “*Discourse on Justification*,” on which, as it would appear, Mr. Knowles had briefly animadverted. This led him to vindicate himself in a Reply, entitled, “*Justification onely upon a Satisfaction: or, The Necessity and Verity of the Satisfaction of Christ, as the alone Ground of the Remission of Sins*, asserted and opened against the Soci-

nians." This Reply appeared in 1668; and Mr. Knowles's Answer, which was without date, must have been published soon afterwards; for in the First Part of it, he says, that having long waited in expectation of a Reply, it had made its appearance at last, and not many days before had come to his hands. (P. 4.) The title of Mr. Knowles's Answer was as follows. "An Answer to Mr. Ferguson's Book, intituled, 'Justification onely upon a Satisfaction,' wherein he is friendly reprov'd, fully silenc'd, and clearly instructed: whereunto is added, A Compendium, or brief Discourse concerning the Ends and Intents of Christ's Death and Passion, consider'd as a Ransom: by John Knowls, a Servant of Jesus Christ: printed for J. J., and sold by P. P. and W. C." Mr. Ferguson had used the following words in reference to Mr. Knowles. "We have had a tast of one of them already, in his whole Christ a meer Creature; and seeing he abides still in that perswasion, he may do well to vindicate it from the confutation of Mr. Eaton." (Answer, &c. p. 9.) Any one reading this, would naturally infer, that Mr. Knowles had published a book, with the title, "Whole Christ a meer Creature." This inference, as we learn from Mr. Knowles himself, was actually drawn by some readers; but he positively denies, that he had ever written such a book, or that he had ever given expression to such a sentiment, in any book published by him. (P. 10.)

In reference to the word "Socinians," which Mr. Ferguson had introduced into the title-page of his Reply, Mr. Knowles writes as follows (pp. 4, 5). "I never yet was acquainted with any Socinian, I mean, with any one I knew to be such. Indeed I have heard of one Socinus, a learned gentleman, and a very pious man, as the History of his Life informs us. I have heard that he has written much, but believe me, I never yet read over one book of

his; all his works I never saw yet. Some I know there are, who in some things adhere to him, wherein he dissents from you: But that any are baptized into his name, I believe not. You may call them *Socinians*, whom you dare to unchristian, but you must, Sir, give an account for both."

Mr. Knowles had projected a treatise "On Gospel-Fundamentals." (Answer, &c. pp. 8. 172.) He also penned some "Notes on Is. liii.," in which he applied that prophecy wholly to Jesus Christ (pp. 12. 136. 151); and he purposed, as he informs us, (pp. 40. 136. 172,) to write a treatise "Concerning the Death of Jesus." But whether he lived to publish any of these works, is a point which the present writer has been unable to ascertain.

VIDEND. The Grounds and Occasions of the Controversy concerning the Unity of God, &c., by a *Divine of the Church of England*. Lond. 1698, 4to. p. 16. *The Rev. Cotton Mather's* Magnalia Christi Americana. Lond. 1702, Fol. Bk. iii. pp. 216, 217. *Palmer's* Nonconformists' Memorial, Lond. 1775, Vol. II. pp. 60—62. 349—351. *Wilson's* Hist. and Antiq. of the Dissenting Churches and Meeting-houses in London, Vol. I. pp. 154—157, etc.

288.

FRANCIS BETHLEN was a Hungarian Noble, and Arch-Marshall of the Principality of Transylvania. There are three letters of his in the Correspondence of Martin Ruarus, bearing date respectively, Piaseczno, Nov. 15th, 1648; Warsaw, Aug. 7th, 1648; and Bethlen, April 7th, 1649. In the first of these he inquires after his friend John Jarai, and alludes to the approaching coronation of John Cassimir, King of Poland, at which he expects John Howerbeck to be present, and through whose hands he requests that Ruarus's reply may be transmitted. The second relates chiefly to his own health. In the third, he speaks of "the Superintendent of *our* Churches," meaning John Jarai,

(vide *Art.* 289,) thereby identifying himself as one of the Unitarian body. He refers also to the troubles, which at that time agitated the kingdom of Poland, and to the disturbed state of England, France and other countries. It is to be regretted, that Sandius, who has included Francis Bethlen in his list of Unitarian writers, has left upon record no particulars of his personal history.

VIDEND. *Sandii* B. A. p. 145. *Bock*, Hist. Ant. T. I. p. 45. *Ruari* Epp. Cent. ii. N. 90, 94, 96.

289.

JOHN JARAI was the ninth Superintendent of the Unitarian Churches in Transylvania. He succeeded Daniel Beke in that office, (vide *Art.* 261,) and was probably a relative of Samuel Jarai, who wrote a treatise on the subject of Divorce. (Vide *Art.* 212.) Nothing particular is recorded by the Transylvanian Churches, as having occurred during his Superintendency. It appears, however, that he had laid himself under personal and pecuniary obligations to a friend of Ruarus, of which Francis Bethlen, in the last of the three letters mentioned under the preceding Article, promises an early acknowledgment.

VIDEND. *Bock*, Hist. Ant. T. I. p. 418. *Ruari* Epp. Cent. ii. N. 90, 96. *Mon. Rep.* Vol. XV. p. 195.

290.

BALTHAZAR KONTZ succeeded John Jarai, as Superintendent of the Unitarian Churches in Transylvania; and it was during his Superintendency that the Socinians were banished from the kingdom of Poland. About four hundred of them endeavoured to take refuge in Transylvania; but they were attacked on the frontiers of Hungary by a band of robbers, and the number of those who escaped was so reduced by disease, that not more than thirty succeeded in reaching Clausenburg. On their arrival at their destination, they received a most friendly welcome from their

Brethren of the same faith. They long retained their language, and had their own place of worship; but in time melted down into the general mass.

VIDEND. Mon. Rep. Vol. XV. p. 195. *Lubienieci* Hist. Ref. Polon. L. iii. C. xvii. p. 282.

291.

—DOMARADZIUS, (*Polon.* DOMARATSKI,) was a Polish Noble, whom Ruarus mentions, in a letter to Grotius, dated August 12th, 1633, and written from Dantzic. It appears that he was in correspondence with Grotius about this time; and that Grotius had enclosed a letter to him, in a former one to Ruarus. The acquaintance probably commenced in France; but no intimation is given as to the subject of the correspondence.

Samuel Domaratski is mentioned in the "History of Prussian Socinianism," as sustaining the office of a Deacon.

VIDEND. *Bock*, Hist. Ant. T. I. pp. 251, 252. Hist. Soc. Pruss. § xx. p. 89.

292.

GEORGE GREK was for some time an exhibitioner of the Churches of Poland; and in the year 1648, the Assembly of Daszow appointed him tutor to the children of a Frenchman, named Gabriel.

VIDEND. *Bock*, Hist. Ant. T. I. p. 413.

293.

GEORGE NIEMIERICIUS, (*Polon.* NIEMIERYCZ,) of Czerwiechów, a Polish Knight, was Arch-Chamberlain of the Palatinate of Kiow, patron of some Unitarian Churches, and proprietor of extensive estates in the Ukraine, which lay principally on the left side of the Dnieper, in the country inhabited by the Cossacks. Ruarus, in a letter addressed to Grotius towards the end of the year 1631, alludes to a journey which Niemiericius is about to undertake with

his tutor, Andrew Rutkovius; and to the probability of his paying Grotius a visit at Paris, in the winter. Niemiericius afterwards went over to the Greek Church, and invited the Socinians, in a written Address, to follow his example, expecting, by that means, to acquire an influence over the members of that Church. To this Address, which was based entirely on motives of worldly policy, Samuel Przypcovius wrote a reply, which was afterwards inserted in his collected Works, pp. 533—596. (*Vide Art.* 208, No. 12.) As early as the year 1648, when John Casimir was elected King of Poland, a proposition was made in the Diet, that the Unitarians should be deprived of the rights, guaranteed to them, in common with other Dissenters from the Roman Catholic Church. This proposition did not pass into a law; but Niemiericius was not allowed to sign the Acts of the Diet, on the ground of his being an Antitrinitarian. This led him to join the Eastern Church, and take up his residence among the Cossacks, who invested him with a high command, but afterwards, suspecting his sincerity, in the year 1659, put him to a barbarous death. The following is a list of his writings.

1. A Paper, in which he exhorts all Dissenters from the Romish Religion to take Refuge in the Bosom of the Greek Church.

2. Prayers and Hymns. 1653, 12mo. *Polon.*

3. A Periphrase and Paraphrase of the Panoply of the Christians. *MS.* This seems to have been a commentary on Ephesians vi.

4. A Speech delivered before the King in the Diet at Warsaw. 1659. *MS. Polon.*

5. Letters. *MSS.*

VIDEND. *Sandii* B. A. p. 145. *Bock*, Hist. Ant. T. I. pp. 547, 548. *Ruari* Epp. Cent. i. N. 28. *Krasinski's* Hist. Sketch of the Ref. in Poland, Vol. II. Chap. xiv. p. 393, Note.

294.

ANDREW WISSOWATIUS, (*Polon.* WISZOWATY,) Junior, of Szumski, was the grandson of Faustus Socinus, and one of the most learned of the Socinian Divines. An anonymous writer has sketched an outline of his life in a Letter, subjoined to Sandius's "*Bibliotheca Antitrinitariorum*," of which Bock has given an abstract, with some additional matter, derived from the Manuscript Synodical Acts.

Wissowatius was born at Philipow, a small town in the Palatinate of Troki, and Grand Duchy of Lithuania, on the 26th of November, 1608. His father was Stanislaus, Vice-Prefect of the Satrapy of Philipow, and Deacon of the Socinian Church at Robcow; and not "Andrew, a Noble, and Minister of the Socinian sect," as is erroneously stated by Count Krasinski. His grandfather was Abraham, Toparch of Szumski. His mother was Agnes Socina, the only daughter of Faustus Socinus.

In his early childhood, he was under the care of a private tutor at Raciborsk, who also had the charge of a son of Christopher Morstinus. In 1619, he was sent to the Gymnasium at Racow, where he made great progress in his literary and theological studies, under John Crellius, and Martin Ruarus. His parents intended, after he had spent some time in that establishment, to remove him, and procure employment for him in some noble family, with a view to his future advancement: but as he was a boy of talent, and the eldest son of Faustus Socinus's own child, and as the Church offered to assist him with the means of prosecuting his theological studies, they were induced to listen to the advice of friends, and particularly of Ruarus, who recommended them to bring him up to the profession of the ministry. He was accordingly admitted as a theological student in the year 1626; and it was no small advantage to him, that he was taken, as a boarder, into the house

of John Crellius, with whom he was in habits of daily intercourse, and who had then resigned the office of Rector to the College, and devoted himself wholly to the duties of the ministry, and to the delivery of lectures on the books of Scripture to some of the students.

At the expiration of the usual theological course, in 1629, he undertook the office of tutor to the son of Alexander Peter Tarlo, Palatine of Lublin, a Roman Catholic; and in this situation, notwithstanding the inducement presented to him to change his faith, he remained firm to his principles, and took every fair and legitimate opportunity of disseminating them. He appears to have accepted this appointment, without the sanction of his own Church; for he was ordered by the Synod, in the same year, to return home, for the purpose of prosecuting his theological studies. Hence he is mentioned, among the alumni of Racow in 1630, as receiving an allowance of seventy florins, which he continued to enjoy also during the year following.

In 1631, he set out on his travels, in company with Martin Ruarus, Joachim Pistorius, George Niemiercius, Alexander Czaplicius, Nicholas Lubieniecius, Peter Sucho-dolius, and other distinguished Socinians. They took ship at Dantzic, and sailed for Holland, where Wissowatius had an opportunity of studying at the University of Leyden. He also paid a visit to the College at Amsterdam, where he became acquainted with its Professors,—Vossius, Bar-læus, Episcopius and Curcellæus. At that time he met Christopher Arcissevius, who was residing among the Reformed in Holland, and had undertaken a naval commission in the Dutch service. Arcissevius was just on the point of setting sail for the Brazils, and invited Wissowatius to accompany him as a missionary: but for the reasons already stated under *Art. 237*, the latter declined the invitation.

From Holland Wissowatius passed over into England,

where he was introduced to some of its celebrated men, and had opportunities of cultivating their acquaintance. But his stay in England was short. He re-crossed the Channel into France, and while he was at Paris, held several disputations with the Doctors of the Sorbonne, and gained the friendship of Grotius, Gassendi and Mersennus.

Ruarus, who returned to Dantzic in 1632, was commissioned, by the Synod of Racow, in 1634, to use his influence in bringing back Wissowatius into Poland, and inducing him to resume his theological studies. But he does not appear to have settled down again till 1637, in which year he had charge of the education of Adam Suchodolius, a noble youth, with whom, after an interval of three years, he again visited France, Germany and Holland.

At the Assembly of Siedliski, in 1642, it was resolved, that, on his return, (which was expected shortly to take place,) he should be appointed colleague with Christopher Lubieniecius, in the Churches of Piaski, Zaporze and Komorow. But in 1643, the Synod passed another resolution, constituting him joint Minister with John Stoinius, of Szersznie, in the Ukraine, an estate of Stephen Woinarowski, Master of the Royal Hunt, in the Palatinate of Kiow. Bock doubts whether this latter resolution was ever carried into effect; and says, that, if it was, Wissowatius's residence at Szersznie could not have been of any continuance, because, in the Manuscript Synodical Acts of the same year, he is said to have been appointed Chaplain to the Starost of Owrucze, and ordained in Volhynia.

On the 8th of October, 1643, Wissowatius lost his father, who was attacked on his own estate, called Wrocmirowa, in the Palatinate of Cracow, by a band of ruffians, who plundered his house, and treated him with such barbarity, that he died in consequence.

About the same time, George Niemiericius invited An-

drew Wissowatius to cross the Dnieper with him, and accompany him to a town of his, called Orel, on the banks of that river; saying to him, "Your namesake, St. Andrew, is reported to have preached the Gospel to the Scythians, and neighbouring peoples; accompany me into the same country, and follow his example." But his biographer says, that a different destination was prepared for him by the Brethren, who, in 1644, transferred him from the Palatinate of Kiow to the neighbouring one of Volhynia. In that year the Superintendence of the Churches of Halitzany, Iwanitz, Kissielin and Beresteczko, was committed to him: but his attention was chiefly devoted to the two former, where he resided alternately, six months at each place. Soon after his appointment to this office, a severe persecution broke out against the Unitarians in Volhynia; and the Churches at Kissielin and Beresteczko were destroyed. But Wissowatius, although he was much harassed by the legal proceedings instituted against him, did not desert his post. At length, however, in the year 1647, permission was granted him to leave his station at Iwanitz; and he had nearly formed the resolution of going, and settling in Holland. But the entreaties of his friends induced him to change his plans; and after a short interval, he married Alexandra, daughter of Joachim Rupnovius, in 1648, and removed, in the course of the same year, from Volhynia into Little Poland, where he became Minister of Siedliski, in the district of Lublin, and was appointed successor to Christopher Lubieniecius, Junior, with Paul Myslicius as his colleague.

The invasion of the Cossacks now compelled him to seek refuge in Prussia, with not a few of his hearers: but when tranquillity was restored, he returned to Poland, in the Spring of 1649, and again entered upon the discharge of his ministerial duties.

In 1650, being near the Church of Radostow, of which the widow Wylamia was the patroness, and which had been formed out of the relics of that of Racow, he became the successor of John Ciachovius, who had been removed from the Church of Radostow to that of Siedliski. But the town of Radostow having gone out of the hands of the Socinians, after the death of the widow Wylamia, in 1652, Wissowatius removed into the Palatinate of Cracow, and succeeded Serinus Morstinus, as Minister of Robcow.

In 1654, it was intended, that he should have gone to preside over the Church at Raszcow; but he was prevented from carrying this intention into effect by the ravages of war, and remained in the Palatinate of Cracow till 1657, when his house was invaded by a rabble, excited to acts of violence by the Catholic priesthood. His library was destroyed on that occasion; and he was compelled to take refuge on his hereditary estate at Wrocmirowa, about half a mile from Robcow, where he collected a small congregation, to which he preached. But he had scarcely done this, when, in 1658, the decree of banishment was passed, by which the Socinians were driven from Poland, and dispersed over the neighbouring countries. He did not, however, desist altogether from his ministerial duties; but invited the Brethren to join his little Church at Wrocmirowa.

The 10th of July, 1660, had been fixed, by the Diet, as the period beyond which all the Unitarians, who should not have conformed to the Catholic religion, were peremptorily required to leave the country.* The danger of remaining was imminent: but Wissowatius was not deterred from attending, and taking part in a Conference with certain Roman Catholics at Roznow, held in the presence of John Szafranec Wieolopolski, one of the Senators of the kingdom; on which occasion it was remarked, that “if all

* APPENDIX, No. xv.

Hell had been let loose, the whole infernal host could not have defended the cause of the Socinians more valiantly, than Wissowatius had done, standing alone."

Soon after this Conference, he was told, that many of his enemies were lying in wait for him. He, therefore, passed the Polish boundaries, and went into Silesia, with his family, where he continued for about half a year, ministering to his companions in exile. But the excitement having in some measure subsided about winter, he returned into Poland, at the beginning of the year 1661, for the purpose of giving his best advice and assistance to his persecuted fellow-Christians who had been left behind, and especially the poor, the widow, and the orphan, who had not the means of emigrating, and who left their places of concealment, and flocked to him, when they heard of his arrival.

Having passed the winter within the confines of Poland, he again took his departure, by the advice of the Brethren; and crossing the Carpathian Mountains, went into Hungary, to Käsmark, a town on the Poprad, where he remained during the summer months, and from which, at the approach of winter, he again went into his native country, to confirm and strengthen the Brethren. In the Spring of 1662, he visited Käsmark once more, and remained there a whole twelvemonth, being occupied partly in ministering to those who had sought a temporary asylum in that part of Hungary, and partly in writing letters of advice to the dispersed exiles, and penning other compositions for the benefit of his friends, and the common cause. He began also to study the Hungarian language, thinking that it might be useful to him, if he should be required to exercise his ministerial functions in Hungary, or Transylvania.

While thus employed, he received an invitation to attend a Synod, appointed to be held at Kreutzburg, in Silesia, on the 1st of March, 1663. At this Synod, which he

attended, it was resolved, that he and Joachim Stegmann should go to Manheim, in the Palatinate of the Rhine, where a settlement had been granted to the exiles: but it was expressly enjoined upon them by the Synod, that they should undertake the charge of other exiles, in the county, or district of Wied, on the borders of the Rhine. Leaving Kreutzburg, therefore, with his brother Theodore, and Joachim Stegmann, and their families, he went to Manheim in the same year; and there, under the sanction of the Elector Palatine, in his own house, preached, catechized, administered the ordinances of Baptism and the Lord's Supper, maintained the usual Church discipline, and performed all other religious exercises, after the customary manner. Nor was he satisfied with doing this in private only, but made strenuous efforts to propagate his opinions beyond the limits of the domestic roof; and shortly finding himself circumscribed within too narrow bounds, he determined to leave Manheim with his flock, and go elsewhere. He remained in that capital, however, till 1665, as we learn from a letter addressed to him on the 20th of September in that year, by Stanislaus Lubieniecus, Junior, who calls him the trusty colleague of Joachim Stegmann, and his own much respected relative.

The Brethren wished him to undertake the Superintendence of the dispersed exiles in Prussia, Brandenburg, or Silesia; but he declined the proposals made to him with this view, and in 1666 removed from Manheim to Amsterdam, where he spent the remainder of his life, and found full employment in writing for the press, and assisting Francis Kuyper in the preparation of an edition of the collective writings of Faustus Socinus, John Crellius, Jonas Schlichtingius, and John Ludwig Wolzogenius, under the title of "*Bibliotheca Fratrum Polonorum, quos Unitarios vocant. Irenopoli, post annum 1656.*" Fol.

He died at Amsterdam on the 29th of July, 1678, aged seventy; and left behind him the reputation of an unblemished life, and of unshaken fortitude under continued adversity. We learn from a manuscript history of the Morstinian family, that he was Minister of the Unitarians at Amsterdam; and that he had two sons, Benedict and Andrew, the former of whom was Minister of Andreaswalde, in Prussia, and the latter Minister of Clausenburg, in Transylvania. His writings were numerous, and principally on theological subjects. Bock enumerates no less than sixty-two; of which, in accordance with the plan of the present work, the titles, with a few additional particulars, are subjoined. Many of these were never printed: for though Wissowatius, after his settlement at Amsterdam, undertook, and completed the laborious task of editing the "*Bibliotheca Fratrum Polonorum*," and thus conferred a lasting obligation on the Christian world, no one performed the same friendly office for him,—so that many of his most valuable writings have never seen the light.

1. Annotations on the whole of the New Testament. Part of these were printed in the Works of Przypcovich, which form one of the supplementary volumes to the *Bibl. Fratr. Polon.*; and part in those of Wolzogenius.

2. The Psalms of David, rendered into Polish Verse, together with various Manuscript Hymns, for the Use of the Church.

3. An Answer to the Book of Bisterfeld, written in Opposition to John Crellius's Book, "*De Uno Deo Patre*." *MS.* This was undertaken at the request of the Assembly of Siedliski, in 1643; and is probably one of the works, which Kuroscius was commissioned to revise, by the Synod of Daszow, in 1646.

4. A Reply to the Thirty Reasons of Nicholas Cichovius, by which he endeavours to deter Men from embracing the

Religion of the Persons called *Arians*. *MS.* This Reply was written, in like manner, by order of the Synod. Wissowatius was also directed, by the Assembly of Czarcow, in 1652, to prepare a Reply to Cichovius's Thirty Reasons "De Meditatione Mortis Christi:" and at the Assembly of Siedliski, in 1653, he was enjoined to draw up a continuation of this Reply.

5. Annotations upon the Gospels of Matthew, Mark and Luke; the Acts of the Apostles; and the Epistles of James and Jude. *MS.* The three last mentioned of these Commentaries, (namely, those upon the Acts, James and Jude,) were printed, with the Works of Wolzogenius, in the Bibl. Fratr. Polon., T. II. Fol. 1—237.

6. Explanations of certain Passages of Scripture. *MS.*

7. Observations from the New Testament concerning Jesus Christ, and the Holy Spirit of God. *MS.*

8. Rational Religion: or, A Treatise on the Use of Reason in Theological and Religious Controversies, by Andrew Wissowatius. A. 1685 (Walchius and Bock); A. 1688 (Vogt). 12mo. This was printed at Amsterdam; but the name of that city does not appear on the title-page. It was written not long before the author's death; for he quotes Barclay's Apology, which was printed in 1676. A German translation of it appeared in 1703, 8vo. It was the author's favourite production; and one of his last requests was, that it might be printed, in preference to any of his other writings. Bartholomew Kempen wrote a reply to it, which was published, with a Preface by Christ. Kortholt, in 1685, 4to.

9. "Stimuli Virtutum, Frena Peccatorum," with other posthumous Works of a similar Kind, by Andrew Wissowatius. Amst. 1682, 12mo. (Vogt, p. 728.) This little book contains, in addition to the three which will be men-

tioned under No. 10, 11 and 12, two or three small pieces by Samuel Przypcovius.

10. A short Dissertation on the Pursuit of Man's True Happiness. Amst. 1682, 12mo.

11. A brief Discourse on Eternal Life, and the Mode of its Attainment. Amst. 1682, 12mo.

12. A short Treatise, in which it is shewn, that costly Dress does not become Christians. Amst. 1682, 12mo.

13. Problems in Physics. *MS.*

14. Brief Institutions of Logic. *MS.*

15. A Compendium of Ethics, or Moral Philosophy. *MS.* An unfinished work.

16. Sententious and remarkable Poems collected from various Authors. *MS.*

17. A Compendium of remarkable Histories from the Foundation of the World. *MS.*

18. Two Letters to Stanisläus Lubieniecious, Junior; the former written Sept. $\frac{15}{15}$, 1665, at Manheim; the latter, Oct. $\frac{6}{16}$, 1666, at Amsterdam. These Letters were printed in Lubieniecious's "Theatrum Cometicum" (pp. 600—618).

19. Preface to the Catechism of the Polish Churches. This was the joint composition of Wissowatius and Joachim Stegmann, Jun.; and was prefixed to the editions of the Racovian Catechism, published in 1665, 8vo., and 1680, 4to.

20. A short general Preface prefixed to the "Bibliotheca Fratrum Polonorum."

21. A compendious Narrative, shewing how the Christian Unitarians in Poland were separated from the Reformed (or Calvinistic) Trinitarians. This was inserted in the "Appendix to Sandius's 'Nucleus Hist. Eccles.,' 1678," 4to.; And. Wengerscius's "Slavonia Reformata, Amst.

1619," 4to.; and Sandius's "Bibliotheca Antitrinitariorum, Friestad. 1684," 8vo.

22. Notes upon the Catechism of the Polish Churches. Staupopolis, (i. e. Amsterdam,) 1680, 4to.

23. The chief religious Controversies among Roman Catholics, Lutherans, Calvinists, Remonstrants, Anabaptists, Unitarians, Quakers, &c. *MS.*

24. Some theological Observations and Questions. *MS.*

25. Arguments against Transubstantiation, and the Trinity of God. *MS.*

26. The Question concerning the monarchical Unity of the Deity. Christopher Sandius, Jun., and Daniel Zwicker treated upon the same subject; and John William Baier replied to their arguments, in his "Disputatio de Monarchianis Anti-Trinitariis antiquis et recentioribus. Halæ, 1695," 4to.

27. Objections to the Doctrine of the Trinity. *MS.* These objections are stated in a letter to the Free Baron of Boineburg, written at Manheim, Oct., 1665. They were inserted at full length, together with Leibnitz's answers, in Polyc. Lyser's "Amœnitates Litterariæ, Leipz. 1729," 8vo., (pp. 213—239,) and dedicated to the said Baron.

28. Some of the grosser Errors of the Papists. *MS.*

29. Objections to the Opinion, that the Son was created before the World, and afterwards became incarnate: written in 1672, and published in 1678, 12mo., with an Appendix against Christopher Sandius's Dissertation "Concerning the Word," which that writer includes in his list of anonymous writings, *Bibl. Ant.* p. 179.

30. A Defence of the preceding Objections, in reply to a Writer who asserts the Preëxistence of Souls. *MS.* 1673. The writer alluded to is Christopher Sandius, Jun. (Vide *Art.* 343, No. 4. 24.) Reference may here be made also to a small manuscript work "On the Preëxistence of

Souls," mentioned by Sandius in his list of anonymous writings (B. A. p. 179); but the production, as the initial letters shew, of Andrew Wissowatius.

31. The Inconsistencies attending the common Doctrine concerning the Satisfaction of Christ. *MS.*

32. Reasons against Infant Baptism. *MS.*

33. A Manuscript, shewing that Discipline, or a moral Censorship, should be observed in the Church.

34. A Fragment on Avarice. *MS.*

35. Observations, or Notes on Samuel Przypcovius's "Sacred Thoughts on the Epistle to the Colossians." *MS.* These were subjoined to the unedited Works of Przypcovius, of which mention is made under *Art.* 208, No. 1.

36. A Reply to "The Cause of the Arians desperate, or the Forerunner of the Triumph of the Holy Trinity," written by Nic. Cichovius, the Jesuit. *MS.*

37. Animadversions upon the "Collegium Anti-Soci-nianum" of Fred. Spanheim, S. T. D., and Ordinary Professor of Theology in the University of Heidelberg. *MS.*

38. Scruples upon the New Testament, from the Notes of Daniel Brenius. *MS.*

39. Specimen of Theological Exercises concerning general Controversies, abridged by Andrew and Peter Walen-burch. *MS.*

40. Replies to Questions of Fred. Sylvius. *MS.*

41. A Disquisition concerning God's Foreknowledge of Future Contingencies, in reply to Daniel Zwicker. Sandius has been supposed to allude to this, in his list of anonymous writings, (B. A. p. 178,) under the title, "De Præscientia futurorum Contingentium." *MS.*

42. Reply to a Writing of Daniel Zwicker against the aforesaid Treatise. *MS.*

43. Animadversions upon Christopher Sandius's "Nucleus Hist. Eccles." *MS.*

44. A Confession of the Christian Faith, collected from the Sacred Writings, after the Order of the Apostles' Creed. *MS.*

45. The Spiritual Prerogatives of the Christian Religion. *MS. Polon.*

46. The Spiritual Mirror. *MS. Polon.*

47. A Poem, exhibiting the Idea of a True Christian. *MS. Polon.* Either this, or the preceding, appears to be referred to by Sandius, in his list of anonymous writings, (B. A. p. 179,) under the title, "Speculum Christianum, Carmine Polonico," *MS.*; unless, indeed, both are included under that title.

48. A Dissertation on the Conversion of Man from the World to God. *MS. Polon.*

49. A Brief Collection of the Causes of the Death of Christ. *MS. Polon.*

50. Observations on the Teachers of the Primitive Christian Church, called *Fathers*. *MS. Polon.*

51. A Brief Statement of the Principal Controversies concerning the Christian Religion. *MS. Polon.*

52. Judgment respecting a universal Agreement concerning the Christian Religion. *MS. Polon.*

53. Conditions of a Union of Unitarian Christians with Roman Catholics. *MS. Polon.*

54. Reply to a Summary of the Arian Faith, published by Nicholas Cichovius, the Jesuit. *MS. Polon.* This was probably directed against Cichovius's "Credo Arianorum."

55. Reply to a Letter of the Rev. Nic. Cichovius, in which he urges Christopher de Szumki Wissowatius to join the Romish Church. *MS. Polon.* Of this Christopher Wissowatius mention was made in *Art.* 174.

56. Reply to a Consultation proposed to the Brethren, under the title, "Eques Ecclesiæ Christianæ. *MS. Polon.*

57. An Admonition respecting the common Opinion of the Trinity, and the absolute Predestination of God; in which it is shewn, that only one Supreme God ought to be worshiped by Christians, and that the Life should be regulated according to his Precepts. *MS. Polon.*

58. Letters to various Correspondents. *MSS.*

59. Other Manuscripts of various kinds. In the Catalogue of the Offenbach Library, (Tom. III. p. 696, N. 29,) mention is made of a Manuscript of Andrew Wissowatius, entitled, "The Marrow of Ecclesiastical History," containing seventeen Chapters, the estimated value of which was at that time fifteen thalers.

60. A Friendly Conference on the Subject of Religion, held March 10—16, 1660, with the Roman Catholics, by the Consent of the Bishop of Cracow, at the Castle of Roznow, in the House and Presence of John Szafraniec Wielopolski, Castellan of Voinitza, afterwards Palatine of Cracow. At this Conference, Wissowatius was the principal interlocutor, on the part of the Unitarians. A report of it was printed in the Appendix to Andrew Wengerscius's "Slavonia Reformata," (pp. 538, seqq.,) from the autograph of the scribes, among whom Andrew Lachovius is mentioncd. See under CHRISTOPHER CRELLIUS (*Art.* 321, No 3).

61. Preface to the Exegetical Works of John Crellius, prefixed to the "Bibl. Fratr. Polon." T. III. (Vide Zeltner's "Hist. Crypto-Soc." p. 298, Not. b.)

62. A Dutch Translation of Abr. Roger's "Gentilismus Reseratus." Leyden, 1651, 4to. The initial letters, A. W., prefixed to this work, denote, according to Jœcher, (*Lex. Erud.*,) *Andrew Wissowatius.*

VIDEND. *Sandii* B. A. pp. 145—149. *Bock*, Hist. Ant. T. I. pp. 1010—1029. *Anonymi* Epistola exhibens Vitæ ac Mortis And. Wissowatii, etc. brevem Historiam, apud *Sandii* B. A. pp. 219—263.

Krasinski's Hist. Sketch of the Ref. in Poland, Vol. II. Chap. xiv. pp. 382, 383. *Vogt*, Catal. Historico-Crit. Libr. Rar. p. 728. *Walchii* Bibl. Theol. Sal. T. I. p. 297, etc.

295.

JOACHIM PASTORIUS AB HIRTENBERG, (or HIRTENBERG,) a native of Glogau, in Silesia, was invested with the rank of a Polish Knight for his public services. He was a Doctor of Medicine, and discharged the office of Professor in the Gymnasia of Elbing and Dantzic. While at the latter place, or still earlier, he was converted to Unitarianism by Martin Ruarus. In the Manuscript Acts, and elsewhere, he is called *Hirtenius*. Grotius alludes to him, under this name, in a letter to Ruarus, written at Paris in 1639, in which he says, "Optimum Hirtenium amo, ut certe debeo." It would hence appear, that Grotius was no stranger to the nomenclature of the Crypto-Socinians; and that he sometimes adopted it in his correspondence with Ruarus.

We learn from Kochovius, that Joachim Pastorius was brought up in the Reformed Religion from his infancy; that he afterwards became a follower of Socinus; and that he travelled through the various countries of Europe, in company with Ruarus, who had been appointed tutor and travelling companion to Andrew Wissowatius: but that he at last professed himself a Catholic, in order to escape the misery of exile, when, in 1658, the Socinian cause was reduced to the last extremity in Poland. On renouncing his Unitarianism, he was appointed Historiographer to the King of Poland, besides being invested with other honours and dignities; and he acted as confidential Secretary at the Peace of Oliva. At what precise time he became an Antitrinitarian we nowhere find recorded: but we infer from the Manuscript Acts, that it must have been at least

as early as the year 1635, for he had then written his "Life of Crellius."

He seems to have concealed his Socinianism for several years; but in the Synod of Siedliski, A.D. 1644, he declared to the Brethren his willingness to preach to some Church in the German language, though he does not appear to have subsequently dedicated himself to the ministerial office; for in the year 1646, Ruarus was commissioned to prevail upon Hirtenius to undertake that office. He died at Frauenburg, in Prussia, Dec. 28th, 1681, in the seventy-first year of his age. His writings were numerous; but those which he composed after his defection from the Unitarian cause are principally on historical and political subjects. The following is the most complete list of his works which has yet appeared.

1. The Life of John Crellius, prefixed to his Works in the "Bibliotheca Fratrum Polonorum," and to his "Ethics." Of this Life a Dutch translation was published in 1663, 4to.

2. Epitaph on Stanislaus Lubieniecius, the Elder, who died A.D. 1633. *MS.*

3. The Immaculate Courtier.

4. Florus Polonicus: or An Epitome of Polish History, dedicated to Sieniuta. Leyden, 1641, 12mo. A second edition of the same work, increased by the Lives of two Kings. Amst. 1664, 12mo. The first Part of this Epitome was subsequently published in a more enlarged form, A.D. 1680; and the second Part was printed at Dantzic by the author's representatives, after his death, A.D. 1685.

5. Peplum Sarmaticum. Dantz. 1645, 4to.

6. Character Virtutum. Dantz. 1650, 4to. This and the preceding No., together with some other small pieces, were published at Dantzic in 1653, 12mo., under the title

of Joachim Pastorius's "Heroes Sacri, Peplum Sarmaticum, Musa Peregrinans, et Character Virtutum."

7. The Scytho-Cossack War against the Kingdom of Poland, brought to a close under King John Cassimir. Dantz. 1652, 4to.

8. *Palæstra Nobilium*: or, Advice respecting the Education of Illustrious Youths. This was supposed by Bock to have been the work, mentioned by Sandius under the following title:—"De Juventutis Institutionis Ratione. Dantisci, 1653, 4to." But the supposition proves to have been unfounded; for both these works were inserted in a Quarto Volume, published at Leyden, under the title, "De Philologia, Studiis Liberalis Doctrinæ, Informatione et Educatione Literaria Generosorum Adolescentium, &c. Tractatus Gulielmi Budæi Campanellæ, Joachimi Pastorii, Joh. Andreæ Bosii, Joh. Schefferi, et Petri Angelii Bargæi, quos Thomas Crenius collegit, recensuit, emendavit, &c. Lugduni in Batavis, ex Officina Davidis Severini, 1696," 4to. The fourth Treatise in this Volume is by Joachim Pistorius ab Hirtenberg, Doctor of Medicine, &c., and is entitled—

9. A Diatribe on the Method of instructing Youth. Subjoined to it, and numbered V., is—

10. A Letter on the Study of Eloquence. The Diatribe extends from p. 223 to 254; and the Letter from p. 255 to 271. Then follows, also by Joachim Pastorius, "*Palæstra Nobilium: seu Consilium de Generosorum Adolescentium Educatione in Gratiam quorundam Illustrum Polonorum conscriptum à Joachimi Pistorio, Medicinæ Doctore*," extending from p. 272 to 349.

11. Two Speeches on the Principal Writers of History. Dantz. 1656, 4to. In addition to these he published—

12. A Speech on the Dignity of History, delivered at Elbing, "Anno Christi Servatoris, 1651," when he entered

upon the honorary office of a Teacher of History. 4to. The printer's name was Achatius Corellus: but there is no mention either of the time or place of printing. It is dedicated to the Magistrates of Elbing.

13. *Sylvæ*, Pt. i. Dantz. 1656, 12mo.

14. *Tacitus Germano-Belgicus*. Colon. 1658, 8vo.

15. *The Differences between a genuine and a diabolical Policy, &c.* Frankf. 1659, 12mo.

16. *Theodosius the Great*. 1662.

17. *The Minister of State: or, Considerations respecting the Life of Nicholas Neuville de Villeroy*. Jena, 1664, 8vo.

18. *The Dawn of Peace: or, A Speech delivered in the Presence of the Imperial, Polish and Brandenburg Ambassadors, at Dantzic, about the Beginning of the Treaties of Oliva*. This Speech was first printed by Phil. Rhetius in 1659, with a different title. Twenty years later, (A.D. 1679,) it was added to the 5th Ed. of the "*Florus Polonicus*," or *Polish Florus*, (vide No. 4,) under the title of "*Aurora Pacis*," or "*The Dawn of Peace*."

19. *An Ecclesiastical History*. The task of compiling a work of this kind was imposed upon Hirtenius, at the Assembly of Siedliski, in 1643, for which purpose Przypcovius, who had been commissioned to undertake a work of a similar kind some years before, was to supply him with materials and documents. Allusions were made to this *Ecclesiastical History* at the Assemblies of 1644 and 1645; but there is no evidence of its ever having been finished.

20. *On the Causes and Remedies of Dissensions*. Ruarus was commissioned by the Assembly of Daszow, in 1646, to prepare this treatise for the press.

21. *Various Theological Essays*. These were mentioned at the Assembly of Daszow, in 1647, when the Ministers of Volhynia were requested to urge upon Hirtenius the desirableness of preparing them for the press.

22. A Catalogue of the Works written by Pastorius, to be comprised in eleven Volumes. Anthony Teisser makes mention of such a Catalogue. (*Auctarium Catalogi Auctorum*, &c., p. 127.)

23. A Memoir of two Rectors of the Gymnasium of Elbing, John and Michael Mylius. Teisser also mentions this, (p. 269,) as a posthumous work of Joachim Pastorius.

24. The Crown of Glory of Michael, King of Poland. 4to.

25. A Translation of Przypcovius's "Life of Faustus Socinus" from Latin into German. 1637, 4to. (*Vide Art.* 208, No. 6.)

26. An Epitome of European Events, and principally those of Poland, from the Year 1665 to 1667; preserved in manuscript in the Zaluscian Library.

27. A Letter to Christopher Hartknoch, written at Dantzic, April 12th, 1677.

28. Other Letters, addressed to Polish Nobles, and Intimate Friends. *MSS.* These were formerly in the possession of Paul Vater, Professor of Mathematics in the Gymnasium at Dantzic; and are said to have been remarkable on account of their style, and the political and historical subjects to which they relate.

VIDEND. *Sandii* B. A. pp. 149, 150. *Bock*, Hist. Ant. T. I. pp. 591—597, et Reff. *Ruari* Epp. Cent. i. N. 42. *Zeltneri* Hist. Crypto-Soc. pp. 77. 320.

296.

CHRISTOPHER SANDIUS, (*Germ.* SAND,) the son of Philip Sandius, was born Dec. $\frac{11}{11}$, 1611, at Kreutzburg, a small town in the province of Natangia, in Prussia, of which his father was an Alderman. He left school in the summer semester of 1627, with an honourable recommendation from the Rector to the authorities of the University of Königsberg; but being under the usual age of admission, he did

not take the academical oath, till the 14th of April, 1631. In this University he applied first to the study of Divinity, and afterwards to that of Law; and having finished his studies in his native country, he travelled through Germany, Holland, France and Italy, and everywhere made it his object to add to his stock of previously acquired knowledge. It is recorded of him, that he acted as amanuënsis to Hugo Grotius, during a somewhat protracted residence in Holland. On his return to his own country, about the year 1644 or 1645, he began to give instructions to private pupils in the University of Königsberg, which, as he had not then taken his academical degree, was an infringement of the Statutes of the Faculty of Philosophy: but on being summoned before the Dean, and making a proper apology, he was complimented on his good conduct and acquirements, and the fine which he had incurred, by a breach of the University Statutes, was remitted, on condition that he should abstain from giving further instruction, till he had graduated.

In 1648, he was presented with the office of Councillor of Brandenburg, and Secretary of the Supreme Government in Prussia. Some time afterwards, when Prussia was declared an independent state, and a Supreme Court of Appeal was instituted, under the name of *the Tribunal*, Sandius was appointed its Secretary; but was allowed to retain his former office. This must have been about the year 1656; for it was in that year that the Elector, Frederick William, surnamed *the Great*, compelled the King of Poland to acknowledge the independence of Prussia, which had formerly been held of the Polish sovereigns. The duties of the two secretaryships, although they were attended with much labour and trouble, did not altogether prevent Sandius from following his literary pursuits, to which he was accustomed to set apart a portion of each

day: but he especially devoted himself to the study of Ecclesiastical History, and Biblical Archæology.

In the midst of these private occupations, he was led to study the Socinian controversy, which had recently excited much attention, and which occupied so much of his own time and thoughts, that he absented himself from public worship, and very naturally fell under a suspicion of Separatism. He had, besides, embraced the Arian doctrine, of which he made no secret. He rather sought for opportunities of professing and disseminating it, in the course of conversation. His Arianism became quite manifest in the year 1668, when he requested that the Lord's Supper might be administered, by James Tilheim, Dean of the Cathedral Church, to his daughter, who was then at the point of death. Great pains were taken, by the clergy of the Cathedral Church of Königsberg, to re-convert him, but to no purpose. He was, therefore, deprived of his public offices in 1668, and spent the remainder of his life as a private individual, employing his time in studying the Fathers, and visiting the booksellers' shops. He held a dispute with Melchior Zcidler, Professor of Theology in the University of Königsberg, on the subject of the Trinity; but was not convinced by him. His death took place on the 6th of June, 1686. He collected a number of interpretations of Scripture, at variance with the commonly received ones; and being unable to get them printed at Königsberg, he sent them to his son, Christopher, at Amsterdam, with a request that he would get them printed there, under his own name. (*Vide Art. 343, No. 3.*) His other writings were as follow.

1. Preface to his Son's "Nucleus of Ecclesiastical History." Cologne, 1676, 4to.

2. A solid Demonstration, that Arians, Menmonites, or

similar Heretics, cannot justly be exiled on account of their Religion. *MS. Germ.*

3. Sophron, on the Use of Reason in Theology. *MS.*

4. Poems.

5. Letters on Theological Subjects. *MSS.* These were addressed chiefly to his son, Christopher Sandius, together with whom he wrote the two following treatises.

6. A Paper, which they presented to James Bohlius on the 24th of January, 1668; and in which they discussed the commonly received doctrine of the Trinity. *MS.*

7. Reply to a Refutation of the first Doubt in the aforesaid Paper. *MS.*

8. A Disputation with the Divines of Königsberg. *MS.*

9. On the Confession of the Kneiphof Ministry of Königsberg.

10. Answer to the Theological Faculty of Königsberg's Assertion of the Deity of Christ.

11. Declaration presented to the Corporation of Königsberg.

VIDEND. *Sandii* B. A. pp. 150, 151. *Bock*, Hist. Ant. T. I. pp. 741—744.

297.

DANIEL LEHOCIUS, (*Polon.* LECHOCKI,) was ordained to the Christian ministry in the year 1619, at the Synod of Racow; and at the same time appointed Minister of the Church at Lasznyn. In 1647, the business of visiting the Church at Dantzic was devolved upon him by the Assembly of Daszow. In 1662, at the last Ecclesiastical Assembly held in Poland, he was stationed on the borders of Silesia, and entrusted with the care of the Brethren in that vicinity,—a charge, which he carefully executed in 1663, with George Ciachovius. In the title-page of Bock's copy of Vorstius's "Commentaries on all the Apostolical Epistles,"

was written, “Ex donatione Fratris Joachimi Stegmanni, Danieli Lehocio in pignus fraterni amoris memoriæque. A. 1663, d. 23 Junii.” The author of the Life of Andrew Wissowatius, subjoined to Sandius’s “*Bibliotheca Antitritariorum*,” mentions PRÆTORIUS LECHOCKI, as one of the lights of the Church; but no particulars respecting his personal history appear to have reached our times.

VIDEND. *Bock*, Hist. Ant. T. I. p. 429. Epist. de Vit. And. Wisso-watii, p. 227.

298.

GEORGE CIACHOVIUS, (*Polon.* CIACHOWSKI,) was the brother of John Ciachovius. (Vide *Art.* 264.) In the year 1644, he obtained permission from the Assembly of Siedliski to travel; for which purpose a sum was granted him out of the Church’s funds. On his return, he was patronized by the family of the Arcissevii, to whose children he is supposed to have acted as tutor. In 1648, it was determined, at the Assembly of Daszow, that he should devote himself wholly to the study of Theology; and with that view he went to reside under the roof of his brother John, at Daszow. But in the year following he obtained leave to accompany some young Polish Noblemen on their travels, on condition that he should return, if required. A short time after he had left Poland he received a summons to return; and in the year 1650, the Church at Raciborsk was committed to his trust. But he either declined to return, or refused to undertake the particular charge assigned to him. In 1651, therefore, the Assembly of Czar-cow again reminded him of the engagement into which he had entered. In the year following, his services were placed at the disposal of Stephen Niemiericius, on the condition of his preaching at Czerniechow; and he was confirmed in this office, and ordained in 1655. The Synod of Raszcw, in the same year, ordered him to prepare an

abridged translation of the “*Ethics*” of John Crellius into the Polish language. At the Assembly of 1662, the last which was held in Poland, he was nominated Minister to the Transylvanians; but the nomination was not confirmed, for in 1663 he held a station on the borders of the March of Brandenburg, and with Daniel Lechocki had the onerous charge of the Polish exiles in Germany.

VIDEND. *Bock*, *Hist. Ant.* T. I. pp. 100, 101.

299.

DANIEL JASKIEVICIUS, (*Polon.* JASKIEWICKI,) is not mentioned by Sandius. In the Manuscript Acts, his father is called a Racovian, to whom the Assembly at Siedliski, in 1643, promised, that, as he had not the means of giving his son a suitable education for the ministry, they would support him out of the general fund, if he would consent to part with him, and entrust him to the care of the Church. In 1645, he was appointed, by the Assembly of Zulienien, amanuënsis to Ruarus, and tutor to his children; but in the year following a sum was voted, for the purpose of sending him to Elbing, to study the German language. After some time, he went into France, and thence, in 1650, by a resolution of the Synod of Raszcow, into Holland. A little after this, he returned to his native country, and preached first to a Congregation at Krassow, and afterwards to one at Iwanitz. He removed to the latter of these places in 1653; and in the following year was appointed to coöperate with John Demianovicius, in superintending the Churches of Volhynia, for which purpose he received ministerial ordination in 1655. At the Assembly of 1662, he was nominated to a mission into Transylvania, with Andrew Lachovius for his assistant; and this appointment was confirmed by the Assembly at Kreutzburg in 1663. Some time after this, however, he appears to have gone

into Prussia; for we find the name of Daniel Jaskievicius, a Pole, inserted among the number of students in a manuscript register of the members of the University of Königsberg, May 13th, 1665, during the Rectorship of Wolder; and there is no doubt that it was he, who, availing himself of his academical privilege, laboured to promote the Socinian cause in Prussia, and, in order to avoid suspicion, took the customary oath, as appears from the forementioned register. This conjecture seems the more probable, as we learn from the Manuscript Acts, that Daniel Jaskievicius had the charge of the foreign Socinians, residing in and near the Prussian metropolis. Bock, in his "History of Socinianism in Prussia," gives the following as the succession of Ministers, who presided over the Church of Rutow:—James Rynievicius, (who assumed the name of John Trembecius,) Daniel Jaskievicius, Samuel Stano, Samuel Kontzki, Tobias Wilkovius, Andrew Labenski, and —Tassytius. Of Daniel Jaskievicius, who undertook this office in 1678, he says that he had been able to learn but little, except that he was skilled in Medicine and the Oriental Languages.

VIDEND. *Bock*, Hist. Ant. T. I. pp. 418, 419. 428. Hist. Soc. Pruss. § xix. pp. 86, 87.

300.

ANDREW LACHOVIVS, (*Polon.* LACHOWSKI,) greatly distinguished himself among the alumni of the Church, by his good conduct and unwearied application, in the year 1645. In 1647, the Assembly of Daszow allowed him to act as tutor to M. Podkomorski, of Kiow. This situation he retained till the year 1649; and in 1650, he devoted himself to the instruction of the youth of Kiow. In 1652, Faustus Morstinius having gone abroad, Lachovius succeeded him as public Preacher at Dantzic, and at the same time acted as assistant to Ruarus. In 1653, he supplied

at Luclavice, and a short time afterwards was appointed the regular Minister of the Church of that place. In 1662, at the last Assembly held in Poland, he was fixed upon as an assistant to Daniel Jaskievicius, in a mission to Transylvania. But he remained in Poland; and being appointed coadjutor of Severin Morstinus, (vide Art. 254,) had the charge of the exiles dispersed through that kingdom. As Lachovius discharged the office of Scribe at the Conference between the Roman Catholics and the Unitarians at Roznow, he was probably the author of a Summary of the proceedings of that Conference, which was written under the feigned name of *Andrew Jovedicius*.

VIDEND. *Bock*, Hist. Ant. T. I. pp. 160. 423. 428.

301.

JOHN DEMIANOVICIUS, (*Polon.* DEMIANOWICKI,) was taken into the number of the alumni, at the Synod of Piaski, in 1641; and at the end of his second year, in 1643, when Masters were appointed at the School of Luclavice, his services were engaged as an assistant. In 1647, he took charge of the Church at Krzelow, which the former Minister, Krzyskievicius, had left for the purpose of visiting foreign countries. (Vide Art. 259.) Two years later than this, he received from the Synod of Raszcow a commission to travel, and was absent during the whole of the year 1650, with an allowance of one hundred dollars. On his return home in 1651, he was stationed at Raciborsk, from which place he was removed to Milostow and Halicz, in 1653. Of the subsequent part of his history nothing appears to be known: but for a time he probably had the joint charge of the Churches in Volhynia, with Daniel Jaskievicius.

VIDEND. *Bock*, Hist. Ant. T. I. pp. 243, 244. 418.

302.

JOHN MORSTINIUS, (*Polon.* MORSZTYN,) presided as Minister over the Church of Raciborsk in the year 1647; but in 1648, he is styled Minister of the Church of Luclavice, of which Severin Morstinius had the charge in 1647.

VIDEND. *Bock*, Hist. Ant. T. I. p. 510.

303.

FAUSTUS MORSTINIUS, (*Polon.* MORSZTYN,) the son of Severin Morstinius, was received among the number of the alumni at the Assembly of Daszow, in 1646; and in 1650, was sent, by the Assembly of Raszcow, to act as colleague with Ruarus, among the Socinians of Dantzic, where he preached in the Polish language, and made unusual progress in his theological studies. In the year 1652, at the Assembly of Czarcow, he obtained permission to travel, with an allowance of one hundred Joachims, which sum was also voted to him at the Assembly of Raszcow, in 1655, while he was still abroad. In 1653, he defended a disputation, under Henry Nicolai, in the Gymnasium at Elbing. (Vide Art. 304, No. 36.)

VIDEND. *Bock*, Hist. Ant. T. I. p. 509.

304.

HENRY NICOLAI, of Dantzic, was born May 7th, 1605. His father, Henry Nicolai, was Secretary to the Magistrates of that city. Henry Nicolai, the son, acquired a large store of varied erudition, partly in the Gymnasium at Dantzic, and partly in foreign Universities, but chiefly those of Wittenberg, Leipzig and Jena. On his return to his native city, when he had completed his studies, he was appointed Professor of Logic and Mathematics in the Gymnasium of Dantzic, in the place of Andrew Hoyer, who died in 1630. The duties of this office he discharged for

some years, till he contracted the taint of heterodoxy by his published writings, and particularly by that entitled "Irenicum," which he composed on occasion of the "Colloquium Charitativum," or Friendly Conference at Thorn. Having made himself not a few enemies at Dantzic, by the publication of this work, he requested permission to retire from his office in 1649; and this request being granted, together with an annual allowance, he lived for some time in a state of seclusion. In 1651, he went to Elbing, and there obtained the office of Honorary Professor of Theology and Philosophy to the Gymnasium. Some writers state, that he was distinguished by the title of Ecclesiastical Councillor to the Elector of Brandenburg. In the Preface to his Apology for a work which he had published, bearing the title, "De Methodo Trinitatis," he says, "The Most Serene Elector of Brandenburg, George William, of august memory, and the Most Illustrious George, Prince of Hesse, offered to procure for me the Degree of Doctor in Theology, at their own charge, twenty years ago. I acknowledged the obligation under which those Princes had laid me by their kindness, but did not accept the Degree. I did not barter my liberty on such easy terms, and was unwilling to be bound by oaths to sects. I have never repented; although I shall always remember the gracious offers of those Princes." At length he took his leave of the Gymnasium of Elbing, and returned to Dantzic, in 1657, where he died a bachelor on the 29th of December, 1660. A short time before his death, if we are to believe the accounts which have come down to us, he subscribed a form of recantation, which was presented to him by Nathanael Dilger, the Clergyman who attended him in his last moments. He was recommended as a suitable person for the office of Professor of Theology in the University of Königsberg; but his election was opposed by the resident clergy. He pub-

lished a great number of works, which are now very scarce. The author of the "*Bibliotheca Magica*," (T. III. p. 111,) and the "*Bibliotheca Hamburg. mixt.*" (p. 402,) say, that his works, like those of his namesake, Henry Nicolai, founder of the sect of Familists, were burnt; but though this may account for the rarity of some, it will not apply equally to all, and more particularly to those, which were not on theological subjects. In some of his published writings he avowed his agreement in opinion with some of the Antitrinitarians. Sandius, in his "*Nucleus Historiæ Ecclesiasticæ*," claims him as an Arian. In the manuscript of an anonymous Socinian writer, he is classed among the followers of John Philoponus, who, in the sixth century, contended that there are three natures in God. Among other things, he is said to have defended the opinion, that the Father is God, but that the Son and Holy Spirit are only a part of God; and that the Son is not absolutely eternal. Hartknoch, in an enumeration of his opinions, mentions the following:—That the Father is God by nature, and absolutely, being unoriginated, but that the Son is god of God: That the Son cannot be called God of himself, or God absolutely: That the Father is greater than the Son: That the Son and Holy Spirit did not create absolutely, but only by communication from the Father: and That it is more proper to speak of the Holy Spirit as the power of God, than a person. Bock thinks, that Lætus has accused Nicolai unjustly of setting himself up as superior to Moses and Christ. The same writer enumerates no fewer than thirty-seven works of Nicolai on Logical, Metaphysical, Ethical and Theological subjects. They are as follow.

1. A Compendium of the Aristotelian Logic. Dantz. 1635, 12mo.
2. On the Nature and Properties of Grief. Ibid. 1637.
3. On Human Knowledge in general. Ibid. 1640, 4to.

4. Nine Exercises on Local Relation, or Ubiety. Dantz. 1641, 4to.

5. Seven Exercises on the Multipresence of a Finite Thing. Ibid. 1643, 4to.

6. On the Nature and Origin of Contradiction. Ibid. 1643, 4to.

7. De Oppositione Enunciatorum. Ibid. 1645, 4to.

8. A Brief Magnetic Disquisition. Ibid. 1646, 4to.

9. Irenicum: On reconciling Religious Differences. Ibid. 1645, 4to. In this work, the author endeavoured, among other things, to prepare the way for a union of the Socinian and Evangelical parties; and the Clergy of Dantzic, at the request of the Magistrates, replied to the opinions contained in it, which he, on his part, undertook to defend. (Vide No. 18. 29.) The "Irenicum," according to Abraham Calovius, was a most pernicious work, and full of errors.

10. Pansophia Liberalis: briefly and methodically illustrated by Tables. Dantz. 1646, 4to. The number of Tables contained in this work is thirty-five, and each presents, at one glance, a comprehensive view of some liberal Science. In the twenty-sixth, which exhibits an outline of the Science of Theology, the author regards the Bible as its primary, and Ecclesiastical History as its secondary source.

11. Reflections on the Festivals of Michaelmas, Easter, Whitsuntide and Christmas. Dantz. 1645 and 1648, 4to.

12. Metaphysica Contracta: or A Compendium of Metaphysics, compiled for the Use of the Gymnasium of Dantzic. Ibid. 1648, 8vo. In the Preface the author says, alluding to the Council of Nice, "in this very Council, when there were said to be three persons and one nature in God, and two natures and only one person in Christ, no one could give a definition of the word *person*."

13. On Magical Actions. Ibid. 1649, 4to. In this work

the author considers, among other things, the operations of magicians upon brutes, and upon man.

14. *The Ethical Gymnasium*. 1649, 4to.

15. *De Causa per accidens*. Dantz. 1650, 4to.

16. *De Pane*. Ibid. 1651, 4to.

17. *A Course of Philosophy*. Elbing, 1652, 4to.

18. *Defence and Explanation of the "Irenicum."* Elbing, 1651, 4to.

19. *De Medio Religioso et Theologico*. Elbing, 1653, 4to.

20. *Theological Miscellanies*. Elbing, 1653, 4to.

21. *Epitome of the Theology of Henry Nicolai*. Elbing, 1653, 4to.

22. *On the Ahasuerus of Esther*. Ibid. 1653, 4to.

23. *De Methodo Trinitatis*. Elbing, 1654, 4to.

24. *De Conciliatione Enunciatorum*. Elbing, 1653, 4to.

25. *On the Athanasian Creed*. Dantz. 1655, 4to.

26. *On Subject and Adjunct*. 1656, 4to.

27. *De Modis prædicandi*. Dantz. 1656, 4to.

28. *Outline of the Conference between Valerianus Magnus, the Capuchin and Imperial Legate, and Henry Nicolai, Prof. of Philos. in the Gymnasium at Dantzic, on the Morning of Feb. 1st, 1656*. Frankf. on the Maine, 1682, 4to. The chief subject discussed on this occasion was the Primacy of Peter, and consequently of the Roman Pontiff.

29. *Quadrigatus expensus: or A Consideration of a Quadriga of Theological Questions, published at Wittenberg during the present Year, concerning the Syncretism of a certain Person*. Stettin, 1657, 4to. Calovius was the author of the Theological Questions to which this work contains a reply. Nicolai's answer is dedicated to the authorities at Elbing, and contains a defence of the principles laid down in the *Irenicum*. (Vide No. 9.)

30. *On the Truth of Astrology*. 1658, 4to.

31. On Obedience. 1659, 4to.

32. On Theological Prudence. Elbing, 1660, 4to.

33. A Treatise on Natural Ideas. 4to.

34. An Address on combining the Study of Philosophy with that of Theology, delivered on his Introduction to an honorary Professorship in the Gymnasium of Elbing, June 1st, 1651. Elbing, 1651, 4to.

35. Habit. Theol. *MS.*

36. On the Diurnal Revolution of the Earth. Elbing, 1653, 4to. This is a part of the disputation, of which mention was made at the close of the preceding Article.

37. Pro Methodo Trinitatis aliisque Materiis, Apologia, sive Exercitatio Apologetica. Amst. 1657, 4to. This was a defence of No. 23, and was written principally in reply to Calovius.

VIDEND. *Bock*, Hist. Ant. T. I. pp. 526—547; II. 100—102. Hist. Socin. Pruss. § xiv. p. 56. *Sandii* Nucleus H. E. Colon. 1676, 4to. p. 431. *Vogt*, Catal. Historico-Crit. Libr. Rar. p. 487. *Micraelii* H. E. pp. 1306—1321.

305.

— ZARNOVIUS, (*Polon.* ZARNOWSKI,) was an Arian, and a strenuous advocate of the preëxistence of Christ; but agreed with the Socinians in denying the personality of the Holy Spirit. We learn from Sandius, that he defended these opinions in the Polish language. He appears to have flourished in the seventeenth century; and must not be confounded with Gregory Zarnovecius, (sometimes called *Zarnovius*,) who attended the General Synod of Thorn in 1595.

VIDEND. *Bock*, Hist. Ant. T. I. p. 1044. *Sandii* Nucl. H. E. p. 431.

306.

— MOSZOVIUS, (*Polon.* MOSZOWSKI,) whose Christian name is unknown, became the colleague of John Mors-

tinus at Luclavice, in the year 1648. In 1654 and 1655, allusion is made, in the Manuscript Acts, to an offence committed by him, for which he expressed sorrow and penitence, and craved the pardon of the Church.

VIDEND. *Bock*, Hist. Ant. T. I. pp. 522, 523.

307.

— LADENBACH is first mentioned in the Manuscript Acts of the Assembly of Zulienien, in 1645. By a resolution of that Assembly, he was sent to Albert Arcissevius, with fifty florins, to pay the expenses of his journey. At the Assembly of Czarcow, in 1651, he was commended to the care of the Brethren, and particularly to Christopher Wisowatius, who was requested to procure a situation for him.

VIDEND. *Bock*, Hist. Ant. T. I. p. 428.

308.

CHRISTOPHER STEGMANN, the younger, was the son of Joachim Stegmann, the elder, and brother of Joachim Stegmann, the younger. It has been thought, that he is the person sometimes mentioned in the Acts, under the name of *Christian* Stegmann. In 1640, he was supported out of the funds of the Church, with a view to his preparation for the ministry at Clausenburg, and to the pursuit of his theological studies in the house of Morscovius. In 1643, while an alumnus of the Socinian Church, he acted as an assistant in the School of Luclavice. In 1645, the children of Andrew Moscorovius were committed to his charge. In 1651, at the Assembly of Czarcow, he was advised to confine his attention exclusively to the study of Theology. In 1653, he was sent to Sluck, in the Palatinate of Novogrodek, to instruct the youth of that place. In 1655, at the Assembly of Raszcw, he was appointed colleague to his brother Joachim, who presided over the Church of Sied-

liski. In 1656, or 1657, he removed, with some of his hearers, into Silesia; took up his abode at Kreutzburg, under the protection of the Duke of Brieg; and made occasional preaching excursions into Poland. His name is not affixed to the letter of the Unitarian exiles, dated Kreutzburg, June 17th, 1661, and inserted in the last Chapter of Lubieniec's "History of the Reformation in Poland." From this circumstance, Bock infers, that he was either not living at that time, or had removed to some other place.

VIDEND. *Bock*, Hist. Ant. T. I. p. 966. *Lubieniecii* Hist. Ref. Polon. L. iii. C. xviii. p. 303.

309.

ANDREW SAIOVICIUS, (*Polon.* SAIOWICKI,) was one of the Masters of the School of Luclavice, in 1646; but by a resolution of the Assembly of Raszcow, in 1650, he was appointed Minister of the Church collected at Piella.

VIDEND. *Bock*, Hist. Ant. T. I. p. 741.

310.

—RUTKIEVICIUS, (*Polon.* RUTKIEWICKI,) is designated by the title of "Doctor" in the Manuscript Acts, from which it has been inferred, that he was a member of the medical profession. The Acts of the Assembly of Raszcow, A.D. 1649, contain an account of a misunderstanding, which sprang up between him and Christopher Wissowatius; and the settlement of which was referred, by the Assembly, to the brother of Rutkiewicz.

VIDEND. *Bock*, Hist. Ant. T. I. p. 738.

311.

DANIEL ZWICKER was born at Dantzic, January 22nd, 1612. He was the son of Frederick Zwickler, Minister of the Church of St. Bartholomew at Dantzic; and was edu-

cated for the medical profession at Königsberg, where, in due time, he took his Doctor's degree. He entered the University of Königsberg on the 8th of June, 1629; subscribed the usual academical oath on the 30th of July, 1630, during the Rectorship of Reimer; and held a public anatomical disputation on the 27th of October, 1634, at which Daniel Bekher, Licentiate and Professor of Medicine, presided. His assiduity in those literary and scientific pursuits to which he applied himself was great; and being of an inquisitive turn of mind, and possessed of good natural abilities, he did not allow himself to be easily turned aside, in his researches after truth. The learned John Fabricius speaks of him as a man of piety and integrity, and one who, though he might err, would never do so wilfully.

It is placed beyond doubt, that Florian Crusius first instilled into the mind of Daniel Zwicker the principles of the Unitarian faith (vide *Art. 230*); and Hartknoch intimates, that Frederick Zwicker, Daniel's eldest brother, who succeeded his father as Minister of the Church of St. Bartholomew, and in whose house Daniel resided, used his utmost influence to bring him back to the creed of his birth. But though Bottsaccus, and other eminent Divines of the city of Dantzic, combined their efforts with those of his clerical brother, their arguments were unavailing; and as he was the occasion of much controversy, both by his conversation and his published writings, he was compelled to leave the city by an order of the Magistrates, and went into Poland. There, at the Assembly of Siedliski, in the year 1643, he was present with Hesychius, the subject of the next Article; after which, he resided for some time at Strassin, near Dantzic, and then went into Moravia. A particular account of the manner in which he employed himself, during his sojourn in that

country, may be seen in a letter, which he addressed to Ruarus, July 18th, 1654, and which is inserted in the First Century of Ruarus's Epistles (No. 70). He agreed with the Moravian Brethren in advocating a community of goods, and recommended the adoption of this practice to the whole Christian world. Returning from Moravia before the expiration of the year 1654, he again took up his abode at the village of Strassin, where he appears to have resided three more years. In 1657, he went into Holland; and after wandering up and down for several years in that country, he died at Amsterdam, Nov. 10th, 1678, in the sixty-seventh year of his age, and left behind him a large family of young children, very scantily provided for. He told Fabricius, in the year 1670, that he had repeatedly experienced the wonderful providence of God, in the course of his life. As an instance of this, he said, that on a certain day, on which he had not a single stiver to procure the means of subsistence, and his wife was driven to the very verge of desperation, he prayed to God with great fervour, and urged her to do the same, and that their prayers did not remain unanswered; for that a messenger arrived before sunset, who brought him, from some unknown friend, a purse, containing a thousand Dutch florins. He said also, that he had been summoned before the Magistrates on different occasions, and ordered to leave the city, on account of his religion; but that there was always some one in authority, who, in consideration of his age, his inoffensive mode of life, and his scrupulous discharge of the duties devolving upon him as a citizen, extended over him the shield of his protection, and averted the fatal sentence.

Comenius dedicated to Zwicker, on the 3rd of February, 1661, a new edition of Raymund Sebond's "Natural Theology," originally published at Venice in 1581; and recommended it to his attention, as a work of great merit.

John Adrian Osiander, alluding to the religious opinions of Zwicker, says, that he professed himself neither a Lutheran, nor a Calvinist, nor a Remonstrant, nor a Socinian, nor a Mennonite; and that he belonged to none of the sects of his own day, and communicated with none. It is certain, however, that he was an Antitrinitarian, and the first and most distinguished of those Unitarian writers, who fell under the animadversion of Bishop Bull. The biographer of that Prelate, (Robert Nelson, Esq.,) gives the following account of Zwicker, and his opinions.

“He was before Sandius, and both Sandius and Mr. Gilbert Clerke have but copied in a manner after this learned Dantzicker, as also the rest have done, that have engaged on that side of the controversy. When he was between the age of thirty and forty, he set himself to examine into the pretensions of the several religions, professed by those among whom he lived: and when he was now seven and thirty years old, he wrote and printed a Dissertation by way of question, ‘Whether a Christian Man were always obliged to learn and enquire?’—and about half a year after that, a Discourse which he called, ‘A short and true Demonstration when and where the Holy Scripture ought to be properly, and where figuratively explained and understood.’ Both these were published by him in the High-Dutch, his own native language; with the ‘Rules and Confession of zealous Christians.’ And when he was about forty years old, he published, in the same tongue, ‘An Historical Account of the Grounds of his quitting the Opinion in which he had been first educated;’ for he had been bred a Lutheran. But upon this change of his religion, being obliged to leave his own country, he retired into Holland for security and convenience, where he became acquainted with Curcellæus: and there is added to his famous ‘Quaternio,’ a Dissertation of this very Zwicker,

but without his name, against Maresius, the great enemy both of Curcellæus and Blondel. The title of it is, 'Judicium de Johanna Papissa contra Maresium;' in which he discovered a great fund of ecclesiastical learning, with that sagacity and penetration of judgment, which is required to make a critick. At or about the same time, he printed at Amsterdam his 'Irenicum Irenicorum,' &c.; or 'the triple Rule of the Reconciler of modern Christians;' the first of which is here established to be the universal *Reason* of mankind, or sound sense; the second, the sacred *Scriptures*; and the third, Catholick *Tradition*, or Testimonies of approved ecclesiastical writers. This made the greatest noise of all his writings, which were many, and drew several answers to it from learned men. It was published without a name: and the concealed author might not have been discovered, but that Sandius, who personally knew him, and was privy to the secret, resolved to make the world acquainted with this piece of news, so soon as it was safe to be done. The good Comenius, the last Bohemian Bishop, was unhappily engaged in this controversy with Dr. Zwicker; whereby the cause did suffer not a little. Zwicker did unmercifully triumph over the honest old Prelate, under the name of 'Irenico-mastix.' There are no less than three several vindications of his Irenicum, successively set forth by himself, against the attacks of Comenius, Hoornbechius, and others. So that there wanted still a solid confutation of this book, which had perverted many, and continued still to do mischief; the arguments of it being translated also, and new dressed up in our own tongue, that the infection of it might spread here: upon which, Dr. Bull undertook this labour, and hath acquitted himself, to the satisfaction of all that are capable of weighing without prejudice what he hath written. This Dr. Zwicker hath published several other books, both in Latin

and in High and Low Dutch, upon variety of subjects, but chiefly in defence of the Unitarians. He died at Amsterdam in the year 1678, aged sixty six years and ten months. Now to say somewhat of his sentiments, and particularly his Irenicum.

“He pretended, that the simplicity of the Gospel of Christ, according as it was believed by the ancient Nazarens, was first corrupted by Simon Magus and his disciples : That the most primitive Christians, both Jewish and Gentile, believed in God the Father, as in the only true God ; and acknowledged not Jesus Christ in any other capacity, but according to his humane generation only, till Platonism and Gnosticism crept into the Church : That the disciples of this Simon first interpolated and changed the sound doctrine about God and Christ, which had been preached by the Apostles of our Lord ; and introduced another Christ, pre-existent to, and distinct from him that was born of the Virgin Mary : That the eternal and divine generation of the *Word* was no better than a dream of the Simonians, destructive of the common notions of mankind, and of the truth of the Gospel, as built upon that *Man* whom God hath anointed, and exalted to be a Saviour : That the beginning at least of the Gospel ascribed to St. John, was never written by that Apostle, but by some heretick out of the school of Simon : That by the same Simonian hereticks were forged certain verses under the name of Orpheus, making mention of the *Voice* or *Word* of the Father begotten by him before the world was created, and whom he consulted in the creation thereof ; and that Justin Martyr, being imposed upon by these pretended Orphaic Verses, as if they had verily been composed by Orpheus himself, and by him derived from Moses, had thence taken up his opinion, concerning the generation of Christ from God the Father, before the foundation of the world, as the *Mind*,

the *Voice*, the *Reason* of the Father, to the end the world might through his begotten Mind or Voice be brought forth, and that this divine offspring might descend to converse among men, and might at length become himself also a Man: That besides the early perversion of the Gospel by the Simonian Magic, and by the forgery of the Orphaic and Sybilline Oracles, there were several other reasons that concurred, to induce Justin and his followers to embrace so easily the opinion of the pre-existence of Christ, and his generation before all worlds; such as Justin's acquaintance with and affection for the Platonick Philosophy, the memory of Paganism not yet obliterated, some traces particularly in the minds of the Gentile converts, and prejudices in favour of the commonly received scheme for a plurality of Gods not quite extinct; the ordinary custom of deifying great and extraordinary persons, and a sort of natural reluctance in all, to the worshipping of any one who is no more than man. From all which he concluded, that the pre-existence and divine generation of our Saviour was unknown to the Apostles; and that it was an opinion which derived itself from Simon Magus, but owed its growth and establishment to Pagan Philosophers embracing the Christian religion, and blending their Philosophy with it; and therefore he laboured to expose to the utmost contempt, the greatest man of his time among the Heathen converts to Christianity, and one whose pen had served twice to stop the fury of two persecutions, by two famous Apologies which he wrote in behalf of the Christians; and to represent this very person, who was of so great eminence among the primitive Christians and Martyrs, and who lived in communion with the disciples of the Apostles, as the principal corrupter of Christianity, and the intruder of a New Christ, and a New Gospel, because he hath spoken so plainly of the pre-existence and godhead of Christ: wherein

he hath been followed by the author of the ‘Judgment of the Fathers touching the Trinity,’ who hath taken out of his quiver the arrows which he hath shot against both the person and doctrine of this blessed Martyr; and by several others, who have written in defence of the ancient hereticks and heresies, thereby to overthrow Dr. Bull’s ‘Defence of the Nicene Faith,’ and the authority of his Anti-Nicene witnesses.” (The Life of Dr. George Bull, late Lord Bishop of St. David’s, &c., by Robert Nelson, Esq., Sect. lxix.)

It was probably this last remark, which led Dr. Horsley, when Archdeacon of St. Alban’s, to charge Dr. Priestley with having borrowed from Zwicker the arguments, by which he attempted to prove, that the doctrine of the primitive believers in Christ was Unitarian. “Our modern historian,” said the Archdeacon, in his celebrated Charge, “hath produced few, if any, arguments which make directly for his purpose, but what are to be found in the writings either of Zwicker or Episcopius. Nor is a single argument to be found in the writings either of Zwicker or Episcopius, which is not unanswerably confuted by our learned Dr. George Bull, afterwards Lord Bishop of St. David’s.” (Horsley’s Tracts in Controversy with Priestley, p. 10.) In making these assertions Dr. Horsley was singularly unfortunate, particularly as regards Zwicker; for Dr. Priestley was an entire stranger to the works, and even to the very name of that writer; and S. Crellius has shewn that Bishop Bull himself, having read only the “*Irenicum Irenicorum*,” and not the three defences of that work, was often led to censure Zwicker on erroneous and insufficient grounds. But what tends still more to blunt the edge of Dr. Horsley’s accusation, is the circumstance, (which incidentally transpired during the controversy,) that his own knowledge of the writings of Zwicker was derived at se-

cond-hand from the animadversions of Bishop Bull, and that he had himself never seen so much as a copy of the "Irenicum."

Subjoined is a list of the writings of Zwicker, originally formed by Sandius, and subsequently enlarged by Bock.

1. The Question, Whether a Christian Man is always obliged to learn and inquire? 1649, 4to. *Germ.*

2. A short and true Demonstration when and where Scripture ought to be literally or figuratively explained and understood. 1650, 4to. *Germ.* This was also published in Dutch, A. D. 1678.

3. Rules and Confession of zealous Christians. 1650, 8vo. *Germ.*

4. Historical Account of D. D. Z.'s [Dr. Dan. Zwicker's] Abandonment of his first Opinion. 1651. *Germ.*

5. On the very dangerous, and by no means Christian State of all Sectaries. Zwicker alludes to this writing in a letter to Ruarus, dated 1654 (Cent i. N. 70).

6. A Revelation of true Catholicism: that is, a solid Judgment concerning the most pacific and most certain Doctrine of Christians, in which is made manifest the Weakness of those who are opposed to the Monarchians [or Unitarians]. 1655. *Germ.* (Vide *Art.* 294, No. 26.) A Dutch translation of this appeared in 4to., with a Preface by Adrian Swartepaard, dated Amsterdam, 1678, 4to.

7. Some remarkable Specimens of the unhappy Contest of Dr. Abraham Calovius, in Natural and Revealed Religion, undertaken against the Book of John Crellius, Frank, concerning the One God the Father (under the name of A Student of Sacred Literature). Amst. 1650, 4to.

8. Irenicum Irenicorum: or the triple Rule of the Reconciler of modern Christians; namely, the sound Reason of Mankind, Sacred Scripture, and Tradition. Amst. 1658,

8vo. Replies to this work were published by Comenius, Maukischius, and Dr. George Bull; and to the first Section of it by John Paul Felwinger.

9. Judgment concerning Maresius's "Pope Joan restored." This was placed in the hands of Stephen Curcellæus in 1658, and added to his "Quaternion of Dissertations against Maresius." (Vide *Art.* 190, No. 10.)

10. The Visible Church of Christ still standing and triumphing against the Gates of Hell, &c. Amst. 1660, 4to. Belg.

11. Irenico-Mastyx (Pt. i.): or, a new Confirmation of the Infallibility of the "Irenicum Irenicorum," by an Exposure of the Futility of Comenius's Accusatory Refutation. Amst. 1661, 8vo. Comenius replied to this in the course of the same year.

12. Vereenings-Schrift der Christenen, &c. 1661, 4to. A version of this, from Dutch into Latin, was published in 1662, 8vo., to which was prefixed the following title. "Henoticum Christianorum, seu Disputationis Mini Celsi Senensis: Quatenus in hæreticis coërcendis progredi liceat? Lemmata potissima, &c. Amst. 1662," 8vo.

13. Irenico-Mastyx, Pt. ii.: or, A New and Memorable Example of the most unhappy Attack of John Amos Comenius upon the Author of the "Irenicum Irenicorum." 1662, 8vo. This was a brief reply to Comenius's attack upon No. 11. That author defended himself in "A Third Admonition against Zwicker, &c., Amst. 1662," 8vo., which was immediately followed, on the part of Zwicker, by

14. Irenico-Mastygis Pars Specialis: or, A Final Confutation of Comenius, Hoornbeek, Maresius and others. 1662, 8vo. But the date in the title-page is 1667, which appears to be a typographical error.

15. Brief Notes on Two Disputations of Maukischius,

Professor at Dantzic;—one against “Remarkable Specimens of the unhappy Attack of Calovius upon Crellius,” and the other against “The Revelation of True Catholicism. Amst. 1664.” These Notes were transmitted by the author to his brother, Frederick Zwicker, of Dantzic, from whom Maukischius received them in manuscript, with a request that he would refute them.

16. “Compel them to come in:” or, On the Opposition which is shewn to Churches, and which is likely to reform them. 1666, 4to.

17. Against Joachim Stegmann, Junior, on Magistracy, War, &c.

18. The ancient unarmed Church again rightly asserted after the Lapse of so many Ages: or, The last Reply of an anonymous Annotator to the thirteen Collections of a Collector likewise anonymous, concerning Magistracy, Physical Force, Capital Punishments, and lawful Christian Wars. 1666, 4to. A Dutch translation of this appeared in 1668, 4to.

19. A clear Proof that 1 Cor. xiv. has been wrongly explained even to this Day by the Advocates of Freedom of Speech. Amst. 1668 and 1680. Printed by David Ruarus. 4to. *Belg.*

20. The Liberty of Church Assemblies firmly demonstrated from Scripture, and wonderful Examples of Divine Providence within these last three hundred Years. 1668, 4to. *Belg.*

21. The non-Apostolic Advocate of Liberty of Speaking in the Church evanescent. 1666. *Belg.*

22. The Josiah of the New Testament. 1670, 4to. *Belg.* In the same year, a Latin version of this appeared under the title, “Novi Fœderis Josias.” 4to.

23. An Argument against the antemundane Preëxistence of human Souls: inserted, with an Answer, by

Christopher Sandius, Jun., in his Treatise "On the Origin of the Soul. 1670," 8vo. (Vide *Art.* 343, No. 6.)

24. Refutation of the Answer of Christopher Sandius to the aforesaid Argument. *MS.*

25. The Revelation of Dæmonolatriy among Christians: or, the Victory of the Protestants. 1672, 4to. This was translated into Dutch.

26. The Revelation of the Enemies of the Cross of Christ: or, the Acts of a Conference with four Friends concerning the Magistrate, Whether he can bear the Cross of Christ? &c. 1672, 4to. *Belg.*

27. Second Part of the Revelation of Dæmonolatriy among Christians: or, a Letter to Cornelius Häzart, the Jesuit. 1675, 4to. *Belg.*; 1675, 4to. *Lat.*

28. A Letter to Martin Ruarus concerning the Moravian Brethren, dated Dantzic, July 18th, 1654; and inserted in the First Century of Ruarus's Epistles, of which it forms No. 70.

29. Another Letter to Martin Ruarus on the Word "Aula," on the Moravian Brethren, on a Community of Goods, and on Christian Poverty, dated Dantzic, August 20th, 1654; and forming No. 73 of the First Century of Ruarus's Epistles.

30. Three Letters: the first from Daniel Zwicker to John Van Kuyck; the second, from John Van Kuyck, in Answer to the preceding; and the third, from Zwicker in Reply, to which there is no Answer. Amst. 1678, 4to. *Belg.* These Letters are on the argument against the Supreme Divinity of Jesus Christ from John xvii. 3; and are ushered in by a Preface from the pen of Adrian Swartepaard.

31. Twenty-one Fundamental Rules, by which the whole of Scripture may be explained and understood. Amst. 1678, 4to. *Belg.* This paper was annexed to a Dutch

version of the tract "On the Revelation of true Catholicism." (Vide No. 6.) It seems to answer to No. 2, with which it may possibly be identical.

32. An Answer to the Wittenberg Theologians' "Refutation of the Racovian Catechism." *Germ.*

33. Brief but ample Annotations for testing a short Disquisition of John Paul Felwinger, published at Nuremberg, in 1637. *MS.*

34. The Mirror of Christians and Non-Christians: or, a solid Answer to the Question, Who will not be saved, and who will be condemned?—from which it appears, that not one Man among a Thousand will attain to Salvation. *Germ. MS.*

35. On the Nature of the Son of God. *Germ. MS.*

36. The Mystery of the Trinity explained and made manifest: or, the Rise and Progress of the Opinion concerning the Trinity. *Germ. and Lat. MS.*

37. On the Truth of the Christian Religion. *MS.*

38. Christian Poverty revived. *Germ.* To this is added, in the same language, The Consent of the Teachers of the Primitive Church, called *Fathers*, as to the Unlawfulness of Christians possessing Wealth. *MS.*

39. The Last Trump: or, a Warning to all Sects,—to wit, Catholics, Greeks, Lutherans, The Reformed, Remonstrants, Collegiants, Quakers, Mennonites, and Monarchians, or Polish Brethren; that they ought to amend their Doctrine and their Lives, if they would be saved. *Belg. MS.*

40. A Letter to his Brother, Frederick Zwicker, written at Dantzic, Aug. 20th, 1659. *Germ.*

41. Another Letter to his Brother, dated Amst., July 22nd, 1662. *Germ.*

42. A Comparison of the seven Principal Sects of the present Day among Christians; in what Articles of Faith they agree, and in what they differ. *Belg. MS.*

43. The Simple, Ancient, Apostolic Confession concerning the Son of God. *MS.*

44. Remarkable Events from the Foundation of the World. *MS.*

45. Annotations on Stephen Curcellæus's Treatise on the Eating of Blood. *MS.*

46. Refutation of a Treatise of Valentine Smalcus, written by him against the Hutterians, or Moravian Communists. *Germ. MS.* (Vide *Art.* 153, No. 7.)

47. Objections against Samuel Przypcovich, concerning the Magistrate, &c. *MS.*

48. Against Andrew Wissowatius, "On God's Prescience respecting future Contingencies."

49. Animadversions on Christopher Sandius's "Ecclesiastical History" of the Arians. *MS.*

50. Continuation of "The Revelation of Dæmonolatry." *MS.* (Vide No. 25 and 27.)

51. An Answer to a Paper of Frederick Sylvius, entitled, "An Epistolary Dissertation, addressed to Daniel Zwicker, Champion in the present Day of the Socinian Doctrine, respecting the Person of Christ," &c. *MS.*

52. Against the same Frederick Sylvius, "On the Authority of the Church in these Times." *MS.*

53. Against John Sylvius, "Concerning the Trinity." *MS.*

54. A Letter to J. L. Wolzogenius. *MS.*

55. Manuscripts on various Subjects, including Letters to other Correspondents. Here Sandius's list of Zwicker's works closes; but Bock adds the two following.

56. *Vertooninghe van de algemeene Vryheid van Spreken in de Gemeende, Amst. 1680, 4to.*, which, together with No. 21, was formerly in the library of P. E. Jablonsky; and—

57. *Tractatus Tractatum*, which is referred to by Val. Velthemius, in his "*Institutiones Metaph.*" p. 140.

VIDEND. *Sandii* B. A. pp. 151—156. *Bock*, Hist. Ant. T. I. pp. 1045—1069. *Ruari* Epp. Cent. i. N. 70—74. *Bp. Bull's* Primitiva et Apostolica Traditio Dogmatis in Eccles. Cathol. recepti, de Jesu Christi Divinitate, contra Dan. Zuickerum, &c. Lond. 1703, Fol. Controversy between *Horsley* and *Priestley*. Life of Bull, by *Robert Nelson*, Esq., 2nd Ed. Lond. 1714, Sect. lxix. pp. 391—397.

312.

— HESYCHIUS is described by Bock as an exile; and the first mention of him occurs in the Acts of the Assembly of Siedliski in 1643, at which he and Zwicker were present. At the Assemblies of Czarcow in 1651 and 1652, a salary was allowed him. Pacevicius, Minister of Kieydany and Tauroggen, in Samogitia, made an application on his behalf at the Assembly of 1652. At length the Marshal Wilkomirski, in 1653, undertook to support him, as the Manuscript Acts of the Assembly of Siedliski testify. Heumann, in a letter to Gesner, mentions a review of Plutarch's treatise "De Puerorum Educatione," by one Hesychius, which was published at Leipzig in 1705. This may possibly have been a posthumous work of Hesychius, the Socinian; but whether it was or not, Bock, who alludes to it, does not feel himself competent to decide.

VIDEND. *Bock*, Hist. Ant. T. I. pp. 416. 1090.

313.

BENEDICT ARCOSI was a Hungarian, and Reader in the Gymnasium at Clausenburg. Sandius refers to a manuscript work by him, On those Passages of Scripture, which are differently interpreted by Trinitarians and Unitarians.

VIDEND. *Sandii* B. A. p. 156. *Bock*, Hist. Ant. T. I. p. 43.

314.

VALENTINE RADECIUS, (or RADETZKI,) Junior, the son of Valentine Radecius, Senior, was a Transylvanian, and

Senator of Clausenburg. Sandius refers to a manuscript treatise by him, On the Trinity and the Two Natures of Christ, in Latin and Hungarian.

VIDEND. *Sandii* B. A. p. 156. *Bock*, Hist. Ant. T. I. p. 710.

315.

JEREMIAH FELBINGER, (*Germ.* FELWINGER,) was the son of a furrier, and was born at Brieg, in Silesia, April 27th, 1616. He was destined by his friends for the law, and with that view placed under the most eminent professors; but preferring a military life to the drudgery of the law, he entered the Swedish army, and after three or four years' service, returned to his native country with nothing but scars upon his body, and an empty purse in his pocket. Some time after this, he was appointed Rector of the School at Cöslin, in Pomerania, and married; but being soon tired of the confinement of a School, he resigned his situation, and went to Helmstadt. There he lent certain writings to the students, the tendency of which not being approved by the authorities, he was ordered to quit the city before sunset. In the year 1642, he secretly passed over to the Unitarians. The Magistrates of Bernstadt, ignorant of this change in his religious sentiments, appointed him to the office of Professor of Music; but not being able to keep his own counsel, he disclosed his opinions to the Superintendent of the School, who, after many disputes with him, at length proceeded from words to blows. Before any legal investigation of these quarrels could be instituted, Felbinger disappeared. At the end of the year 1648, he was residing at Breslau, where he is supposed to have resumed his old occupation of a Schoolmaster: but he either felt it necessary to resign, or was discharged on account of his religious opinions. His wife, tired of so many changes, returned to her own relations at Cöslin, and

refused to accompany her husband any longer in his wanderings. At length he joined her there; and in the year 1653, published a German version of Jonas Schlichtingius's "Confession." He then went to Dantzic, from which place he sent twelve copies of this translation to Christian Grossen, Superintendent of Colberg, for distribution in that neighbourhood. At Dantzic he was connected with the Unitarian congregation for some time, as assistant to Martin Ruarus. In 1654, at the Assembly of Czarcow, Preussius and Wolzogenius were commissioned to revise the writings of Felbinger, and bring them to the next meeting. At this meeting Felbinger drew attention to what he had already done for the Church, and stated what he was still disposed to do: but he requested that he might be appointed to some situation, in which he could devote himself to the service of the Church, in a public capacity. At the Assembly of Raszcw, therefore, in 1655, he received directions to proceed to Luclavice. But his restless spirit would not allow him to remain any length of time either there, or in any other place; for he soon removed thence to Dantzic, thence to East Friesland and Holland, thence to Frankfort on the Oder, and thence again to Berlin, in most of which places he seems to have been involved in difficulties, either through his own misconduct, or imprudent zeal. He settled, at length, in 1687, when upwards of seventy years of age, at Amsterdam, where he gained a scanty subsistence during the remainder of his life, by the profits arising from a School, and by correcting the press.

Felbinger was far from being acceptable to all the Socinians, among whom he seemed desirous of being regarded as an eclectic. He inclined towards the Arian party, as appears from his "Letters to the Christians acknowledging One Most High God, the Father of our Lord Jesus Christ;"

and from his "Christian Manual." We nowhere read of him, therefore, as a paid Minister of any Socinian Church. He was violently opposed to the Evangelico-Lutheran body, to which he ascribed all his calamities in Germany, considering himself as a persecuted disciple of Christ. The year of his death is unknown. He has been improperly reckoned among the Mennonites; for he agreed with them only in denying the lawfulness of oaths. Nor was he properly a Socinian; but he agreed with Socinus and his followers in some things, while he differed from them in others, and regarded those of their opinions which he rejected as pernicious errors. Of his writings, which were numerous, the following is a list.

1. On the Syllogistic Mode of Reasoning. 1646, 12mo., and Rotterd. 1675, 8vo.

2. Latino-Germanic Nomenclature on Comenius's "Janua Linguarum."

3. An Epitome of Bartholinus's Rhetoric and Oratory. 1646, 12mo.

4. A Compendium of Christian Politics, compiled from the Scriptures, but principally from the Books of the New Testament, by Jeremiah Felbinger. Breslau, 12mo. An 8vo. edition, which was also printed at Breslau, appeared in 1648. Sandius likewise mentions a quarto edition, which was printed in 1646, and informs us that a Dutch translation in 8vo., by Anthony Van Koppenol, was published in 1660, and that a German translation also existed in manuscript. This Compendium was intended to serve as the precursor to a larger work, which however did not make its appearance. It was divided into two Parts, and composed chiefly in scriptural language.

5. Christian Proofs, shewing by the most invincible Testimonies, I. That the Father of our Lord Jesus Christ is alone the Most High God; II. That the Man Jesus, who

was the Son of Mary, is alone the Only-begotten and proper Son of God ; III. That the Spirit of God is the Power of God ; IV. That those who are justified by divine Grace, through Faith, are bound to regulate their Lives according to the Ten Commandments of God, and the Injunctions of Christ ; taken from the Writings of the New Testament, and arranged in the Order of the Books, Chapters and Verses. 1653, 4to. To this work is added a Letter by the author to George Calixtus, written at Cöslin, June 8th, 1653 ; together with Extracts from two other Letters, addressed, about the same time, to John Micrælius.

6. Confession of the Christian Faith of the Polish Brethren, translated out of Latin into German. 1653, 8vo. This Confession was drawn up by Jonas Schlichtingius, and is the one mentioned in a former part of the present Article. Felbinger wrote a Preface to it, and dedicated it to James Fabricius, Christian Grossen, and John Micrælius. A reply to it, in German, was published by Christian Grossen, in 1655, 8vo.

7. Prodromus of the Proof from the Books of the Old Testament, that the Father of our Lord Jesus Christ alone is the Only God ; and that the Man Jesus alone is Christ, the Son of God ; and that the Holy Ghost is the Power of God. 1654, 4to. *Germ.*

8. Explanation of the Passages usually alleged from the Scriptures of the Old and New Testament, to prove the Doctrine of the Trinity. This is a Latin version of a paper of J. L. Wolzogenius, said by Bock to be inserted in the *Bibl. Fratr. Polon.* But though Wolzogenius wrote such a work in the German language, and Felbinger translated it into Latin, neither the original nor the translation appears to have found a place in the collected writings of Wolzogenius. (Vide *Art. 229*, No. 10.)

9. A Letter to Christian Grossen, dated March 26th,

1654, on domestic matters; and particularly on his wife's threatened desertion of him.

10. Copy of a Letter of Jeremiah Felbinger, addressed to John Biddle, and dated August 24th, (O. S.,) 1654. This was subjoined to Nathaniel Stuckey's translation of Biddle's "Twofold Catechism." The writer of it expresses the pleasure, with which he has heard of Mr. Biddle's accession to the Unitarian cause; and urges him to use all the means in his power for disseminating his opinions, not only in England, but on the continent of America. Towards the end of the Letter he intimates, that Mr. B. may learn the state of the Church in the vicinity of Dantzic from Andrew Sandoland, the bearer of it.

11. Answer to Christian Grossen, Superintendent at Colberg. 1655, 4to. *Germ.* This was a reply to a letter of Chr. Grossen's, addressed to Felbinger, after his flight to Cöslin.

12. Letters to Christopher Pelargus. 1655, 4to.

13. The Doctrine concerning God, and Christ, and the Holy Spirit, composed in German in the very Words of Scripture a few Years ago, by a Confessor of Divine Truth; and now published in Latin, for the Use of Foreigners. 1657, 8vo. The German original, which was published in 1654, came to a second edition in 1667; and is probably the same as No. 7, in the present Article. Joachim Stegmann, Junior, translated it into Latin, and subjoined to it a short treatise, entitled, "Disquisitio Brevis inter duas de S. Trinitate Disputantium Partes; utri tandem post longa Certamina Victoria tribuenda sit? per MAGNUM AMICUM HONESTI" (formed, by transposition, out of the words JOACHIMUM STEGMANNUM). A French translation of this work was published by Gedeon Curcellæus, 1657, 8vo.; and a Dutch version of it, in 8vo., also came out in the course of the same year. Another edition was pub-

lished in 1670, 8vo., to which were added, "Articles of the Christian Faith."

14. A Greek-German Lexicon of the New Testament. 1657, 12mo. It appears from the Catalogue of the library of John Ernest Seiler, (Dantz. 1709, p. 436, No. 344,) that this Lexicon was published at Leyden. Schleusner mentions it in the "Notitia Literaria Lexicorum N. T. Græci," prefixed to his own Lexicon.

15. A Primer of the Greek Language. Leyden, 1657, 8vo. *Belg.*

16. The New Testament correctly translated from Greek into German; in which, more carefully than in any previous Version, Various Readings are introduced from Manuscripts as well as printed Books, and Parallel Passages are marked. Amst. Printed by Christopher Conrad, 1660, 8vo. This translation, which was made from the edition of Stephen Curcellæus, is very scarce. There seems to be some doubt, whether it was not printed at Emden, although it purports to have issued from an Amsterdam press. The translator's name does not appear in the title-page, but comes out in the Preface, which was written at Emden, February 3rd, 1660. Unitarian renderings are given of John i. 1, Romans ix. 5, 1 John v. 20, and Jude 4; and the editor of the Polish Version, published by the Sociinians in 1680, 8vo., is not a little indebted to this of Felbinger.

17. A Brief Christian Manual. 1661, 12mo. *Germ.* A Dutch version of this Manual appeared in 1675, 12mo. The subjects upon which it treats are, *First*, The Creation, Fall and Restoration of Man; *Secondly*, The Reception of Little Children into the Church; *Thirdly*, Baptism; *Fourthly*, Church Discipline; *Fifthly*, Foot-washing considered as a Sacred Ordinance; *Sixthly*, The Lord's Supper; *Seventhly*, The Prohibition of Oaths.

18. A Catechism : or short and simple Instruction from God's Covenant with the Children of Men. 1664, 12mo.

19. A Letter to John Ad. Scherzer, written in 1671. Scherzer mentions this Letter in his "System. Theol." Loc. xx. § 4, p. 582; and in his "Coll. Anti-Socin." p. 1191.

20. A Letter of Jeremiah Felbinger to those Christians, who rightly acknowledge One Most High God, the Father of our Lord and Saviour Jesus Christ, according to the Sacred Writings of the Old and New Testament. Amst. 1672, 4to. A second edition of this Letter was published at Rotterdam, in 1681, 4to. Its object was to point out those things, in which Felbinger conceived the system of the Socinians to be erroneous, or defective.

21. A Letter addressed to the Theological Faculty of Altorf, and written in the joint Names of Daniel Zwicker and Jeremiah Felbinger. Vide I. H. von Seelen "Philocal. Epist." N. 82, p. 344.

VIDEND. *Sandii* B. A. pp. 157—159. *Bock*, Hist. Ant. T. I. pp. 340—355.

316.

JAN PIETERSZOOM, surnamed BEELDHOUSER, (or the Statuary, because he exercised that profession,) was a native of Holland, and resided at Enchuysen, a town on the Zuyder Zee; but being suspected of holding Socinian tenets, he found it necessary to quit that place, and went to Amsterdam, where he spent the remainder of his life. He died about the year 1665. Sandius states, that he excelled as a Hebrew scholar. He published several theological works in the Dutch language, of which the following are mentioned as the principal.

1. The Christians' Shield against all who are not Christians. Amst. 1660, 8vo., and 1671, 8vo.

2. A Dialogue concerning God, Religion and Holy

Scripture, between a Divine and a Philosopher: to which is subjoined, An Answer to the Question, proposed by certain Preachers and others, In what Respects the Jews of the present Day agree with Christians, or differ from them? Amst. 1664, 8vo., and 1671, 8vo.

3. Highest and last Meditations on God and Divine Things. Amst. 1661, 8vo.

4. Adam's Reply to Joost van den Vondel's Tragedy, entitled, "Adam expelled." 1671, 8vo. In this treatise the author combats the doctrine of Original Sin.

VIDEND. *Sandii* B. A. p. 160. *Bock*, Hist. Ant. T. I. pp. 631, 632.

317.

JOHN HARTIGVELD was a person of some consideration at Rotterdam, where he was born in the year 1616, and died October 22nd, 1678, after having completed his sixty-second year. He published the following works in the Dutch language.

1. Appendix to Animadversions on the Narrative concerning the first Origin and Rise of the Rhynsburgers. Rotterd. 1671, 4to. The Rhynsburgers are more commonly known to English readers by the name of Collegiants. An account of this interesting religious body may be seen in the Appendix to the present work, No. xi.

2. A Scriptural Estimate of the Sermons and Church-goings of the present Day, in Reply to a Treatise, entitled, "Tafelpraatjen." Rotterd. 1672, 4to. In this little work the author defends the liberty of prophesying, or speaking in the Church.

3. The Christian rightly unarmed. Rotterd. 1678, 4to. In this work, which was a posthumous one, the author contends, that it is unlawful for a Christian to exercise the office of a Civil Magistrate, to bear arms, or to inflict capital punishments. He defends the opinion of Daniel Brenius

against Samuel Przypcovius. Prefixed is a Funeral Oration, in Dutch, for Hartigveld, by J. D. V.

VIDEND. *Sandii* B. A. pp. 161. 179. *Bock*, Hist. Ant. T. I. p. 18, N. 2, pp. 414, 415. 1072.

318.

JOACHIM STEGMANN, Junior, was the son of Joachim Stegmann, Senior; the son-in-law of Martin Ruarus; and the brother of Christopher Stegmann, Junior. In the year 1644, he was appointed assistant to John Stoinius at Uszomir and Szersznie; and in the year following was ordained by the Ministers of Volhynia, and became ordinary Minister of the Church of Uszomir. In 1649, he undertook the pastoral charge of the Church of Czarcow for a twelve-month. G. F. Redoch, in a Letter published by Boysen, in the "Allgem. Hist. Magaz.," (Pt. i. p. 387,) says, that in 1652 he lay concealed at Hamburg. In the following year we find him presiding over the Church at Siedliski; and we learn, from a Letter of Ruarus to Stephen Curcelæus, inserted in the "Epistles of the Remonstrants," (No. 609,) that he was living with the former near Dantzic in 1657. (Vide Art. 195.) In that year Ruarus died; and in 1663 his son-in-law, Stegmann, after attending the Synod held at Kreutzburg on the first of March in that year, accompanied Andrew Wissowatius to Manheim, with whom he undertook the joint pastoral charge of the Church of the Polish exiles, collected in that city. After an interval of two or three years thus spent, he settled at Clausenburg in Transylvania, where he became Minister of the Saxon Unitarian Church, and died in the year 1678, at the age of sixty. Reinhart informs us, that he assumed the name of *Eleutherius Philalethes*. The following is a list of his writings.

1. A Brief Inquiry between the two parties of Dis-

putants respecting the Doctrine of the Trinity, to which of them, at length, after their protracted Contests, the Victory should be awarded? 1649, 8vo. This was mentioned under *Article* 315, (No. 13,) as having been published by Stegmann, under the anagrammatical designation, MAGNUS AMICUS HONESTI. Bartholdus Feind replied to it in a little work, entitled, "Trifles of a certain Socinian dissipated. Lubeck, 1668."

2. A Brief Demonstration of the Truth of the Christian Religion; subjoined to Daniel Brenius's Dialogue upon the same subject. (Vide *Art.* 223, No. 4, *k.*)

3. A Paper written in 1649, and addressed to the Senate of Rostock, by Magnus Amicus Honesti.

4. Preface to an enlarged edition of "The Catechism of the Polish Churches," published in 1665, 8vo., and again in 1680, 4to. The subject of this Preface is the right of private judgment in religious matters; and it was the joint production of Andrew Wissowatius and Joachim Stegmann. (Vide *Art.* 294, No. 19.)

5. Two Letters to Stanislaüs Lubieniecicus, inserted in that author's "Theatrum Cometicum." (Pt. i. Fol. 597, seqq.)

6. The Commentaries of J. L. Wolzogenius rendered out of German into Latin, and forming the 6th Vol. of the *Bibl. Fratr. Polon.*

7. A Letter to J. L. Wolzogenius on the Question concerning Abiathar and Ahimelech; subjoined to that author's Commentary on Mark ii. (*Bibl. Fratr. Polon.* T. VI. Fol. 460—462.)

8. Commentary on John vi.—x.; forming part of the Commentary of J. L. Wolzogenius. (Vide *Bibl. Fratr. Polon.* T. VI. Fol. 788—926.)

9. On Magistracy, War, &c. *MS.* (Vide *Art.* 208, No. 16 and 17.)

10. A Treatise against Daniel Zwicker on the same subject. *MS.*

11. Against Atheists. *MS.* This was written at the Assembly of Raszcow in 1655, and submitted for revision to Jonas Schlichtingius.

12. A Disquisition on the certain Foreknowledge of God from Eternity respecting future Contingencies. *MS.* This was probably the anonymous treatise "De Præscientia Futurorum Contingentium," mentioned by Sandius, (B. A. p. 178,) and is supposed by Bock to have been written in reply to Daniel Zwicker, who had a controversy on this subject with Andrew Wissowatius.

13. On the Church of Christ, and its Authority. This also is referred to by Sandius, *ubi supra*.

14. The Question, Whether the Public Exercise of Religion ought to be omitted on Account of Dangers? *MS.*

15. On the Washing of the Feet, against Jonas Schlichtingius.

16. An Apology for the Sect of the Arians (as they are commonly called) condemned in the General Diet at Warsaw, A. D. 1658. *MS.*

17. The Use of Right Reason in Matters of Faith, defended against John Andrew Schubert's Philosophical Dissertation concerning Nature, or the Essence of the Light of Nature or Right Reason, and its Difference from the Light of Revelation. Altorf, 1662. A manuscript copy of this treatise formerly existed in the library of D. E. Jablonski. Some have attributed it to Joachim Stegmann, the elder; but if the above date is correct, it is chronologically impossible that he should have written it, as he died in 1633. Bock's remark, that it was composed in defence of the elder Stegmann's treatise "On the Use of Reason in Matters of Religion," seems not improbable. (Vide *Art.* 212, No. 2.)

18. Antikesler. Stegmann was strongly urged to under-

take this work at the Synod of Siedliski, in 1653. A similar work had been undertaken, and partly composed by Peter Morscovius, some years before. (Vide *Art.* 238, No. 8.)

19. A History of the Polish Churches. *Lat.* Whether Stegmann ever wrote this work seems doubtful. He was requested to do so at the Assembly of Daszow in 1646; and again at the Assembly of Raszcw, in 1649 and 1650.

VIDEND. *Sandii* B. A. pp. 161, 162. 178. *Bock*, Hist. Ant. T. I. pp. 959—963. Epp. Remonstrantium, l. c. Vit. And. Wissowatii, Jun. p. 257.

319.

JOHN ARCISSEVIUS, (*Polon.* ARCISZEWSKI,) Senior, was the proprietor of an estate at Strassin, near Dantzic, where, in the year 1648, he afforded an asylum from persecution to Andrew Wissowatius, Junior. He was commissioned, by the Assembly of Daszow, in the same year, to revise for publication Crellius's Commentary on the Epistle to the Romans, and the same author's treatise on the Holy Spirit. He was also associated with Samuel Przypcovius, Gratian Stoinius, and Martin Ruarus, by the Assembly of Raszcw, A. D. 1650, in the revision of Peter Morscovius's "Ecclesiastical Polity."

VIDEND. *Bock*, Hist. Ant. T. I. pp. 42. 505. 1014.

320.

JOHN ARCISSEVIUS, (*Polon.* ARCISZEWSKI,) Junior, was employed as a Missionary for the diffusion of Unitarianism in foreign countries, by the Assembly of Daszow, in 1648, at an annual salary of a thousand florins; and had, as a colleague and fellow-labourer, Christopher Crellius, surnamed *Spinovius*. In 1649, at the Assembly of Raszcw, it was left to his own option to fix the scene of his labours

wherever he pleased, provided his choice should be favourable to the interests of the Church.

VIDEND. *Bock*, Hist. Ant. T. I. p. 42.

321.

CHRISTOPHER CRELLIUS, (or KRELL,) surnamed SPINOVIUS, was the second son of John Crellius, the elder; and the brother of Theophilus, and John Crellius, the younger. He was living at Dantzic in 1642, with Ruarus, who had the superintendence of his education; and was maintained, during his stay there, out of the funds of the Socinian Church. In 1646, when Baumgartus was about to remove into Transylvania, Christopher Crellius was appointed his successor in the School of Luclavice: but this office he resigned, after holding it about two years. In 1648, when John Arcissevius went abroad on business affecting the interests of the Church, Christopher Crellius accompanied him as an assistant Missionary. At the Synod of Raszcw, in 1650, he was appointed Preacher to the Unitarian Church at Krzelow; and in the year following to that of Raszcw. While at the former place, he was urged to prepare a defence of his father's treatise "*De Uno Deo Patre*," against the attacks which had been made upon it; and for this purpose the works of John Bottsaccus and Abraham Calovius were procured by Ruarus, at the public expense. The same injunction was repeated the year following; and all, who possessed manuscript copies of his father's writings, were requested to forward them to him, in order that he might prepare them for publication. In 1653, he was ordained along with John Preussius; and in 1654, he succeeded Andrew Wissowatius, as Minister of Robcow. On the expulsion of the Unitarians from Poland, he went to preside over the Church at Kreutzburg, in Silesia, consisting of Polish exiles; and in 1663, he undertook the joint

charge of another Church of Polish exiles at Fredericksburg, with his brother John. He made two voyages to England, and when he came the second time, (which was in 1668,) he obtained leave of absence for a twelvemonth, on condition that he should return at the expiration of the year, and resume his pastoral duties in the Silesian Church. He was induced to undertake this second voyage, in the hope of obtaining an education in England for his children, — a hope, which had been held out to him by some of his transmarine friends, on his former visit to this country.* Sandius states, that Christopher Crellius officiated as Minister to the Polish exiles in Silesia ten years, and the same number of years to those in Prussia. He died on the 12th of December, 1680, on his way from Poland into Silesia; and was buried privately at Raciborsk, an estate belonging to the family of the Morstinii. He left two sons, Samuel and Paul, of whom further notice will be taken in a subsequent part of this work. (Vide *Art.* 358.)

The writings of Christopher Crellius, particularly specified by Sandius and Bock, are,

1. A Dissertation on Christian and Heathen Virtue, prefixed to his Father's "Christian Ethics," 1650, 4to., and 1681, 4to.; Cosmopolis (that is, Amsterdam);

2. A Manuscript Letter respecting the State of the Unitarians in England; and

3. A Letter to the Baron N. N., containing an account of a Conference held at Roznow, between some Roman Catholics and Unitarians. This Letter was written April 19th, 1660. The Conference, to which it relates, lasted from the 10th to the 16th of the preceding month, and has been already mentioned under *Art.* 294, No. 60.

4. Sandius alludes to other manuscript letters; and adds,

* APPENDIX, No. xviii.

that the subject of this Article left not a few unpublished compositions of other kinds.

VIDEND. *Sandii* B. A. pp. 162, 163. *Bock*, Hist. Ant. T. I. pp. 158—160.

322.

JOHN PREUSSIUS, (*Germ.* PREUSSEN,) was a native of Guben, in Lower Lusatia, and therefore a Saxon; but seems to have borne the surname *Marchicus*, because he spent much of his time in the Marquisate of Brandenburg. He was born about the year 1620. In the list of Königsberg Students, September 17th, 1644, during the Rectorship of Weier, his name is entered as “Johannes Preussius, Cruciburgo Silesius;” and the next name on the same list is “Adamus Dudithius, Cruciburgo Silesius,” without doubt the grandson of Andrew Dudithius, a name of great celebrity among the Socinians. (Vide *Art.* 88.) These two young men seem to have gone together to the University of Königsberg: but why Preussius called himself a Silesian, of Kreutzburg, it is difficult to conjecture. Perhaps he did so, on account of his having been brought up among the Socinians of that place, and having imbibed his religious opinions there. Lauterbach (p. 437) expressly states, that he studied, when a young man, both in Prussia and Belgium; and that his father was a tanner at Guben.

The first mention of his name in the Synodical Acts is in the account of the Assembly of Raszcow, A. D. 1650, when he obtained permission from the Church to go abroad, and had an allowance of a hundred dollars granted to him for that purpose. But he either did not undertake this journey, or soon returned; for in the year following, at the Assembly of Czarcow, he received an order to serve the Churches collected in Volhynia, in the capacity of a Preacher. In 1652, he was appointed ordinary Minister of a Church in the Palatinate of Kiovia, apparently that of

Iwanitz; and it was at the same time determined, that his ordination and inauguration should be performed by the Ministers of Volhynia, as stated in the Acts of the Assembly of Czarcow. But it appears, from the Acts of the Assembly of Siedliski, that he was at length ordained at Siedliski, in 1653, with Christopher Crellius, by Paul Ryniewiczus, Karnievius, Siedlecius and Wissowatius; and that he was at the same time appointed Minister of the Church of Luclavice. In 1654, by a resolution of the Assembly of Czarcow, he was sent to officiate to the Unitarians at Meseritz, and was enjoined, by the Assembly of Raszow in 1655, to make frequent excursions into Silesia, Lusatia, the Marquisate of Brandenburg, and other countries, and everywhere, as far as he could, to sow the seeds, or watch the growth of Socinianism. Nor is there any reason to doubt, that he acted up to the full spirit of this injunction, and laboured with all diligence to diffuse the doctrines of his Church, particularly in the Marquisate of Brandenburg; for he endeavoured to bring over his own brother, and other subjects of those states, as is proved by a letter which he addressed to Sturmius, Primary and Consistorial Pastor of Guben. Whether he was thrown into prison at this time cannot with certainty be determined: but he speaks of bonds, and being detained in prison, in his letters to his Dutch friends. In a letter written October 26th, 1659, and addressed to Bartholomew Stoss, First Court Preacher of Brandenburg, he mentions his fourth banishment, his extreme poverty and distress, his nine children, his wife in a state of pregnancy, and numerous calamities incurred on account of his belief in the One God the Father; but makes no allusion to bonds and imprisonment. Nor does it seem probable, that he was imprisoned at Custrin just at that time. But in 1664, he was imprisoned, and sent to Custrin, for his repeated attempts to

make converts to his own opinions among the inhabitants of Brandenburg. When his examination by the Commissioners in that place was finished, a full report of it was transmitted to Berlin, with an intimation that he should be banished from the territory of Brandenburg. By the sentence of the Elector, however, passed with the concurrence of the clergy of Berlin, he was restored to liberty, on condition that he should abstain from preaching publicly within the territory of Brandenburg, under pain of banishment.

After the Polish exile in 1662, he was commissioned, along with Stanislaus Lubieniecus, to undertake a journey to Fredericksburg; and there, as well as in other places, to seek a union with the Arminians, and at the same time to salute by the way the Brethren dispersed throughout the Marquisate of Brandenburg, and to confirm them in the opinions which they had embraced. At that time he was discharging the ministerial office at Züllichau, and had the care of the Polish exiles on the borders of Brandenburg and Silesia. But either he did not perform this journey at all, or returned in a short time, as the circumstances above related shew.

He died in the month of February, 1696, at the age of more than sixty. Samuel Crellius married his daughter, and Sigismund Reinhart calls him "*Vir certe acuti ingenii.*" His writings, which are of great rarity, were as follow.

1. A Letter to Sturmius, Primary and Consistorial Pastor of Guben, (or, as others say, of *Lubben*,) written May 3rd, 1656 or 1657.

2. Sacred Songs in German, bearing the following title. *Hertzliches Saytenspiel, oder geistreiche und schriftmässige Lieder: von Johann Preussen, Diener der Gemeine J.C. am Worte Gottes. Im Jahr 1657; druckte es Erasmus Rössner zu Frankf. a. d. Oder.* 8vo.

3. A Letter written at Crossen, Dec. 17th, 1661, and sent to Berlin; probably addressed to Bartholomew Stoss, and relating to the death of Jonas Schlichtingius.

4. Sacred Prayers in German, bearing the following title. Geistlicher Weyrauch Gotte zum Opfer und süßsen Geruch, dem Nächsten aber, (vornemlich den Einfältigen,) zu Erweckung inbrünstiger Andacht angezündet von Johann Preussen, Diener der Gemeine J. C. am Worte Gottes. 1662, 8vo. A former edition had been printed at Thorn in 1645, without any mention of the place. The last edition, or that of 1662, was printed in Pomerania. The work contains no form of prayer addressed to the Holy Spirit.

5. A Confession of Faith, bearing the following title. Glaubensbekänntniss, der allgemeinen Christlichen Wahrheit zu Steuer, zu Rettung aber seiner eigenen Unschuld, an den Tag gegeben von Joh. Preussen. Im Jahr nach der Geburth des Sohnes Gottes, 1662, 4to. The place of printing is not mentioned; but we learn from Reinhart that it was in Pomerania. In Article iv., the author says, "I believe that the Holy Spirit, of which mention is made in Scripture, and which is given to men, is the power of the Most High God, by which he moves the hearts of men, illumines the perception and the intellect, and leads them into all truth."

6. Letters to Dutch Friends, respecting his Apprehension and Detention in Prison. 1664. *MS.*

7. On Liberty of Conscience. *MS.*

8. A Poem on the Death of Michael Servetus. *Polon. MS.* Mosheim endeavoured, by the aid of La Croze, to obtain possession of this Poem from Samuel Crellius, and thus rescue it from oblivion, but the attempt appears to have been unsuccessful. Allwoerden alludes to a manuscript account of the death of Servetus, written by John

Preussius, which he suspects to have been compiled from the "Dialogue between Calvin and Vaticanus." He further states, that, in compiling his own "History of M. Servetus," the copy of the "Christianismi Restitutio," which he used, was a manuscript one, written out partly by John Preussius, partly by Jeremiah Felbinger, and partly by some third and unknown person; and that this copy was made from a printed one, which Daniel Mark Szent-Ivani, Superintendent of the Transylvanian Churches, had procured in England, and had lent to Preussius, on his return to his own country through the Marquisate of Brandenburg, probably some time between the years 1660 and 1670.

9. A Poem on Pride, shewing its Genealogy. *MS. Polon.*

10. Sacred Songs in German, bearing the following title. Fasten-Speise, krancke Gewissen damit zu erquickten, von einem wohlerfahrnen bekehrten Sünder, vor busfertige und zerknirschte Hertzen zubereitet, auf freyen Tisch getragen. 1678, 8vo.

11. *Theologia*, oder Gespräche von unterschiedenen Artickeln der Christlichen Religion, u. s. w. 1682, Freystadt in Verlegung der Authoren, 4to. This work, which was clandestinely printed at Guben, was publicly proscribed, and a heavy fine imposed upon Christopher Gruber, the printer. The reason why it is not mentioned by Sandius is, because it was printed after that writer's death, which happened in 1680. The Preface purports to have been written by the printer, (who assumes the name of John Dienstel,) and is dated Freystadt, Aug. 1st. In this Preface, the work is said to have been offered to him by two Ministers of the Church, for the purpose of printing, which he would not undertake before he had weighed its contents with his confessionary, which intimated, that its publication

would not be injurious to the truth, although the arguments were such as might be perverted. Two persons hold a conversation together, *Martin*, a tailor, who, under the character of a perfectly simple-minded man, defends the orthodox faith, and *Christian*, a shoemaker, who undertakes, with a great show of learning, to defend the Arian and Socinian parties. When they have proceeded too far to extricate themselves, they seek the aid of their respective Pastors, who dispute together for three days: but as neither is disposed to give in, the dispute remains unsettled. At the close of the conference between the two Ministers, ten undoubted criteria are proposed, from which, as the writer thinks, it may be determined, with the greatest certainty, that the Polish Brethren, who were banished from their country, July 10th, 1660, and who receive their denomination from none but Christ, are in possession of a genuine and uncorrupted Confession of Faith, and of divine truth. At the end of the book is a conversation, in the form of A Catechism, on the Christian Faith, the Communion of Saints, Baptism and the Lord's Supper.

12. Progress in the Study of the Knowledge of God the Father, of the Son, and of the Holy Spirit: or, A Consideration of "The Consideration of certain Words, Terms and Phrases, used by Divines in Reference to the Doctrine of the Trinity, by a Lover of Truth and Peace, published in 4to. at Cosmopolis;" submitted to the Judgment of the Lovers of Truth and Piety, by their Friend and Ally, whom if you wish to know, *You are wise in a true Sense* [IN VERO SENSU SAPIS:—by transposition, JOHANNES PREUSSIUS]. Alethopolis, 8vo. To this treatise are appended,

13. Two Letters to a Friend, without date, or author's name; but written, as the editor informs us, by John Preussius.

14. Manuscript Letters addressed to various Correspondents. Some of these fell into the hands of Bock, who particularizes one, in German, written to Barth. Stoss, at Custrin, (or, as Preussius calls it, at Patmos,) Oct. 26th, 1659; and containing a short history of Socinianism in Poland.

VIDEND. *Sandii* B. A. pp. 163, 164. *Bock*, Hist. Ant. T. I. pp. 647—666. *Allwoerden*, Hist. Mich. Serveti, Progm. § iv. pp. 126. 181, 182. *Vogt*, Catal. Historico-Crit. Libr. Rar. pp. 554—556.

323.

JOHN BECIUS, (*Belg.* BEK,) was born about the year 1622, and, being brought up to the ministry, became Pastor of a Church at Middleburg, in the island of Zeeland, of which office he was deprived, on abandoning the doctrine of the Trinity. He was the author of several works in the Dutch language, viz.

1. A Modest and Christian Apology. 1668, 4to.
2. Trial of the Spirit of the Author of “Arius Redivivus.” 1669, 4to.
3. Further Trial of the Spirit of the Author of a Book, entitled, “Arius Redivivus.” and written by Dr. Nicholas van Hoorn. 1669, 4to.
4. Refutation of a Treatise, entitled, “Reasons why the Magistrate cannot allow the Mennonites the Use of Conventicles at Deventer.”
5. Christian Instruction, in which are clearly and boldly treated many of the chief Articles, most useful to be known for Salvation, written for the Direction of all erring Christians, in the Way of Conversation between a Scholar and his Master. Amst. 1678, 8vo. The subjects treated of in this dialogue are, 1. The Scriptures; 2. Confessions of Faith; 3. The Knowledge of God, and Human Reason respecting it; 4. God; 5. The Son of God; 6. The Office

of the Son of God; 7. The two States of the Son of God, namely, his Humiliation, and his Exaltation; 8. The Holy Spirit; 9. The Trinity; 10. Creation; 11. Providence; 12. Predestination; 13. The Justification of Man in the Sight of God; and, 14. The Church. The preceding works are all mentioned by Sandius, to which Bock adds the following, the titles of which he gives from the "Bibliotheca Uffenbachiana," Pt. i. pp. 819, 820.

6. Twiffelingen en Swarigheden over de Dryeenigheyt. Vor alle Liefhebbers der Waerheyt. 1686, 8vo.

7. Verantwoording voor de verdrukte Waerheyt, t'Amsterdam. 1683, 8vo.

VIDEND. *Sandii* B. A. pp. 164, 165. *Bock*, Hist. Ant. T. I. p. 45.

324.

STANISLAÛS LUBIENIECIUS, (*Polon.* LUBIENIETZKI, or LUBIENIECKI,) Junior, was a Polish Knight, son of Christopher Lubieniecus, Junior, and one of the most learned of the exiled Polish Brethren. In the title-page of his "Theatrum Cometicum" he writes his name "Stan. de Lubienietz Lubieniecus Rolitsius," from which it has been inferred, that *Rolitus*, a name which sometimes occurs in the Manuscript Synodical Acts, is the same person as Stanislaüs Lubieniecus, Junior.

He was born August 23rd, 1623, at Racow; and as long as the Socinians remained in that city, he was a pupil in the College there, which had been founded at the suggestion of his great uncle, Stanislaüs Lubieniecus. After the forcible expulsion of the Socinians from Racow, in 1638, his education was continued at Kissielin, till he had attained his eighteenth year. Being then instructed in the law of his country, as became his noble birth, and his relationship to King John Sobieski, he was introduced by his father into public life.

When the "Colloquium Charitativum" was held at Thorn in 1645, to which Schlichtingius and Ruarus were sent as delegates, he dwelt in that town almost two years. He was sent thither for the double purpose of prosecuting his studies in general literature, and acquiring a knowledge of the German language; and on being recalled by his father, he was appointed travelling tutor to the young Count Stephen de Niemierycz, who was afterwards Palatine of Kiovia, and Senator of the kingdom, and with whom he visited Holland and France in 1646. For this purpose, the sum of a hundred dollars was granted to him out of the Church funds, to be increased, if found necessary, to two hundred. In the course of this journey he not only improved his mind, and increased his knowledge of foreign languages, but formed an acquaintance with men eminent for their talents and learning; and laboured earnestly, by conversing with them on theological subjects, to persuade them to think better of his religion, and to lay aside their prejudices against it. But in this he met with less success than he had anticipated. Ludovicus Capellus, Professor of Theology at Saumur, not to mention others, replied to his arguments in a letter of great length.

While he was in France he received intelligence of his father's death. This was in the year 1648; and on his return home, after a dangerous passage to Holland, he was confirmed in his purpose of devoting himself to the work of the ministry, as his father had done before him; but till the year 1650, he took up his abode with his pupil, Stephen de Niemierycz, at Czerniechow.

In 1652, he commenced his pulpit labours at the Churches in the district of Lublin, preaching chiefly at Siedliski, where he acted in the capacity of assistant to John Cichovius, Minister of the place. On the 12th of January, 1653, he married Sophia, daughter of Paul Brzeski, patron

of the Church of Piella, who had left the Evangelical party, and passed over to the Unitarians. In 1654, having been previously ordained to the ministerial office, he was appointed Minister of the Church at Czarcow, in which situation he remained, till the breaking out of the Swedish war, in the year following, when many Unitarian Ministers were driven from their livings. Soon after this, he sought refuge in Cracow, which was then in the occupation of the Swedish troops. There he enjoyed the protection of Charles Gustavus, King of Sweden, whose Aides-de-Camp, the Counts De la Gardie and Schlippenbach, shewed him great favour. Having obtained the free exercise of his religion from the Swedes, he continued at Cracow, with Jonas Schlichtingius, Andrew Wissowatius, and other Socinian leaders, for a year and five months, commencing April 6th, 1656. He devoted this time, with his brother Ministers, to preaching, prayer and fasting. It was at this place also that those conversations with Jonas Schlichtingius began, from which the various Commentaries of that writer, and particularly those upon the Gospel of John, and the Epistles of John, Peter and Paul, took their rise. There, too, he preached in Latin, and administered the Lord's Supper to those Hungarian Unitarians, who had accompanied Ragotzi, Prince of Transylvania, to Cracow.

On the surrender of Cracow to the Poles, in 1657, Lubieniecus, Schlichtingius, and Christopher Stegmann left it, under the protection of a Swedish guard, on the 30th of August, confidently expecting that they should induce Charles Gustavus, King of Sweden, to have the Unitarians included in an amnesty, at the ratification of the treaty with the Polish King and nation. He went, therefore, to Stettin, and thence to Wolgast, on the 7th of October, where he met with a favourable reception from the Swedish King and Nobles; but he was badly treated by those, who

knew that he had been instrumental in the dissemination of Unitarianism, and especially by Micrælius, at Stettin. The author of his *Life* gives a long account of his prediction to Count Schlippenbach, in 1659, of the raising of the siege at Stettin, of which the Count had begun to despair. During the siege of that city, in which Lubieniecious had left his wife and children, he himself was staying at Elbing, from which he went to the Monastery of Oliva, in order that he might be present at the congress for restoring peace. But although an amnesty was granted, by the second article of the treaty of peace, to some Dissenters from the Romish Church, who had joined the Swedish party, yet Lubieniecious found, to his great dismay, that neither this, nor a protest of the Swedish negotiators, drawn up May 21st, 1660, at Soboth, was regarded by the Poles; and that the Unitarians, who had been proscribed in 1658, were judged unworthy of this indulgence, and again condemned to perpetual banishment in 1660.

All expectation of a return to his native country having now vanished, Lubieniecious went, with his family, by sea, from Stettin to Copenhagen, in 1660, to seek an asylum for them and himself, if not for the whole of the exiled Polish Socinians, in Denmark. His exertions in behalf of his unfortunate fellow-sufferers were unwearied; and so great was the success which attended his efforts, that he conciliated the regard of Frederick III., King of Denmark,—Christian Albert, Duke of Holstein,—and Charles Lewis, Elector Palatine,—and would have secured a retreat and settlement for his persecuted brethren, had it not been for the opposition and intrigues of the clergy.

In 1661, he returned to Stettin, and in the same year went to Hamburgh. But he visited Copenhagen again in 1662; and is said to have concluded a conference with the Danish Archbishop, John Schwaning, in these words:—

“If no spot is allowed for us to live in, we shall at least find one to die in;”—on which the Archbishop unfeelingly retorted, that instances had been known of persons rotting in the open air. In the same year he went into the Duchy of Schleswick, and, sparing no expense, obtained for the Unitarian Polish exiles, from the Magistrate of Fredericksburg, the liberty of worshipping God in private, according to the dictates of their own consciences, but in vain; for after having spent a large sum in conveying them thither, and assisting them, in other ways, to the utmost of his ability, they were all commanded by Christian Albert, Duke of Holstein-Gottorp, who had not been consulted in the arrangement made by Lubieniecious with the Magistrate, and who acted under the influence of the clergy, with the Superintendent Reinboht at their head, not only to leave the town, but to retire beyond the limits of the Duchy.

It is stated in the Manuscript Synodical Acts, that, while Lubieniecious was at Fredericksburg, he was instructed to use his utmost endeavours, in conjunction with John Preussius, to effect a union with the Arminians; but it does not appear that they succeeded in bringing about such a union. He returned, therefore, to Stettin; and on the 29th of May, 1662, took his wife with him from Stettin to Hamburgh, where he remained the next five years, and held various religious conversations with the Queen of Sweden, —Frederick, Duke of Brunswick,—George Christian, Landgrave of Hesse,—the Count Palatine of Sulzbach,—and other Princes. Cyprianus, in “A Dissertation concerning the Deaths of the Socinians,” relates, that Lubieniecious concealed his Socinianism at Hamburgh, till it was made known, in 1665, by his letter concerning the Life of Schlichtingius, prefixed to the posthumous Commentaries of that writer. At Hamburgh he claimed precedence, as the diplomatic agent of the Kings of Denmark and Poland,

but was recognized only as a Notary of the King of Denmark; and, at the request of the Senate of Hamburgh, was deprived of a similar office, which had been conferred upon him by the King of Poland.

On the 8th of September, 1667, as his biographer informs us, he delivered to the King of Denmark at Gluckstadt, in the presence of the whole Court, the “Commentaries” of Schlichtingius and Crellius; and in the palace at Gottorp, his treatise, entitled, “Gluckstadt the true Tycho-polis.” In the same year he went to Copenhagen, and presented to the King of Denmark his “Theatrum Cometicum.” During his stay at Copenhagen on this occasion, Christ. Franc. Paullini courted his society and friendship, and thus brought upon himself a suspicion of heterodoxy from the Divines of that city, and particularly from Schwaning. Paullini, however, freed himself from the taint, by making a declaration of his faith.

At Hamburgh, Lubieniecious did what he could to recommend his opinions to others, regardless of the repeated warnings which he received. He was, therefore, ordered by the Magistrates, acting under the advice of the clergy of Hamburgh, to leave the city; and pleaded in vain the protection and favour of the King of Denmark. From this time, he took up his residence with his family at Altena; and when, after the lapse of some years, he went again to Hamburgh in 1675, an accusation was brought against him by Ezra Edzard, and the Ministers of that town; and he was again ordered to leave it, by a decree of the Senate. Nor did it avail him, that he had held the office of Secretary to the King of Poland; for of that, it was alleged, he had been deprived, on account of his Socinianism. But that it was not merely in consequence of the aversion in which he was held by the Clergy of Hamburgh, that his banishment was decided on, has been infer-

red from the fact, that he had tampered with the opinions of a Lutheran divinity student, whom he had engaged as tutor to his children.

Before the sentence of banishment could be executed, Lubieniecious died, on the 18th of May, 1675, from the effects of poison, said to have been accidentally mixed with his food, by the carelessness of his servants. His two daughters had lost their lives two days before, from the same cause; and his wife was very nearly sharing the same fate. The author of his Life does not scruple to say, that the poison was administered by a maid-servant, who was bribed, by some unprincipled men, to commit the act. But Dethl. Cluver, as quoted by Möller, has asserted, that some pease, through the carelessness of the servants, were boiled in a pot, which had before contained quicksilver; and that this was the cause both of his own death, and that of his daughters. Medical aid having been called in, and the usual remedies applied, he so far recovered, as to be able to sit up; but after a short time he became worse again, and his medical attendants declared, that poison had been administered to him a second time. When his dead body was carried from Hamburgh to Altena, where he had provided a family vault, the Lutheran Clergy used all their influence to prevent his interment in the Church; but in that they were disappointed. The usual funeral honours, however, were withheld from his remains.

Few have borne a nobler testimony to the truth than Stanislaus Lubieniecious, the younger. If his conscience had been more pliant, his learning and varied accomplishments might have procured for him almost any honour, or preferment, to which he might have thought it worth his while to aspire. But he remained true to his principles amidst evil, as well as good report; and he had his reward in that peace of mind, which the world can neither give, nor

take away. His motto was, “*Stando lubentius moriar*,” of which the first two words are a play upon his own name.

He left two sons, CHRISTOPHER, born in 1659, at Stettin, and THEODORE. The latter became an officer in the Russian army; and being taken prisoner by the Swedes at the battle of Narva, was ordered to Stettin, where he devoted himself so successfully to the art of painting, that specimens of his skill as an artist were exhibited at the palace of the King of Prussia, which brought him into notice, and were the means of procuring for him a situation in the royal household. But having no great fondness for the profession of a painter, which had been taken up by him from necessity, rather than choice, he turned his attention to Theology, and composed a Latin work, in which he undertook the defence of the Socinian doctrine. This book gave so much offence, that it was publicly burnt by the common hangman; and its author finding it expedient to retire from the Court of Berlin, went first to Dresden, and afterwards into Poland, the land of his ancestors, where he died.

The works of his father, Stanislaus Lubieniecious, Junior, are numerous, though several of them have never seen the light. Besides being commissioned by the Assembly of Kreutzburg, A. D. 1663, to revise and amend some of the works of Jonas Schlichtingius, he wrote the following.

1. A History of the Polish Reformation, containing an Account of the Origin and Progress both of the Reformed, and the Antitrinitarians in Poland, and the neighbouring Provinces. Friestadt, (i. e. Amsterdam,) 1685, 8vo. Lubieniecious was employed in the preparation of this work at the time of his death; and the portion of it which was printed contains a rich fund of information respecting the state of Unitarianism in Poland, and the adjacent countries, till the expulsion of the Unitarians from that kingdom.

But it abounds in typographical errors, which often obscure the sense, and sometimes render the author's meaning unintelligible. The last two Chapters were added by another hand. A Life of the author, written by one of his sons, serves as a Preface. The composition of this work was begun about the year 1668, when the Assembly of Kreutzburg congratulated Lubieniecious upon its commencement. No one, who wishes to be well informed respecting the history of the Socinians, particularly in Poland, can dispense with a knowledge of it.

2. The Unitarians' Claim to Religious Liberty in Poland: written by a Polish Knight[?]. This valuable little piece is one of those, which we find appended to Sandius's "*Bibliotheca Antitrinitariorum*." (Pp. 267—296.) Sandius and others have claimed it for Stanislaüs Lubieniecious, Jun.; but Bock regards Samuel Przypcovius as its author. (Vide *Art.* 208, No. 43.) It is not improbable, that both these writers produced a work on the same subject, or even with the same title.

3. *Theatrum Cometicum*, in three Volumes. Amst. 1667, Fol. The first part of this curious work contains communications respecting the comets of 1664 and 1665 from various learned men, and is dedicated to Frederick III., King of Denmark and Norway. The lacunæ in the letter of Nicholas Heinsius (p. 255) were afterwards supplied by Thomas Crenius, from the writer's autograph. (*Animadv.* P. xi. pp. 183—186.) The second Part of the work contains a history of comets from the Deluge to the year 1665, and is dedicated to George William and John Frederick, Dukes of Brunswick and Luneburg. The author treats of the objects of comets in the last Part of his work, which is dedicated to Prince William of Neuburg, and Prince Philip of Sulzbach, Counts Palatine of the Rhine, Dukes of Bavaria, &c. Subjoined to Vol. I., p. 597, are two

Letters from Andrew Wissowatius, and two from Joachim Stegmann, Jun. The epistolary correspondence is very valuable, as throwing light upon the history of the times in which the author lived.

4. Gluckstadt the true Tychopolis. Gluckst. 1667, Fol. This is a panegyric in praise of the city of Gluckstadt, in the Duchy of Holstein.

5. The surest Method of preserving the Existence of dying Poland, 4to.; published under the name of *Brutus*.

6. The Address of dying Poland to her own Children, and to those of other Nations. Oct. 1665, 4to.

7. Copy of a Letter of Stanisl. Lubieniecus, of Lubienietz, in which he sketches, for a Person of Distinction, a brief History of the Commentaries, and of the Life and Death, of Jonas Schlichtingius. This Letter was written at Hamburgh, June $\frac{14}{11}$, 1665; and is prefixed to Schlichtingius's Commentaries, which form the eighth Volume of the "*Bibliotheca Fratrum Polonorum*."

8. A Hymn upon the Apostles' Creed, subjoined to a Book of Psalms and Hymns, used by the Polish Brethren. John Stoinius and Samuel Przypcovius composed Hymns upon the same subject. (Vide *Art.* 204, No. 9; *Art.* 208, No. 34.)

9. A mournful but salutary New-year's Gift, addressed to the Christian World at the Beginning of the Year 1670, on the Death of Prince Boguslaus Radzivil. 1670, Fol. The Preface affirms, that this funeral panegyric is free from all typographical errors.

10. A faithful Relation of what occurred at the Charitative Conference at Thorn, October 10th, 1644, between the Roman Catholics and the Dissenters. *MS.*

11. An Exercise upon "A Theological Disputation concerning the tremendous Doctrine of the Trinity," in which Dan. Lagus opposed the Socinians, A. D. 1658.

12. A Treatise concerning God and the Holy Spirit, composed in the express Words of Scripture. 1657. Phil. Hen. Friedlieb wrote a reply to this Treatise, to which was prefixed a Dutch translation of the Treatise itself.

13. A Memorial on behalf of the Unitarian Brethren, written in conjunction with Jonas Schlichtingius at Stettin, April $\frac{10}{30}$, 1659. *MS.* On the occasion of the Swedish war in Poland, the Unitarians were accused of collusion with the Swedes, and conspiracy against their country. This charge was strongly urged against them in a published work, entitled, "The Disloyalty of the Arians towards Poland, their native Country, about the Time of the Swedish War. 1657," 4to. The Unitarians repudiated the charge in every possible way; but it had great weight in the Diet of 1658, when their expulsion from the kingdom of Poland was decreed, in defiance of the laws of the realm.

14. The Swedish Revolution of the Polish World; or the Changes effected by the Swedish Nation, during the Reigns of Sigismund III., of Vladislav IV., and particularly of John Cassimir, Kings of Poland. *MS.*

15. A Memorial on behalf of all, without Distinction, who dissent from the Roman Catholic Church in Poland, respecting the Profession of the Christian Religion. *MS.*

16. A Decuria of Reasons for the common Peace and Liberty of Dissenters from the Romish Church; particularly the Evangelicals of the Augustan and Reformed Confession, and those commonly called *Arians*. 1660. *MS.*

17. A short and faithful Narrative of the Conferences between Jerome Mulmann, the Jesuit, and Stanislaus Lubieniecious, held in the Palace at Copenhagen, February 12th, 1661, in the Presence of Frederick, King of Denmark, and other celebrated Persons. *MS.*

18. An Exercise upon "An Exercise of John Latermann concerning the Mystery of the Holy Trinity," against

the Socinians, held under the Presidency of George Calixtus, Feb. 23rd, 1645: written Feb. 7th, 1662. *MS.*

19. Gallio held up to the View of Christian Magistrates and Princes. 1663. *MS.*

20. An *Ecclesiastical* History of Religion, Ancient and Modern, particularly in the Kingdom of Poland, and the adjacent Provinces, begun to be written Sept. 1st, 1664. This work, which the author did not live to finish, was not the same as that, of which an account was given under No. 1 of the present Article.

21. A *Civil* History of Religion, Ancient and Modern, &c. Sandius tells us that only the beginning of this work was in existence. (Bibl. Ant. p. 167.)

22. A Panegyric in Praise of John III., King of Poland, Grand Duke of Lithuania, &c. 1674. *MS.*

23. A Compendium of Primæval Truth: or a new, easy and certain Proof of the Catholic Christian Confession, in four short friendly Conversations, held by a political Christian, a Greek Christian, a Lutheran Christian, a Calvinistic Christian, and a Catholic (commonly called an *Arian*) Christian. *MS.* The author seems to allude to this work in the 7th page of his "History of the Polish Reformation," where he says, "Some time or other, by the blessing of God, we will bring to light the Primæval Truth, not only from the repositories of the Sacred Scripture, and the inmost recesses of sober reason, but also from the monuments of antiquity."

24. Sacred Exercises on the New Testament. *MS.*

25. A Treatise for the Illustration and Proof of Primæval Truth. *MS.*

26. An Answer to a Writing, entitled, "A Vindication of the Ante-Nicene Fathers." *MS.*

27. An Exhortation to the Nicodemites, under the name of *Timothy Christian*. *MS.*

28. On the Trinity. *MS.*

29. Replies to Objections concerning the eternal Divinity of the Son of God, and the Holy Spirit. *MS. Polon.* See No. 12.

30. Twenty-three Articles, which the Apostle Paul taught, and delivered to the ancient Church of Rome, and which are diametrically opposed to the new Church of Rome of the present Day. *MS. Polon.*

31. On the equal ancient Right of all Bishops with the Bishop of Rome. *MS.*

32. Manuscript Sermons. *Polon.*

33. Letters to certain illustrious and learned Men; as also to Anna Maria a Schurmann. *MSS.*

34. The "Sylloge" of Voidovius continued. *MS.* 1652. (Vide *Art.* 126, No. 6.)

VIDEND. *Sandii* B. A. pp. 165—168. *Bayle*, Dict. Hist. et Crit. *Art.* LUBIENIETZKI. *Bock*, Hist. Ant. T. I. pp. 442—459. Life of Stan. Lubieniecicus, prefixed to his "Historia Reformationis Polonicæ," Freist. 1685. *Moshemii* Institutionum Historiæ Eccles. Antiq. et Recentior. Libri iv., Sæc. xvii. Sect. ii. P. ii. § iv. p. 894.

325.

JOHN CRELLIUS, (*Germ.* KRELL,) the younger, was the third son of the celebrated John Crellius, and the youngest brother of Theophilus and Christopher Crellius. In the year 1642, he was a student at Luclavice, and had the charge of the younger pupils in the School of that place. In 1650, he was exercising his pulpit talents at Raszcow: but shortly after this, he began to travel, and remained abroad three years, visiting England among other countries, and receiving a liberal allowance from the funds of the Church during his absence. On his return to Poland, he was sent, in 1654, to assist Martin Ruarus at Dantzic, in the charge of the German and Polish Churches of that city, and its neighbourhood. During this time he lived at Strassin, in

the house of Ruarus, whose daughter he married. For some time he entertained thoughts of studying for the medical profession, and taking a Doctor's degree; but the remonstrances of the Assembly of Raszcow appear to have induced him to abandon that design. After the banishment of the Unitarians from Poland, he presided, jointly with his brother Christopher, over a Church of Polish exiles at Fredericksburg. Bock informs us, that he was thus occupied in the year 1663. Some years later he went into Holland, where he established a printing-office. He died at Amsterdam, and left four sons and two daughters. Martin and Daniel settled at Amsterdam, and were living there in the year 1731. The two daughters were also then living, but unmarried. John, the third son, was brought up to the business of a printer; and Peter, the youngest, was engaged in mercantile pursuits. The latter left a daughter, Mary, and a son, John, who remained a bachelor, and was residing in London in the year 1745.

The subject of the present Article is not known to have published anything, for which reason no account is given of him by Sandius.

VIDEND. *Bock*, Hist. Ant. T. I. pp. 160, 161.

326.

GEORGE DUROSCIUS was appointed, by the Assembly of Raszcow, in 1649, to preach to the Churches of Iwanitz and Halitzany, in Volhynia. A resolution to the same effect was passed in 1650, when the office of Public Scribe was conferred upon him, and Rynievicus was allowed to retire, on account of his increasing age. In the same year, according to a decree of Synod, he devoted himself to the service of the Church assembling at Piella; and at length, in 1652, was regularly ordained. But no further particulars of his history have descended to our times.

VIDEND. *Bock*, Hist. Ant. T. I. p. 323.

327.

PAUL MORSCOVIVS, (*Polon.* MORZKOWSKI,) was the son of Peter, the well known author of the "Ecclesiastical Polity," or "Agenda" of the Polish Brethren. (Vide Art. 238, No. 1.) At the Assembly of Daszow, in 1646, he was received among the number of the alumni; and was maintained by a public exhibition, while prosecuting his studies, till the year 1650. At the Assembly of Czarcow, in 1651, it was resolved that he should remove from the Cancellariate of Sandomir to that of Neustadt.

Allusion is also made to a CHRISTIAN MORSCOVIVS, in the Acts of the Assembly of Czarcow, A. D. 1654, who was at that time recalled from Clausenburg into Poland.

Besides these, mention is made, by Smalcus, of another MORSCOVIVS, who was the junior Minister at Hoysta, and who died on the 24th of April, 1608, and was succeeded by Andrew Lubieniecius. But his Christian name is unknown.

VIDEND. *Bock*, Hist. Ant. T. I. p. 507. *Smalcii* Diarium, April 24, 1608, apud *Zeltneri* Crypto-Soc. Altorf. p. 1184.

328.

ALEXANDER KONARSCIUS, (*Polon.* KONARSKI,) was one of the numerous emissaries, employed by the Polish Soci-nians, to disseminate their doctrines in foreign countries. In 1650, at the Assembly of Raszcow, Ruarus was commissioned to urge him, when about to return from his travels, to choose some mode of life, by which he might promote the glory of God. He was then a young man, and had probably been abroad, for the purpose of improving himself. But in 1655, he was invited by the Assembly of Raszcow, to undertake a journey into France, Holland and England, for the advantage of the Church, with a promise that his expenses should be paid out of the public fund.

VIDEND. *Bock*, Hist. Ant. T. I. p. 425.

329.

PAUL SCHLICHTINGIUS, (*Germ.* SCHLICHTIG, or SCHLICHTING,) was recommended by his father, Jonas Schlichtingius, to the Assembly of Czarcow, as a promising young man, in the year 1651. The Assembly accordingly received him into the number of its alumni in the year following, and made him an allowance of three hundred florins. In 1654, at an Assembly held at the same place, it was resolved, that he would make greater proficiency in his theological studies under his father's instructions at Luclavice. In 1687, at the Assembly of Zullichau, he was received, with some others, among the number of Synodical Elders.

VIDEND. *Bock*, Hist. Ant. T. I. pp. 824, 825.

330.

— LASCINIUS is sometimes called *Lascanius* in the Manuscript Synodical Acts. In 1651, he was a Schoolmaster at Jascow; but in 1653, was sent to Sluck, in the Palatinate of Novogrodek, to superintend the instruction of the youth in that district.

VIDEND. *Bock*, Hist. Ant. T. I. p. 429.

331.

GEORGE GEIZANOVIVS, (*Polon.* GEIZANOWSKI,) was admitted a pupil in the School of Luclavice in the year 1646, by a resolution of the Assembly of Daszow. In 1654, he was appointed assistant to Stegmann at the Church of Siedliski; and in the following year was sent into Germany, for the purpose of prosecuting his studies, and acquiring a knowledge of the German language. He is probably the same Geizanovivus, who, in 1662, after the final expulsion of the Unitarians from Poland, in the last Church-meeting held in that country, was ordered to stay with Podkomorski of Kiovia. He seems also to have been the same, concern-

ing whom it is said, in the Manuscript Acts of the Synod of Zullichau, A. D. 1687, that, after undertaking frequent journeys into Poland, he at length came to an untimely end in that country.

VIDEND. *Bock*, Hist. Ant. T. I. p. 369.

332.

STANISLAÛS DEMIANOVICIUS, (*Polon.* DEMIANOWICKI,) was private tutor, in 1651, to the children of a noble lady, named Suchodolia; and in 1653, to those of John Moscorovius. In 1654, some expectation of being allowed to go abroad was held out to him, by the Assembly of Czar-cow; and in 1655, he received a grant of money from the Assembly of Raszcow, and was sent into Germany, for the purpose of learning the language of that country. In 1662, after the banishment of the Unitarians from the Polish territory, he maintained himself by instructing the children of Mark Lubieniecius; and in 1668, received ministerial ordination at the Assembly of Kreutzburg. The time of his death is unknown; but he appears to have been living in 1672.

Mention is also made, in the Manuscript Acts, of a STEPHEN DEMIANOVICIUS, who, having been excommunicated in 1683, at a General Assembly held at Rutow, in Prussia, was again received into the bosom of the Church.

VIDEND. *Bock*, Hist. Ant. T. I. p. 244.

333.

TOBIAS MORSTINIUS, (*Polon.* MORSZTYN,) was Chamberlain to the King of Poland. He was sent on an embassy to the King of Denmark in the year 1657, which seems remarkable, says *Bock*, because, at that time, the Socinians had brought upon themselves the hatred of the whole kingdom; unless we suppose, that he concealed his Socinianism,

or had embraced some other form of religion, which enabled him to retain his public situation, in the midst of the calamities which befel the rest of the Socinians. We meet occasionally with other instances of such apostasy, (vide *Art. 295*,) but, to the credit of the Unitarian body, they appear not to have been of frequent occurrence. (Vide *Art. 208*, No. 38.)

VIDEND. *Bock*, Hist. Ant. T. I. pp. 1071, 1072.

334.

ANDREW MORSTINIUS, (*Polon.* MORSZTYN,) of Raciborsk, was Referendary of the King of Poland; Polish Ambassador at Frankfort on the Maine; and Plenipotentiary at the peace of Oliva, in 1660. In a letter of the Senators of the kingdom of Sweden to those of the kingdom of Poland, and the Grand Duchy of Lithuania, written at Holm, March 8th, 1655, he is styled "Regius Cubicularius." He is not less distinguished, in the history of his native country, for his attachment to the Socinian cause, than for his literary attainments. He translated some French Plays into the Polish language, which are mentioned by James Woit, in his treatise, "De Incrementis Studiorum per Polonos ac Prussos. Lips. 1723," p. 78. From the circumstance, however, of his sustaining the office of Plenipotentiary at the peace of Oliva, it seems but too probable, that he became a nominal conformist to the Catholic Church.

VIDEND. *Bock*, Hist. Ant. T. I. pp. 511. 1071.

335.

JOACHIM DROZOVIVS, (*Polon.* DROZOWSKI,) was nominated Minister of the Brethren collected at Manheim, in the last Assembly of the Unitarians held in Poland, A. D. 1662. To him, in conjunction with some others, was en-

trusted the charge of revising the "Commentaries" of Jonas Schlichtingius.

VIDEND. *Bock*, Hist. Ant. T. I. p. 252.

336.

FRANCIS STANO was sent as a delegate into Transylvania, with Tobias Iwanicius, in accordance with a resolution of the Assembly of Kreutzburg, A.D. 1663, to make arrangements for a permanent settlement of a body of Polish exiles in that country.

VIDEND. *Bock*, Hist. Ant. T. I. p. 910.

337.

FRANCIS KUYPER was a Dutch printer, of Amsterdam, and sister's son to Daniel Brenius. He nominally belonged to the Collegiants; but all his sympathies were with the Socinian party, whose opinions he was actively instrumental in disseminating through the medium of the press. He printed, in eight volumes folio, the "Bibliotheca Fratrum Polonorum, seu Unitariorum," in which were collected the scattered writings of Faustus Socinus, John Crellius, Jonas Schlichtingius, and John Ludwig Wolzogenius. No precise date was affixed to the title-page of these volumes, but they were represented as having been printed "post Annum Domini 1656;" and the anonymous author of the Letter concerning the Life of Andrew Wissowatius says, (p. 258,) that this illustrious exile arrived at Amsterdam in the year 1666, just at the time when the collected writings of the Polish Brethren were published, and that he assisted in conducting them through the press. Of the same size, but in a smaller type, Francis Kuyper printed, at his own expense, a volume containing the Theological Works of his uncle, Daniel Brenius. Some copies of this

volume purported to have been printed at Amsterdam, by Hendrick Dendrinus, in 1664; but in the title-page of other copies, it was expressly stated to have been published "at the expense of Francis Kuyper, Printer, near the Haarlem Gate of Amsterdam, in the street commonly called *de Braak*, in the year 1666." After this, at an interval of about a quarter of a century, appeared a volume, containing the writings of Samuel Przypcovius, with some of the smaller pieces of Andrew Wissowatius, the editor. Whether this was printed by Kuyper, or not, the present writer has been unable to ascertain. His own copy purports to have been printed "at Eleutheropolis, in the Year of Salvation, 1692." A set of the "*Bibliotheca Fratrum Polonorum*" is hardly deemed complete, without the works of Brenius and Przypcovius; and though Andrew Wissowatius has the reputation of having conducted the first eight volumes of that collection through the press, some assign this honour to Francis Kuyper, whose literary attainments were doubtless sufficient to have qualified him for such an undertaking. Besides editing the Theological Works of his uncle, he translated that author's "*Explanation of the Book of Job, and the Apocalypse of John*," from Latin into Dutch. He also took a prominent part in the controversy, which sprang up among the Collegiants, respecting the doctrines of Spinoza; and acquired considerable reputation by a work which he published, bearing the title, "*Arcana Atheismi detecta*." This work was written against John Bredenburg, an avowed disciple of Spinoza, but at the same time a professed believer in the Christian religion, and a member of the Collegiant body. Mosheim, in the text of his "*Institutiones Hist. Eccles.*," asserts that Kuyper was for excluding reason altogether from religious inquiries and pursuits; yet in a note upon this same text, he is represented as a zealous defender of

the agreement of religion with reason. This inconsistency has not escaped the notice of Mosheim's translator, Dr. Archibald Maclaine.

VIDEND. *Bock*, Hist. Ant. T. I. pp. 46—54. 73. 217. *Sandii* B. A. p. 137. *Moshemii* Inst. H. E. Sæc. xvii. Sect. ii. P. ii. C. vii. § ii. pp. 896, 897, Not. h.

338.

STEPHEN PAULI, a Hungarian,—son-in-law of Adam Franck, and probably grandson of Gregory Pauli,—was Pastor of the Saxon Church of Unitarians at Clausenburg, in Transylvania. He died about the year 1672, at the age of forty-two, or forty-three; and left behind him a manuscript treatise on controverted passages of Scripture, and some Latin Sermons, but published nothing.

VIDEND. *Sandii* B. A. p. 168. *Bock*, Hist. Ant. T. I. p. 628.

339.

TOBIAS ARCISSEVIUS, (*Polon.* ARCISZEWSKI,) Minister of a Church of Polish Unitarians, accompanied his exiled Brethren into Prussia; and settled at Johannesburg, where he continued to exercise his ministry, and died April 20th, 1676.

VIDEND. *Bock*, Hist. Ant. T. I. p. 1070.

340.

GALEN ABRAHAMZ, Van Haan, was a Doctor of Medicine, and founder of the sect of Galenists, which sprang up in Holland about the year 1664, and was a branch or offshoot of the Waterlandians, or more liberal portion of the Dutch Anabaptists. He was the Pastor of a Mennonite congregation at Amsterdam; and such was the reputation which he acquired, that even his enemies bore testimony to his uncommon penetration and eloquence. Like the Ar-

minians, he considered the Christian religion as a system of practice rather than of faith; and contended, that every one was entitled to the privileges of Christian communion, who acknowledged the divine authority of the Old and New Testament, and led a holy and virtuous life. His sentiments concerning the person of Christ, and the nature of Christian Redemption, were similar to those of the Polish Unitarians.

William Penn, the celebrated Quaker, gives the following account of a disputation, which he and several other Friends had with Galen Abrahamz and his followers. "1677, 8th Month, Amsterdam.—We had a meeting with Galen Abrahams, (the great father of the Socinian Men-nists in these parts,) accompanied with several Preachers, and others of his congregation: divers of our friends were also present. It continued about five hours. He affirmed, in opposition to us, that 'there was no Christian Church, ministry, or commission apostolical, now in the world.' But the Lord assisted us with his wisdom and strength to confound his attempts."

As it will probably not be uninteresting to the reader of these volumes, to learn something more of this branch of the Mennonite Baptists, the following remarks, from the pen of the Rev. Fred. Adrian Vander Kemp, may not be deemed altogether out of place. They are extracted from the concluding part of a communication, made by that gentleman to the late Rev. Robert Aspland, and inserted in the Monthly Repository for the year 1817,—a periodical of which Mr. A. was for a long series of years the able and disinterested editor, and which was conscientiously devoted by him to the support of truth and liberty.

"The two principal and most numerous divisions [of the Mennonite Baptists] are, 1. that, which I shall designate as *rigid*, calling themselves Mennonists. They have nu-

merous congregations in the north part of Holland, Friesland, Groningen, and a Seminary of learning at Amsterdam, for the education of students for the ministry. Their first Professor was *Jac. Rysdyck*, his successor *Petr. Schmid*, as late as 1788. They are generally rigid Calvinists, and in harmony with the most zealous Orthodox in the Reformed Churches. The name of their principal meeting-house is designated by the name of the *Sun*, borrowed probably from a building in the vicinity. 2. The other section, which I shall call *liberal*, in opposition to them, are known generally as Baptists, approving the tenets defended generally by the congregations of *De Toren*, (*turris*,) an edifice in its neighbourhood, and *het lam*, (*lamb*,) a name of a brewery next to it. They have *no creeds, no formularies whatever*, and are numerous in the principal cities of Sud-Holland, Friesland, Utrecht. Their members are chiefly Unitarians, as well as their Ministers, though many have adopted the Arian hypothesis; many the system of Dr. S. Clarke; and often in the same congregations opposite tenets are defended, with a Christian spirit, without a shadow of rancour. Many eminently learned men have appeared among them: *Jo. Hinstra*, *Allard Hulshoft*, *Nic. de Vries*; and before them, *Galenus Abrahams*. Their Seminary at Amsterdam flourished under the care of *Tjerk Nieuwenhuys*, since 1735, *Heere Oosterbaen* and *Hesselink*, and was endowed with a splendid apparatus for Experimental Philosophy, in which their Professor every week gave lectures to his students, as well as in Theology, who, besides this, were benefited by the lectures of the Professors of the Athenæum, and the Seminary of the Remonstrants. They had, in the latter part of the 18th century, five Ministers at Amsterdam, four at Haerlem, two at Leyden, three at Rotterdam, and one at Dordrecht."

p. 892. *Bock*, Hist. Ant. T. I. p. 137. *William Penn's Travails*, 12mo. 1694, p. 243. Mon. Rep. Vol. XII. pp. 449—454.

341.

JACOB OR JAMES OSTENS was a native of Holland, and Minister of the Church of Mennonites, called Waterlandians, at Rotterdam, where he died in the year 1679. He published, in Dutch,

1. *Animadversions upon the Confession of G. Aldendorp, Arnold Van Heuven, Jan Andriessen, and Wilhelm Maurick, (Mennonite Pastors of the Church of Utrecht,) concerning the principal Articles of the Christian Religion; feebly and unsuccessfully defended by C. Gentman, Preacher of the Reformed Church at Utrecht: printed for himself and his friends, 1665, 8vo.*

2. *The Peaceful Sun, and some other things, of which neither Sandius nor Bock has given the titles.*

VIDEND. *Sandii* B. A. pp. 168. *Bock*, Hist. Ant. T. I. p. 558.

342.

WILHELM DAVIDSZ REDOCH was a native of Amsterdam, and Mennonite Preacher at Groningen. He died, in 1680, near the above-mentioned city, about forty-seven years of age. He was probably a brother, or some relation of G. F. Redoch, who communicated to the Brethren in the Marquisate cautions respecting the propagation of Socinianism, to be observed with all possible care, and written at Hamburgh in 1652.

In 1672, W. D. Redoch published, in 8vo., *The Vanity of Weenig's Antidote, (Belg.,)* in which, as Sandius informs us, he defends the opinion of the Mennonites of Hamburgh concerning Baptism by immersion; the washing of the feet after the command, and in imitation of the example of Christ; and the celebration of the Lord's Supper in the

evening, or at night, with unleavened bread; and opposes Sebastian Van Weenig, Pastor of the Church of Mennonites, called *Flandrians*, at Rotterdam.

VIDEND. *Sandii* B. A. pp. 168, 169. *Bock*, Hist. Ant. T. I. pp. 710, 711.

343.

CHRISTOPHER, the son of Christopher SANDIUS, (*Germ.* SAND,) was born October 12th, 1644, at Königsberg. He received instruction in Greek and History from his father, from whom he also imbibed Arian opinions. He became a student in the University of Königsberg in 1658, during the Rectorship of Thilo. In 1664, his father sent him to Oxford, to improve himself by reading and study. While there, he lodged in a house near Queen's College, and devoted himself almost exclusively to the perusal of such Antitrinitarian works as he could procure from the public library, and the different Colleges, or meet with in the booksellers' shops. When the elder Sandius was deprived of his two Secretaryships, in the year 1668, (*vide Art.* 296,) the son left Königsberg, and settled at Amsterdam, where he procured a livelihood as a corrector of the press, and an author; and where he died, Nov. 30th, 1680, at the early age of thirty-six. His father survived him about six years.

The author of "A Brief History of the Unitarians, called also Socinians," styles him "a gentleman of prodigious industry and reading, and no less ingenious than learned," who "in all his books refuses *in words* to be called either *Arian* or *Socinian*; but has written an Ecclesiastical History in Quarto, with *Addenda* to it, *Coloniæ*, 1678, on purpose to prove that all antiquity was Arian; and that the Unitarian doctrine has been reduced so low by the persecutions of Rome, and the puissant arms of Charles the Great, and other kings of France, for which services they have been requited by the Roman Pontiff, with the

titles of *Most Christian Kings*, and *Eldest Sons* of the Church."

Most of the works of the younger Sandius are extremely rare. A list of them, originally prepared by Benedict Wissowatius, Jun., and inserted by him in Sandius's "*Bibliotheca Antitrinitariorum*," which was a posthumous work, was enlarged and illustrated with copious notes by Bock. The following account of them is abridged from the "*Historia Antitrinitariorum*" of the latter writer.

1. Christopher the Son of Christopher Sandius's *Nucleus of Ecclesiastical History*; to which is prefixed a Treatise on ancient Ecclesiastical Writers. Cosmopolis, (another name for *Amsterdam*,) 1669, 8vo. This work is divided into three Books, the first extending from the time of Christ to the Council of Nice; the second, from the Council of Nice to that of Constantinople; and the third, from the Council of Constantinople to the seventeenth century. An enlarged edition, with a Preface by the author's father, appeared in 4to. and 8vo., A. D. 1676, purporting to have been printed at Cologne, by John Nicolai; and an Appendix, containing further additions, was published in 4to. a few years later. The real printer's name was Christopher Pezold, of Amsterdam. Bayle calls this work, not improperly, a history of Arianism. The author sent a copy of each part of the first edition, as it issued from the press at Amsterdam, where he then lived, to Königsberg, with a request that it might be deposited in the library of the Elector of Brandenburg; and this copy, with the writer's autograph, is said to be still preserved in the Royal Library. Andrew Wissowatius wrote *Animadversions upon Sandius's "Nucleus H. E.,"* but they have never yet seen the light. (Vide Art. 294, No. 43.) To the Appendix are subjoined three Letters. The first is an apologetical one by Sandius himself, addressed to Samuel Gardiner; the second is ad-

dressed by Gardiner to Sandius, and was written in defence of the Ante-Nicene Fathers; and the third contains Sandius's reply, in which he advocates the cause of Arianism. This correspondence arose out of a work, which Gardiner had published in opposition to Sandius, and which bore the following title. "*Hypotyposis Catholicæ circa Trinitatem Fidei ex Scriptis Patrum Ante-Nicenorum. Londini, 1677,*" 8vo. To Sandius's second Letter Gardiner replied; but his answer was not published till the year after Sandius's death. Among others, who attacked the "Nucleus H. E." of Sandius, were Mich. Walther, Bishop Bull, John Wil. Baier, Christopher Nifanius, Calovius and John Gottl. Möller.

2. *A Century of Epigrams.* Amst. 1669, 8vo.

3. Christopher the Son of Christopher Sandius's *Peculiar Interpretations of the Four Gospels*; to which is subjoined a *Dissertation concerning the Word*, with an Appendix. *Cosmopolis, (Amsterdam,) 1669, 8vo.; 1670, 8vo.* In this work the author, who was the elder Sandius, has entered upon a vindication of the Arian doctrine. To both editions are subjoined the "*Dissertation*" and "*Appendix*" above mentioned. The former was entitled,

4. "*Dissertatio Περὶ τοῦ Λόγου, i. e. De Verbo.*" Upon this Dissertation Andrew Wissowatius wrote an attack, entitled, "*Objections to the Opinion that the Son of God was created before the World;*" to which he added, "*A Defence of 'Objections,' &c.*" (Vide *Art.* 294, No. 29 and 30.) Sandius wrote a reply to each of these; but did not publish it. (Vide No. 24 and 27.)

5. Appendix to the "*Peculiar Interpretations.*" This Appendix was not published in a separate form.

6. Christopher the Son of Christopher Sandius's *Treatise concerning the Origin of the Soul.* *Cosmopolis, (Amsterdam,) 1671, 8vo.* The opinion, which the author

defends in this Treatise, is, that souls preëxisted in a happy state, before the bodies which they have since inhabited. Andrew Wissowatius drew up a reply to Sandius's arguments; but his answer was not published. (B. A. p. 179. Vide *Art.* 294, No. 30.) Other replies were written by Dan. Zwicker, (vide *Art.* 311, No. 23, 24,) James Thomassius, and Balth. Bebelius.

7. Philosophical Transactions of the Royal Society of England from the Year 1665 to 1669, written by Henry Oldenburg, Secretary to the Royal Society, and translated from English into Latin by C. S. Amsterdam, 1674, 12mo.; Leipz. 1675, 4to. The first edition contains a Preface by the translator, which is omitted in the second edition.

8. Notes and Animadversions upon Gerhard John Vossius's Three Books concerning the Latin Historians. Amsterdam, 1677, 12mo. These "Notes and Animadversions" are described by John Albert Fabricius as rare, learned and accurate; and as throwing a clear light upon an infinite number of passages in Vossius. In his Supplements to Vossius's work, Fabricius republished them, together with the Gleanings of Mallinkrott, Nogarola and Hallervord.

9. Continuation of the "Notes and Animadversions upon Vossius's Books concerning the Latin Historians." This was a fragment, and remained in manuscript.

10. A Confession of Faith concerning God the Father, the Son, and the Holy Spirit, according to Scripture. *Lat.* A French version of this piece was published, under the title, "Confession du Foy de Dieu le Pere, du Fils, et du S. Esprit, conformement a l'Ecriture: traduit du Latin: a Leyde, chez Jean Le Francois, 1678," 12mo. Sandius's name is not prefixed to this "Confession;" but as it was

found, after his death, among his own books, written out in Latin by his own hand, there is scarcely a doubt but it proceeded originally from his pen.

11. *Scripture the Revealer of the Sacred Trinity*, by Hermann Cingallus. Gouda, (Amsterdam,) 1678, 12mo. The object of this work is the same as that of No. 1; but here Sandius defends himself chiefly against the arguments of Gardiner. He endeavours to prove, that all the Fathers of the first three centuries after Christ held, and taught the same opinions as Arius, and therefore that the coëssentiality, coëternity and coëquality of the three persons of the Trinity cannot be proved from apostolic tradition. Calovius replied to the arguments of Sandius, in a work published at Wittenberg, A. D. 1680.

12. *C. C. S.'s Singular Problem respecting the Holy Spirit, Whether or not may be understood by it a Kind of Holy Angels? together with a Refutation of the Opinion of the Socinians, who deny the Personality of the Holy Spirit*. Cologne, (Rotterdam,) 1678, 8vo. The view taken of the Holy Spirit in this curious work must not be confounded with that of John Biddle, who thought that the Holy Spirit was God's chief ministering Angel; for Sandius argues, that by "the Holy Spirit" is meant, not one angelic being, but many,—and that the term embraces a whole class of spiritual existences. Subjoined to this work of Sandius are additions by F. C., (Florian Crusius?) containing a refutation of Sandius's arguments. Other replies were published by Christopher Wittichius, Justus Christopher Schomer, Buddeus, John Fred. Mayer, and Grapius.

13. *A Letter by a Friend of the Author of a "Singular Problem" to Mr. Christopher Gittichius, (or rather Wittichius,) &c., thanking him for his most learned Animad-*

versions on the "Problem respecting the Holy Spirit," by which the said Author has been compelled to renounce his Errors. Cologne, (Rotterdam,) 8vo. No date.

14. An Appendix to the "Nucleus Hist. Eccles.," containing Additions, Confirmations and Emendations. These are added to the correspondence between the author and Samuel Gardiner. (Vide No. 1.)

15. Catalogues of the Patriarchs and Bishops of Jerusalem, Antioch, Alexandria, Ephesus, Smyrna, Sardis, Syria, Cæsarea in Palestine, Tyre, Byzantium and Constantinople. These were added to Andrew Wengierscius's "Hist. Eccles. Slavon." Amst. 1679, 4to.

16. Two Papers, which he and his Father presented to the Divines of Königsberg. (Vide Art. 296, No. 6 and 7.)

17. A Book on the Restoration of Religion, or concerning the Monarchy of God, by Christian Sophodrus Vinecius. John Will. Baier replied to this Book in a Disputation "Concerning the Ancient and Modern Antitrinitarian Monarchians. Halle, 1695," 4to. (Vide Art. 294, No. 26.)

18. Certain Theological Questions and Problems. *MS.*

19. Expositions upon various Passages both of the Old and New Testament. *MS.*

20. A Letter to Mr. John Ad. Scherzer. This Letter was inserted in the Preface to Scherzer's "Collegium Anti-Socinianum."

21. Some Mathematical Problems.

22. Arguments on the Existence and Attributes of God. *MS.*

23. A Compendium of Logic. *Belg. MS.*

24. Against the Objections of Andrew Wissowatius concerning the Son of God created before the World, and afterwards incarnate. 1673. *MS.* (Vide No. 4.)

25. On Matter, whether it is without Beginning, and coëval with God, or actually formed by him? A Dispu-

tation with N. N. *MS.* There seems to be a reference to this paper in one of the Anonymous Writings mentioned in Sandius's "Bibl. Ant." p. 179, under the title, "Demonstratio, quod materia mundi non sit initii expers, Deoque coæterna; sed ab eo creata vel producta. *MS.*" Bock suspects the author of this manuscript to have been either Andrew Wissowatius, or Daniel Zwicker.

26. Substance of a Conversation, held in 1677 with Daniel Zwicker, concerning the Preëxistence of the Lord Jesus Christ before his Birth of the Virgin. *MS. Belg.* In this Conversation Zwicker maintained the negative, and Sandius the affirmative side of the question.

27. Notes upon And. Wissowatius's Objections concerning the Son of God created before the World, and afterwards incarnate. 1678. *MS.* (Vide No. 4 and 24.)

28. Differences among Christians, from the Times of the Apostles, respecting God the Father, the Son of God, and the Holy Spirit. *MS. Belg.*

29. On putting Restraints upon Conscience. *MS. Belg.* This was written in 1680, when a suitable occasion presented itself for some remarks upon this subject. Sandius's object is to shew, that no man ought to be punished on account of his religion.

30. A Dutch translation of Andrew Wissowatius's "Stimuli Virtutum, Frena Peccatorum," which Sandius began, but was prevented by death from completing. *MS.*

31. A Dialogue, the Speakers in which are Christopher, a Papist; Martin, a Lutheran; John, a Calvinist; George, a Calixtine; Abraham, a Fanatic; and Israël, a Jew. *MS.* An imperfect work.

32. On the Opinions of Simon Magus, and the Advocates of them. *MS.* A work only just begun.

33. Letters to different Persons. *MSS.*

34. Bibliotheca Antitrinitariorum, or A Catalogue of

Writers, and a succinct Account of the Life of those Authors, who, in the past and present Century, have either impugned the commonly-received Doctrine concerning three Persons every way equal in One God, or have taught that the Father of our Lord Jesus Christ is the only True, or Most High God: a posthumous Work of Christopher the Son of Christopher Sandius. Some other Writings are added, the Order of which is given in the Page following the Preface: and all united exhibit a Compendium of the Ecclesiastical History of the Unitarians, commonly called *Socinians*. Freistadt, (Amst.,) sold by John Aconius. 1684, 8vo. Sandius composed this valuable little work about the year 1670. It was edited by Benedict Wissowatius, Jun., who wrote the Preface to it; and supplied the names, as he himself says, of seventy writers, who had been omitted by Sandius, besides contributing in other ways to the enlargement and completion of the work. The titles of the tracts forming the Appendix are as follow. I. John Stoinius's Epitome of the History of the Rise of the Unitarians in Poland (pp. 181—188). II. George Schomann's Last Will and Testament, containing a brief History of his Life, and various Ecclesiastical Acts (pp. 189—198). III. On the Printing Establishments of the Unitarians in Poland and Lithuania (pp. 199—202). IV. A Brief Narrative of the Martyrdom of John Tyscovicus (pp. 203—206). V. Andrew Wissowatius's Compendious Narrative of the Separation of the Unitarian Christians from the Trinitarians of the Reformed Church in Poland; with an Appendix setting forth the History of Spiritus, the Dutchman (pp. 207—217). VI. The Letter of an anonymous Writer, exhibiting a brief History of the Life and Death of Andrew Wissowatius, and also of the Unitarian Churches in his Time (pp. 219—263). VII. The Unitarians' Claim to Religious Liberty in Poland: written by a Polish Knight

(pp. 265—296).—In the “*Bibliotheca Antitrinitariorum*,” Sandius follows the order of time, and does not, like Bock, arrange the names of the authors in alphabetical order. The work exhibits marks of uncommon care and diligence, but is not altogether free from errors. The biographical notices are generally short; but the author appears to have bestowed great pains upon the bibliographical part of his undertaking. Pfaff deems the “*Bibliotheca*” of Sandius an indispensable aid to the study of theological literature, in almost all its departments; and Reimannus says, that it is worthy of a careful reading, and nourishes within its bosom many literary, ecclesiastical, and other secrets. Vogt says, that the very learned Peter Adolphus Boysen contemplated a republication of this “*Bibliotheca*,” with supplementary notes, emendations and additions of various kinds; and Bock has made it the basis of the first volume of his “*Historia Antitrinitariorum*.”

35. Fabricius says of Sandius, “He found John Gottl. Möller also an adversary against the Edition of the Greek New Testament:” but no vestige of this appears in the “*Bibl. Ant.*”

VIDEND. *Sandii* B. A. pp. 169—172. *Moreri* Dict. Hist. Art. SANDE. *Bock*, Hist. Ant. T. I. pp. 744—760. *Wood's* Fasti Oxon. 1664. Athen. Oxon. II. 834. Mon. Rep. Vol. XIII. pp. 254, 255. A Brief History of the Unitarians, called also *Socinians*, 1687, pp. 35, 36. *Vogt*, Catal. Rar. Libr. pp. 200. 601. *Walchii* Bibl. Theol. Sel. *passim*.

344.

NATHANIEL STUCKEY was born in the year 1649, and was the son of a pious woman, who was in the habit of attending the ministry of John Biddle. One of Mr. Biddle's last employments was to instruct him in Grammar and Logic. At the early age of fifteen he translated Mr. Biddle's “*Twofold Catechism*” from English into Latin, in order to facilitate its circulation in foreign countries.

The translation was printed in 1664, 8vo.; and he added to it an original composition in the same language, entitled, “*Oratiuncula de Passione et Morte Christi*,” together with a Latin Letter from Jeremiah Felbinger to John Biddle, written from Dantzic, Aug. 24th, (O. S.,) 1654. (Vide *Art.* 315, No. 10.) Had this youth lived, he would probably have left behind him other monuments of his learning and application: but an early death cut short the career, which he had so auspiciously begun. He is supposed to have fallen a victim to the plague, which was raging with great violence at the time of his death. In the “*Bibliotheca Antitrinitariorum*” it is stated, that he died about the year 1678; but Anthony Wood, who had access to the best sources of information, informs us, that he died at the age of sixteen, on the 27th of September, 1665, and was buried close to the grave of Mr. Biddle, in corroboration of the truth of which assertion, he refers to the inscription for him, at the bottom of Mr. Biddle’s own monument. This account is confirmed by a letter of the celebrated Samuel Crellius, who says,* that when his father, Christopher Crellius, with other Unitarians, was driven from Poland, he became acquainted, during his residence in London, with a pious woman, who had been a hearer of John Biddle, and was called *Stuckey*, the mother of Nathaniël Stuckey, a youth of bright hope, who very prematurely died, in the sixteenth year of his age. This excellent woman, he further says, addressed his father in these terms. “You, my dear Crellius, wander now as an exile, in poverty, a widower burthened with four children: give me two of these, a son and a daughter, and I will take care of their education.” Crellius thanked her cordially, and promised to give her proposal his best consideration. When he returned into Silesia, he consulted his friends, and de-

* APPENDIX, No. xviii.

parted, with his eldest son and daughter from Breslau, through Poland, towards Dantzic, to embark thence for Holland, and so to England. This second journey to England was undertaken in the year 1668. The former one was in 1666, the year after Mrs. Stuckey had lost her own son; and as Christopher Crellius is not known to have had more than two sons, the elder of whom was Samuel, it seems not improbable, that it was he, of whom the mother of Nathaniël Stuckey so kindly took charge. (Vide *Art.* 358.)

VIDEND. *Sandii* B.A. pp. 159. 172. *Bock*, Hist. Ant. T. I. pp. 159. 969. *Wood's Athen.* Oxon. Vol. II. p. 30. *Mon. Rep.* Vol. XI. p. 633; Vol. XIII. p. 419.

345.

JOHN MILTON is a name so well known to all, who are acquainted with the constitutional history and literature of England, that it is unnecessary, in a work like the present, to dwell, with any degree of minuteness, upon the particulars of the life of him who bore it. We may notice, however, in passing, that he first saw the light in Bread Street, Cheapside, December 9th, 1608; that he died at Bunhill, opposite to the Artillery Garden Wall, November 8th, 1674; and that his remains were interred in the upper end of the Chancel of St. Giles's Church, Cripplegate, where the late Samuel Whitbread, Esq., erected a bust to his memory. As an ardent lover of liberty, and a determined foe to tyranny and oppression, no one ranks higher in the catalogue of English worthies than John Milton. As a prose writer he excelled all his contemporaries, rich as England then was in writers of that class; and as a poet, his fame still stands unrivalled, and unapproached. In these capacities his praises have been sounded forth so loudly, and so successfully, that they are familiar to every student of English literature, and every reader of English

poetry, from the banks of the Isis and the Cam, to those of the Ganges and the Hutt. It is as a Theologian, or rather as an advocate of the Supremacy and undivided Unity of God the Father, that he claims a place in these pages.

Milton's grandfather was a Roman Catholic. His father was educated at Christ Church, Oxford; and was disinherited for embracing the Protestant religion. He himself was destined by his parents and friends, from a child, for the ministry in the Church of England; and he was sent, accordingly, first to St. Paul's School, and afterwards, at the early age of fifteen, to Christ College, Cambridge, where he studied for about seven years, at the expiration of which time he took his Master's degree with honours. But when he had arrived at years of maturity, and saw, (to use his own words,) "that he who would take orders must subscribe slave, and take an oath withal, which, unless he took it with a conscience that would retch, he must either straight perjure or split his faith," he "thought it better to prefer a blameless silence before the sacred office of speaking, bought and begun with servitude and forswearing." (The Reason of Church Government urged against Prelaty, Bk. ii.) The next five years were spent in study, partly at his father's country house, and partly in London. At the expiration of that time, which was about the year 1638, he travelled through France and Italy; and was absent from England about fifteen months. At Paris, Viscount Sligo introduced him to the learned Hugo Grotius, who was at that time Ambassador from the Queen of Sweden to the King of France, and whom he was very desirous of seeing. Returning from Italy by way of Geneva, he contracted an intimacy with Diodati, the very learned Professor of Divinity in the University of that city. By thus associating with men belonging to different sec-

tions of the Protestant Church, it is reasonable to suppose, that his religious views were enlarged; and that the foundations were laid of that liberal system of Theology, of which he has left an imperishable memorial in his celebrated posthumous work, "*De Doctrina Christiana*." This was one of three great works, upon the composition of which he entered about the time that he was released from public business, and which he completed after the restoration of Charles the Second. When he had lost his sight, he acquired the habit of rising at four o'clock in the morning. He had always some one to read and write for him; and the first book, which engaged his attention each day, was the Hebrew Bible. After hearing a portion of the Scriptures read in the original, he devoted himself to silent meditation. At seven his reader and amanuëns again read to him, or wrote from his dictation till dinner. After dinner, it was his custom to walk three or four hours in his garden; and he usually retired to bed about nine in the evening. During every period of his life, his Sundays were wholly devoted to the study of Theology. Birch thus describes the manner in which his sabbaths were spent, while he was engaged in the business of tuition. "The Sunday's work for his pupils was for the most part to read a chapter of the Greek Testament, and hear his exposition of it. The next work after this was to write from his dictation some part of a system of divinity which he collected from the most eminent writers upon that subject, as Amesius, Wollebius, &c." (*Account of the Life and Writings of Mr. J. Milton*, p. xxiii, 4to. London, 1753.) The "*Medulla Theologica*" of the former of the writers here mentioned, and the "*Abridgment of Christian Divinitie*" by the latter, Milton appears to have taken as his guides in the framework of his treatise, "*De Doctrina Christiana*."

Till a comparatively recent period, doubts were entertained as to the real sentiments of this truly great man respecting the Trinity. Bishop Newton frequently takes occasion to extol his theological views, and pronounces them "generally truly orthodox." But Warton acquiesces in a remark made by Mr. Calton, on the following passage of the "*Paradise Regained*," that not a word is there said of the Son of God, but what a Socinian, or at least an Arian, would allow.

His weakness shall o'ercome Satanic strength,
And all the world, and mass of sinful flesh;
That all the angels and ethereal powers,
They now, and men hereafter may discern,
From what consummate virtue I have chose
This perfect Man, by merit call'd my Son,
To earn salvation for the sons of men. I. 161—167.

There are other passages in his "*Paradise Lost*," which savour strongly of heresy. Witness, for example, among others, the following.

Thee first they sang, *of all creation first,*
Begotten Son, Divine Similitude,
In whose conspicuous count'nance, without cloud
Made visible, th' Almighty Father shines,
Whom *else no creature* can behold; *on thee*
Impress'd th' effulgence of his glory' abides,
Transfus'd on thee his ample Spirit rests. III. 383—389.

He to appease thy wrath, and end the strife
Of Mercy' and Justice in thy face discern'd,
Regardless of the bliss wherein he sat,
Second to thee, offer'd himself to die
For Man's offense. * * * III. 406—410.

The Rev. Theophilus Lindsey, in the "*Sequel*" to his "*Apology*," remarks, that Milton "has finely touched the early dawn of our Lord's great character," in the following soliloquy.

When I was yet a child, no childish play
To me was pleasing; all my mind was set
Serious to learn and know, and thence to do

What might be public good ; myself I thought
 Born to that end, born to promote all truth,
 All righteous things : therefore above my years,
 The law of God I read, and found it sweet,
 Made it my whole delight, and in it grew
 To such perfection, that ere yet my age
 Had measur'd twice six years, at our great feast
 I went into the temple, there to hear
 The teachers of our law, and to propose
 What might improve my knowledge or their own.

Paradise Regained, I. 201—213.

Mr. Lindsey inferred, from the circumstance of Milton's putting such language into the mouth of our Lord, that he could not have been strictly orthodox on the subject of the Trinity, and the Godhead of Christ, when he penned the above lines. He admits that "our great Christian poet" shewed himself such in his earlier writings; but says, that, "in his '*Paradise Lost*,' he appears intirely to have gone over to the Arian sentiment;" and that, "in his '*Paradise Regained*,' a nearer contemplation of Christ's character in the Evangelists, seems to have led him very naturally to what is called Socinianism." He then goes on to quote, from one of Milton's later prose writings, the following passage, in corroboration of the suspicion, which he had been led to form as to his heterodoxy. "The hottest disputes among Protestants are about things not absolutely necessary to salvation.—The Arian and Socinian are charged to dispute against the Trinity: they affirm to believe the Father, Son and Holy Ghost, according to Scripture, and the Apostolic Creed. As for the terms of Trinity, triunity, coëssentiality, tripersonality, and the like, they reject them as scholastic notions, not to be found in Scripture; which, by a general Protestant maxim, is plain and perspicuous abundantly to express its own meaning in the properest words, belonging to so high a matter, and so necessary to be known: *a mystery indeed in their sophistic subtilties*,

but in Scripture a plain doctrine." (Milton's *Treatise of True Religion*, &c., Vol. II. 4to. pp. 139, 140.)

Toland had previously drawn attention to this passage, in his "*Life of John Milton*" (pp. 144—146); and after quoting it at much greater length than Mr. Lindsey, had remarked, that he did not remember "ever to have met with any person who spoke with such *disinterestedness* and impartiality of our various sects in religion, except Thomas Firmin, whose charity was as much extended to men of different opinions, as it was to the poor of all sorts in good works." The treatise, in which the above passage occurs, is said to have been one of the last things which Milton wrote. It appeared only a short time before his death; and it is now known, on unquestionable evidence, that his early opinions on many doctrinal subjects had then undergone a great change.

The "Sequel" to Mr. Lindsey's "Apology" was published in 1776: but about seven years later, in the Preface to his "*Historical View of the State of the Unitarian Doctrine and Worship from the Reformation to our own Times*," this excellent and single-minded man, thinking that the passage above quoted from the "*Paradise Regained*" did not fairly warrant the inference which he had drawn from it, with a candour which has few parallels, made the following remarkable retractation. "This passage too easily persuaded me, that Milton was at that time come off his former orthodox sentiments, and was become a believer of the proper humanity of Christ; and I supposed this to be corroborated by a passage in his prose writings: but in which I was certainly mistaken." Time, however, has shewn that Mr. Lindsey's first views on this subject exhibited a nearer approximation to the truth, than his later ones.

It was remarked concerning Milton, by Toland, in 1699,

that "he wrote a System of Divinity; but whether intended for public view," says he, "or collected merely for his own use, I cannot determin." He adds, "It was in the hands of his friend Cyriac Skinner, and where [it is] at present is uncertain." Wood also, after enumerating the published works of Milton, says, "These I think are all the things he hath yet extant; those that are not, are, a Body of Divinity, which my friend calls *Idea Theologiæ*, now, or at least lately, in the hands of the author's acquaintance, called *Cyriack Skinner*, living in Mark Lane, London; and the Latin Thesaurus, in those of *Edward Philips*, his nephew." The friend, to whom Wood here alludes, is now known to have been John Aubrey, Esq. Aubrey, however, does not give to the Mr. Skinner, who was in possession of Milton's theological treatise, the name of "Cyriack," but introduces another "Mr. Skinner, of the Jerker's Office, up two pair of stairs, at the Custom House," whom Mr. Pulman, of the Herald's Office, supposes to have been "the eldest son of Daniel Skinner, Merchant, of the parish of St. Olave, Hart Street." (Vide *Christian Reformer* for 1841, pp. 122, 123.)

For nearly a century and a half this "System of Divinity," "Body of Divinity," or "*Idea Theologiæ*," remained as effectually concealed from the eye of the world, as though it had ceased to exist: but it came to light, by a mere accident, in the reign of George the Fourth, under the following circumstances.

In the latter part of the year 1823, a manuscript work of Milton's was discovered in the old State-Paper Office, situated in what is called the Middle Treasury Gallery, Whitehall. It was written in Latin, and bore the following title. "*Joannis Miltoni Angli de Doctrina Christiana ex Sacris duntaxat Libris petita, Disquisitionum Libri duo posthumi.*" The discovery was made by Mr. Lemon, De-

puty Keeper of the Records, who found it "in one of the presses, loosely wrapped in two or three sheets of printed paper, with a large number of original letters, informations, examinations, and other curious records relative to the Popish plots in 1677 and 1678, and to the Rye-House plot in 1683. The same parcel likewise contained a complete and corrected copy of all the Latin letters to foreign Princes and States, written by Milton while he officiated as Latin Secretary; and the whole was enclosed in an envelope superscribed, 'To Mr. Skinner, Merch^t.'" The treatise thus rescued from oblivion was found to contain, as Toland and Wood had stated, a System, or Body of Divinity; and the circumstance of its forming part of a packet, directed as above, left no room for doubt, that it was the very work mentioned by those writers.

The title implies, that it was not intended to be published during Milton's life; and various circumstances concur to render it probable, that the time and mode of publication were left to the discretion of the friend, to whose care the manuscript was consigned. Nor need it excite our surprise, that, amidst the political and religious agitation of those times, it never found a publisher.

Soon after it was rescued from the dust and rubbish of the State-Paper Office, Mr. Lemon threw out the conjecture, that Cyriack Skinner, who was known to be a decided advocate of republican principles, might have been suspected of participating in some of the numerous political conspiracies, which were formed during the last ten years of the reign of Charles the Second; and that his papers might have been seized in consequence. Under such circumstances, it was thought, that the Milton manuscript, as a matter of course, would find its way into the hands of Sir Joseph Williamson, or Sir Leoline Jenkins, who held successively the office of Principal Secretary of State for

the Home Department, from 1674 to 1684; and although it had previously been the custom for persons, who had held this office, to retain possession of the public documents connected with their department, it was regarded as strongly corroborative of Mr. Lemon's conjecture, that neither of the Secretaries above mentioned availed himself of this privilege, but that each of them bequeathed his large and valuable collection of manuscripts to His Majesty's State-Paper Office. Now it was in this Office that Milton's manuscript was found; and in the same press, Mr. Lemon subsequently discovered a bundle of papers, containing informations and examinations, taken in 1677, among which was the following letter, written at Paris early in that year, and addressed to the private Secretary of Sir Joseph Williamson.

“ Sir,

“ Paris, March 15—77.

I have \overline{dd} (delivered) Dr. Barrow's letter to Mr. Skinner, before witnesse, as you desired. I found him much surprised, and yet at the same time slighting any constraining orders from the Superiour of his Colledge, or any benefit he expected thence, but as to Mr. Milton's Workes he intended to have printed, (though he saith that part which he had in M.S.S. are noe way to be objected ag^t. either, with regard to Royalty and Government) he hath desisted from the causing them to be printed, having left them in Holland, and that he intends, notwithstanding the College sumons, to goe for Italy this summer. This is all I can say in that affaire. You have hercin all our newes.

I am S^r.,

Your most faithfull obd^t. Serv^t.

“ For W^m. Bridgman Esq.
Sec^y to the Right Hon^{ble}.
Mr. Sec^y Williamson
att Court.”

W. PERWICH.”

The learned editor of the "Treatise on Christian Doctrine," by placing the comma *before*, instead of *after* the word "either," in the parenthetical clause of the above letter, unintentionally obscured the sense intended to be conveyed by the writer; and thought it probable that, in describing Milton's manuscript works as "'no way to be objected against *either* with regard to royalty *and* government,' he intended to have added, 'or with regard to religion,' 'church polity,' or something similar, which by an oversight was omitted." But that this could not have been the case is evident from the fact, that the treatise in question, although it nowhere professes to discuss questions of "royalty and government," abounds in passages, sometimes extending through whole chapters, which must have been regarded as singularly objectionable, by those who were friendly to the religious doctrines, rites and discipline of the Church of England. The difficulty felt by Milton's editor at once ceases, by changing the position of a comma, and taking the word "either" in a sense, in which it is often familiarly used in conversation and epistolary correspondence.

On the discovery of Perwich's letter, it at once became evident, that the English government had gained intelligence of the fact of some Mr. Skinner being in possession of writings of Milton, which had never been printed, and which he had entertained the design of making public: but whether this was Cyriack Skinner, or his elder brother William, or some one else belonging to the same family, or at least bearing the same name, seemed doubtful. It was supposed that Cyriack Skinner, on account of the suspicion which attached to him as a republican, and a known friend of Milton, might have entrusted the Milton manuscripts to his brother William's care, conceiving that they would be safer in his keeping than his own; or that he

might have gone over to the continent himself, with the intention of getting them printed there. Be this as it might, however, it was deemed morally certain, that the English government, having once obtained a clue to these manuscripts, did not rest satisfied till it had gained possession of them; and that Cyriack Skinner, knowing them to contain nothing of a treasonable or seditious character, gave them up the more readily, as a means of averting further suspicion from himself.

Such is the substance of the *external* evidence which had been collected in the year 1825, and of the reasoning upon it, respecting the authenticity of Milton's theological treatise, and the manner in which it found its way into the State-Paper Office. But there were certain expressions in Perwich's letter, over which a degree of mystery still hung. It appears from this document, that the writer had been requested to deliver a letter of a certain Dr. Barrow to a certain Mr. Skinner; and that this Mr. Skinner was a member of some College, of which the said Dr. Barrow was the Superior. But it was not known who Dr. Barrow was; and whether he was the Superior of a Roman Catholic or a Protestant College. Nor was it known who Mr. Skinner was. It was observed, indeed, by Mr. Lemon, that the name of a Mr. Skinner was inserted, as a Benedictine, in the list, given in by Dr. Titus Oates, of the persons alleged to be implicated in the Popish plot of 1678. But Mr. Sumner ventured to hint, that the words "Superiour of a Colledge" might apply, with as much propriety, to a Protestant, as a Roman Catholic Society; and that the celebrated Dr. Isaac Barrow, Master of Trinity College, Cambridge, did not die till two months after the date of Perwich's letter. He ascertained also, that a Mr. *Daniel* Skinner was sworn and admitted a minor Fellow of that College, October 2nd, 1674; and a major Fellow, May

23rd, 1679. But as the usual interval between the first and second admission does not ordinarily exceed a year and a half, and as the regular day for the admission of major Fellows is in July, and not in May, it became evident, that there had been a departure from the ordinary rule in his case; and Mr. Sumner remarked, that, "if he was the Skinner mentioned in Perwich's letter, it may be supposed that his contumacious absence retarded his rise in the College, and that his continuance in his fellowship, and subsequent election as major Fellow, are to be ascribed to the leniency of the society." (Prelim. Obs. p. xiv.) It was also intimated by Mr. Sumner, that had Skinner been a Catholic, Holland would not have been the most obvious place of refuge for him as an emigrant; that the manner in which he is represented as speaking of Milton's manuscript works was not that of a Catholic; and that a member of a Catholic religious order would not have been likely to entertain the design of publishing such works. (Ibid.) But at the time that Mr. Sumner wrote, (1825,) there were no means of identifying *Daniel* Skinner with the *Mr.* Skinner who formed the main subject of Perwich's letter; and it was not till 1841, that this link in the chain of evidence was supplied. In that year was published, "The Life, Journals, and Correspondence of Samuel Pepys, Esq., F.R.S., &c.," in two volumes, 8vo.; and the editor introduced a letter from "Mr. Daniel Skinner to Pepys," written at Rotterdam, Nov. 19th, 1676, containing the following detailed account of his connexion with the Milton manuscript.

"Your worship may please to remember, I once acquainted you with my having the works of Milton, which he left behind him to me, which, out of pure indiscretion, not dreaming any prejudice might accrue to me, I had agreed with a printer at Amsterdam to have them printed. As

good fortune would have it, he has not printed one tittle of them. About a month ago there creeps out into the world a little imperfect book of Milton's State Letters, procured to be printed by one Pitts, a bookseller in London, which he had bought of a poor fellow that had formerly surreptitiously got them from Milton. These coming out so sily, and quite unknown to me, and when I had the true and more perfect copy, with many other papers, I made my addresses to Sir Joseph Williamson, to acquaint him that there was a book come out against his authority: that if his honour connived at that, he would please to grant me licence to print mine; if not, that he would either suppress that little book, or give me leave to put (in the bottom of the Gazette) that they were printing in Holland, in a larger, more complete edition.

"Now, Sir, (little thinking that Sir Joseph was such an enemy to the name of Milton,) he told me he could countenance nothing of that man's writings. In his answer I acquiesced. A little while after, his honour sends for me to know what papers I had of Milton's by me, and that I should oblige him if I would permit them to his perusal; which I very readily did, thinking it might prove advantageous to me. And finding upon this so great an access to his honour, I presented him with a Latin petitionary epistle for some preferment, either under him or by his means. His honour was pleased graciously to receive it, and in a most expressive manner to promise me any advancement that might be in his power.

"During this, the opportunity of going to Nimeguen happened; and the day before I went out of England, I went to his honour for some recommendations. He returned me my papers with many thanks, and was pleased to give me a great deal of advice not to proceed in the printing of my papers at Amsterdam; that it would be an

undoubted rub in any preferments of mine; and this, he said, he spoke out of mere kindness and affection to me. I returned his honour many humble thanks, and did expressively ensure him that, as soon as I got to Amsterdam, (which I took in my way on purpose,) I would return my copies, and suppress them for ever. Which, Sir, I have done, and have followed his honour's advice to every punctilio.

“Yet, notwithstanding this, his honour was pleased (whether I shall term it unkindly or unnaturally) to despatch a letter after me to my Lord Jenkyns, to acquaint his Lordship that I was printing Milton's works, and wished them to have a care of me in the King's service; which has put a little stop to my being employed as yet, till I can write to England, and procure so much interest as to clear Sir Joseph Williamson's jealousy of my being yet engaged in the printing of these papers: though my Lord Jenkyns and Mr. Chudleigh are so well satisfied, after my giving them a full account of the business, and bringing my copies with me to Nimeguen, ready to dispose of them where Sir Joseph shall think fit, that they seem as much concerned at Sir Joseph's letter as I do, and have sent me here to Rotterdam at their charge, (so kind they are,) to remain here till I can write to England, and they have an answer from Sir Joseph Williamson how that his honour is satisfied: which they don't at all question but he will be when he shall hear what I have said and done.

“Now, may it please your worship, having given you a full and true account of the whole affair, seeing the fortune of a young man depends upon this small thing, either perpetual ruin, or a fair and happy way to future advancement; pray give me leave to beg of you, which I most humbly and submissively do, that you would please instantly to repair to his honour Sir Joseph, and acquaint him that I am so far from printing anything from Milton's

now, that I have followed his honour's advice, and upon due pensitation with myself have nulled and made void my contract with Elsevir at Amsterdam, have returned my copies to myself, and am ready to dispose of them where his honour pleases, either into the hands of my Lord Jenkyns, or into his own for better satisfaction; and am so far from ever procuring a line from Milton printed, that, if his honour pleases, he shall command my copies, and all my other papers, to the fire. And though I happened to be acquainted with Milton in his life-time, (which out of mere love to learning I procured, and no other concerns ever passed betwixt us but a great desire and ambition of some of his learning,) I am, and ever was, so far from being in the least tainted with any of his principles, that I may boldly say, none has a greater honour and loyalty for his Majesty, more veneration for the Church of England, and love for his country, than I have. Once more, I beg your worship, and, with tears instead of ink that might supply my pen, I implore that you would prevail with Sir Joseph to write another letter to my Lord Jenkyns, and to Mr. Chudleigh, and to recal his former, which I am sure his honour wrote merely out of jealousy that I would proceed, notwithstanding his advice, in the printing of my papers; which you see, Sir, how far I am from.

“Though my Lord Jenkyns, Mr. Chudleigh, and I do imagine Sir Joseph, will be soon pacified when he hears this; yet, considering how great a ruin is likely to befall me if his honour is not graciously pleased to recal his former letter, I can't but with all the utmost repeated petitions imaginable, nay, with as much earnestness as ever condemned man begged a reprieve, intreat your worship to immediately intercede for me, and clear Sir Joseph his suspicion of me. Not that ever I could have imagined that, after so much access and favour his honour was pleased

to afford me,—after my delivering up my papers to his perusal, his thanks, and multitude of kind expressions to me,—his honour would have been so contrary to his candid and favourable disposition to all lovers of learning and good literature as to prejudice me so much, nay, as utterly to ruin and undo me, if he is not pleased by your kind persuasions graciously to recal his former letter.

“And, lest I should leave any stone unturned, I have penned out a letter to his honour myself, wherein I have humbly and with great submission cleared myself. Likewise Elsevir, the printer, has written to him by this post.”

The preceding extract leaves no doubt as to the identity of the Mr. Skinner mentioned in Perwich’s letter; and if it did, all difficulty on the subject must be for ever dissipated by the two following documents, which the editor of Pepys’s “*Life, Journals, and Correspondence*,” discovered in the State-Paper Office, after the letter of Daniel Skinner had passed through the press. These documents, which may be left to speak for themselves, are “A Letter from Daniel Elzevir, printer, at Amsterdam, to Sir Joseph Williamson, Secretary of State;” and a second letter, from the same printer, “To Mr. Daniel Skinner, Sen., Merchant, in London.” They are given by Pepys’s editor both in the original French, and an English translation; in the latter of which forms the reader will find them extracted below.

“Sir,

“Amsterdam, Nov. 20, 1676.

“About a year ago, I agreed with Mr. Skinner to print Milton’s Letters, and another manuscript on Theology: but having received the manuscripts, and found them to contain many things which I considered more proper to be suppressed than divulged, I determined not to print either the one or the other. I wrote on this subject to Mr. Skin-

ner, at Cambridge; but as he has not been there lately, my letter did not reach him for some time: whereupon he came to this city, and was overjoyed to find that I had not begun to print the said treatises, and has taken away his manuscripts.

“He told me you have been informed, Sir, that I was going to print the whole of Milton’s Works, together. I protest to you that I never had such a thought; and I should detest to print the treatises he has written in defence of such a wicked and abominable cause: besides, it would ill become the son of him who first printed ‘*Salmasii Defensio Regia*,’ and who would have laid down his life to have saved the late King, of glorious memory, to print a book so detested by all loyal men. I beg to acquaint you, Sir, that Mr. Skinner expressed the greatest pleasure that I had not begun the printing of those works; and told me, that in case the said book had been commenced, it was his intention to have bought up all the copies, in order to suppress them; and that he had determined to dispose of those manuscripts in such a manner as that they should never again appear; and I can assure you, Sir, that I will be answerable for the decided resolution I have taken, of not making use of them myself, particularly since he had the honour of speaking to you, and that you informed him you should be displeased if these manuscripts should appear; and as he expects his promotion by your means, there can be no doubt but he will keep his word.

“I cannot, Sir, conclude this letter without expressing my acknowledgements for the kindness you shewed me when I was in London; and I should be happy to have an opportunity of serving you on any occasion which could testify with how much respect I remain, Sir,

Your most humble and most obedient servant,

DANIEL ELZEVIR.”

“P.S.—I forgot to mention, Sir, that neither Mr. Skinner nor myself have had any concern in what has been lately published, of the said Milton’s; and that I never heard of it till Mr. Skinner mentioned it to me here. He had, indeed, written to me before, that a certain bookseller of London had obtained some letters from some person who had purloined them from the late Milton, but neither he nor myself have any connexion with that impression, which I request you will be assured of.”

“To Sir Joseph Williamson.”

“Sir,

“Amsterdam, February 19, 1676-7.

“I have the honour of yours of the 2nd instant, and have punctually received, by Symon Heere, Milton’s two manuscripts, viz. his Treatises on Theology, and his Letters ‘Ad Principes.’ These remain just in the state received, not having found a proper time to print them.

“You, doubtless, know that your son has honoured me with a visit, when he was highly gratified to find that I had not printed those works, which he requested me to send by the first opportunity to the Secretary of the Embassy at Nimeguen. But, the frost having set in before I could execute your son’s orders, I have since received orders from him at Paris to send them to you by the first ship.

“These orders I shall not delay to execute, committing the manuscripts, safely packed, to the care of Jacob Hendrix, whose vessel will be the first to sail for your city. I have regretted to leave your son’s orders so long unexecuted, from the endurance of the frost, which, for more than three months, has interrupted all navigation. In the mean time, by your son’s directions, I have written to Sir Joseph Williamson, Secretary of State, assuring him that the books were still in my possession, but with no design to print them, and that your son had reclaimed them.

“Thus, Sir, you have no cause of anxiety on this subject. In the first place, I am sure that your son had no intention of printing the manuscripts, but, on the contrary, to put them into the hands of the lord [knight] before mentioned; and that, on my part, I would not, for divers reasons, print them to gain 1000£. sterling.

“Be assured, Sir, that the books shall be sent to you by Jacob Hendrixen, and that you will have timely advice.

“I present to you my service, and am, with my whole heart, Sir,

Your very humble servant,

DANIEL ELZEVIR.”

“For Mr. Samuel [probably a mistake for *Daniel*] Skinner.”

As far as regards *internal* evidence, the “Treatise on Christian Doctrine” is identified as Milton’s, not only by the name of the author on the title-page, but by the handwriting, and the contents. The manuscript fills 735 pages of letter-paper of the quarto size. It is divided into two Books, the former consisting of thirty-three, and the latter of seventeen Chapters. The first hundred pages, extending to the fifteenth Chapter of the first Book, are written in a small and beautiful Italian hand; and are said, by competent judges, to have been transcribed by Milton’s younger daughter, Deborah. The rest of the manuscript is in a strong upright character; and is supposed, by Mr. Lemon, to be in the hand-writing of Edward Philipps, the nephew of Milton. But the most striking proofs of authenticity are found in the resemblance of the style and sentiments of this treatise to those of Milton’s printed, and universally recognized works.

No sooner was the manuscript discovered, and identified as the work of Milton, than the King expressed his opinion of its value, and his wish for its publication. Mr. Secretary

Peel, in his place in the House of Commons, March 29th, 1824, announced that the first observation of His Majesty, on the manuscript being submitted to his inspection, was, that "a work of Milton's must be made public." In furtherance of the royal decision, it was placed in the hands of the Rev. Charles Richard Sumner, M. A., (then His Majesty's Librarian and Historiographer, and Prebendary of Canterbury, but now Bishop of Winchester,) who was ordered to superintend the publication of the original, and, with as little delay as possible, to prepare a translation of it into English.

In the year 1825, both the original and the translation were printed at the Cambridge University Press, in separate quarto volumes. The translator executed his task ably and faithfully; and illustrated his version with notes, the materials of which were mainly supplied by parallel passages from Milton's own works. These notes are generally distinguished by great candour; and the passages produced from Milton's other writings are such as to leave no doubt, that the "Treatise on Christian Doctrine" emanated from the same mind.

It would have been unnecessary, perhaps, to dwell so largely upon the discovery of this Treatise, and the train of evidence by which its authenticity is established, had not the late Dr. Burgess, Bishop of Salisbury, taking the alarm at the alleged defection of so able a champion as Milton from the ranks of orthodoxy, attempted to shew, that the authorship of the Treatise "*De Doctrina Christiana*" had been wrongly attributed to him. But this position having been assumed by a polemic of such eminence as a scholar, who had gained some degree of notoriety by his persevering, though unsuccessful, defence of the genuineness of 1 John v. 7, it was thought desirable to present to the view of the reader the above series of facts,

documents and inferences, which leaves as little doubt of his Lordship's singular aberration on this subject, as on that of the above controverted text.

The following extracts from Milton's Dedication afford ample proof of the earnestness, and singleness of purpose, with which he engaged in the composition of his work.

"Since it is only to the individual faith of each that the Deity has opened the way of eternal salvation, and as he requires that he who would be saved should have a personal belief of his own, I resolved not to repose on the faith or judgment of others in matters relating to God; but on the one hand, having taken the grounds of my faith from divine revelation alone, and on the other, having neglected nothing which depended on my own industry, I thought fit to scrutinize and ascertain for myself the several points of my religious belief, by the most careful perusal and meditation of the Holy Scriptures themselves." (P. 2.) "For my own part, I adhere to the Holy Scriptures alone—I follow no other heresy or sect. I had not even read any of the works of heretics, so called, when the mistakes of those who are reckoned for orthodox, and their incautious handling of Scripture, first taught me to agree with their opponents whenever those opponents agreed with Scripture. If this be heresy, I confess with St. Paul, Acts xxiv. 14, *that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets*—to which I add, whatever is written in the New Testament. Any other judges or chief interpreters of the Christian belief, together with all implicit faith, as it is called, I, in common with the whole Protestant Church, refuse to recognize." (Pp. 7, 8.)

The First Book of Milton's Treatise relates to "the Knowledge of God," and the second, to "the Service of God." It is principally in the Second, Fifth and Sixth

Chapters of the First Book, which are headed respectively, "Of God," "Of the Son of God," and "Of the Holy Spirit," that the author unfolds his views concerning the Trinity.

In Book i. Chap. ii. (pp. 25, 26) he says, "It was fitting and highly agreeable to reason, that what was the first, and consequently the greatest commandment, scrupulous obedience to which was required by God even from the lowest of all the people, should be delivered in so plain a manner, that nothing ambiguous or obscure in its terms could lead his worshippers into error, or keep them in suspense or doubt. And thus the Israelites under the law and the prophets always understood it to mean, that God was numerically one God, that beside him there was no other, much less any equal. For those disputants of the schools had not yet appeared, who depending on their own sagacity, or rather on arguments of a purely contradictory tendency, cast a doubt upon that very unity of God which they pretended to assert. But as with regard to the omnipotence of the Deity, it is universally allowed, that he can do nothing which involves a contradiction; so must it also be remembered in this place, that nothing can be said of the one God, which is inconsistent with his unity, and which implies at the same time the unity and plurality of the Godhead.—Proceeding to the evidence of the New Testament, we find it equally clear, in so far as it goes over the former ground, and in one respect even clearer, inasmuch as it testifies that the Father of our Lord Jesus Christ is that One God."

In Chap. v. (pp. 80, 81) he offers a few "Prefatory Remarks," which evince the deep sense of responsibility under which he writes. He says, that he "cannot enter upon subjects of so much difficulty as the SON OF GOD and the HOLY SPIRIT, without again premising a few

introductory words;" and entreats that his readers "will ponder and examine" his "statements in a spirit which desires to discover nothing but the truth, and with a mind free from prejudice." But the present Article would run out to much too great a length, were we to multiply extracts from this and the following Chapter, in which Milton unfolds his views, with great minuteness and particularity, respecting the Son of God, and the Holy Spirit. We shall bring it to a close, therefore, by presenting the reader with an abstract of the contents of these two Chapters.

Milton's doctrine concerning the Son of God is Arian. He quotes passages from the New Testament, which, as he says, prove the existence of the Son of God before the world was made; but conclude nothing respecting his generation from all eternity. He regards it as beyond all doubt, that it was in God's power, consistently with the perfection of his divine essence, not to have begotten the Son; and contends, that the Son was begotten of the Father within the limits of time. But he professes himself at a loss to discover any passage of Scripture, on which the assertors of the eternal generation of the Son ground their opinion. The hypothesis, that the Son, although personally and numerically another, is yet essentially one with the Father, he pronounces no less strange than repugnant to reason; and he thinks that there would have been no occasion for the supporters of this opinion to have offered such violence to reason, and to so much scriptural evidence, if they had duly considered God's own words, addressed to Kings and Princes, Psalm lxxxii. 6; or those of Christ himself, John x. 35; or those of St. Paul, 1 Cor. viii. 5, 6. The doctrine of the Trinity, as laid down in creeds and articles, he calls "that commonly received drama of the personalities in the Godhead;" and he regards it as most evident, from numberless passages of Scripture, that there

is, in reality, but one true, independent and supreme God. Having quoted Mark x. 28—32, John viii. 41 and 54, and iv. 21, he remarks, that Christ agrees with the whole of the Israelitish people, that the Father is that one and only God. He then produces several passages from the writings of John and Paul, to prove the sole deity of the Father; and adds, “Though all this be so self-evident as to require no explanation,—namely, that the Father alone is a self-existent God, and that a being which is not self-existent cannot be God,—it is wonderful with what futile subtleties, or rather with what juggling artifices, certain individuals have endeavoured to elude or obscure the plain meaning of these passages.” He observes, however, that they defend themselves from the charge of inconsistency, by appealing to other passages of Scripture, of which, as he says, there are two only. These are John x. 30, and 1 John v. 7. The former of these, in which Jesus says, “I and my Father are one,” he explains of a unity of speech and action, of love, of spirit, and the like; and not of essence. Of the latter, which is the well-known text of the heavenly witnesses, he doubts the genuineness; but he adds, that not only Erasmus, but also Beza, however unwillingly, acknowledged, that if John be really the author of the verse, he is only speaking of a unity of agreement and testimony. In reply to those, who claim for the Son an equality of attributes and divine honours with the Father, he undertakes to prove, which he does at great length, from the analogy of Scripture, that, where the Father and the Son are mentioned together, the name, and attributes, and works of the deity, as well as divine honours, are always assigned to the one only God, the Father; and whenever the same properties are assigned to the Son, it is in such a manner as to make it easy and intelligible, that they ought all, primarily and properly, to be attributed to the

Father alone. He then concludes the Chapter concerning the Son of God with an array of passages, tending to establish the supremacy of the Father, and the subordination of the Son; and says, "Such was the faith of the saints respecting the Son of God; such is the tenor of the celebrated confession of that faith; such is the doctrine which alone is taught in Scripture, which is acceptable to God, and has the promise of eternal salvation.—Finally, this is the faith proposed to us in the Apostles' Creed, the most ancient and universally received compendium of belief in the possession of the Church."

Milton's views respecting the Holy Spirit are unfolded in the Chapter immediately following the one respecting the Son of God. He begins by remarking, that it is called the Spirit of the Father and the Son; but that the Scripture is silent with regard to the nature of the Spirit, in what manner it exists, or whence it arose. He contends, that the terms *emanation* and *procession*, employed by theologians on the authority of John xv. 26, do not relate to the nature, but to the mission of the Holy Spirit; and that, as the Spirit is said neither to be generated nor created, and no other mode of existence is specifically attributed to it in Scripture, we must be content to leave undetermined a point, on which the sacred writers have maintained so profound a silence. He remarks, that the word Spirit is frequently applied to God, and angels, and to the human mind; that, in the Old Testament, the phrase Spirit of God, or Holy Spirit, sometimes signifies God the Father himself, and sometimes the power and virtue of the Father; that it sometimes means an angel; sometimes, the impulse or voice of God, by which the prophets were inspired; sometimes, that light of truth, whether ordinary or extraordinary, wherewith God enlightens and leads his people, but more particularly the light shed on Christ;

and sometimes, the spiritual gifts conferred by God upon individuals. But neither David, nor any other Hebrew under the Old Covenant, according to Milton, believed in the personality of the Spirit, except perhaps as an angel; and he deems nothing more certain, than that all the passages in the Old Testament, in which mention is made of the Spirit, were understood of the power and virtue of the Father. He then goes on to shew, that, under the Gospel, what is called the Holy Spirit, or the Spirit of God, sometimes means the Father himself; sometimes, the virtue and power of the Father; sometimes, a divine impulse, or light, or voice, or word, transmitted from above, either through Christ, who is the Word of God, or through some other channel; and sometimes, the bestowing of the Spirit itself, or its attendant gifts. After this, our author quotes a variety of other passages from the New Testament relating to the Holy Spirit, and observes, that the particulars stated in those passages seem to contain all that we are capable of knowing, or are required to know upon this subject; and that the Holy Spirit must evidently be considered as inferior to both the Father and the Son, inasmuch as he is represented, and declared to be subservient and obedient in all things; to have been promised, and sent, and given; to speak nothing of himself; and even to have been given as an earnest. He then replies, at considerable length, to the arguments, deduced by Trinitarians from certain passages of Scripture, to prove the divinity of the Holy Spirit; and concludes the Chapter with the following remarks. "Lest however we should be altogether ignorant who or what the Holy Spirit is, although Scripture nowhere teaches us in express terms, it may be collected from the passages quoted above, that the Holy Spirit, inasmuch as he is a minister of God, and therefore a creature, was created or produced of the substance of God, not by a natural neces-

sity, but by the free will of the agent, probably before the foundations of the world were laid, but later than the Son, and far inferior to him.—There is sufficient reason for placing the name, as well as the nature of the Son, above that of the Holy Spirit, in the discussion of topics relative to the Deity; inasmuch as the brightness of the glory of God, and the express image of his person, are said to have been impressed on the one, and not on the other.”

The following is a catalogue of Milton's Works, in the order in which they are mentioned by Toland.

1. Of Reformation in England, and the Causes that hitherto have hinder'd it: in two Books: written to a Friend.

2. Of Prelatical Episcopacy, and whether it can be deduc'd from the Apostolical Times.

3. The Reason of Church-Government urg'd against Prelaty: in two Books.

4. Animadversions upon the Remonstrant's Defence against Smectymnuus.

5. An Apology for Smectymnuus.

6. The Doctrine and Discipline of Divorce restor'd for the Good of both Sexes.

7. TETRACHORDON; or Expositions upon the four chief Places of Scripture which treat of Marriage, or Nullities in Marriage.

8. The Judgment of Martin Bucer concerning Divorce.

9. COLASTERION; a Reply to a nameless Answer against “The Doctrine and Discipline of Divorce.”

10. Of Education, to Mr. Samuel Hartlib.

11. AREOPAGITICA: a Speech for the Liberty of unlicens'd Printing, to the Parliament of England.

12. The Tenure of Kings and Magistrates: proving that it is lawful, and hath been held so through all Ages, for any who have the Power, to call to Account a Tyrant, or

wicked King, and after due Conviction, to depose, and put him to Death.

13. *EIKONOCLASTES*: in Answer to a Book intitul'd "Eikon Basilike, The Portraiture of His Sacred Majesty in his Solitudes and Sufferings."

14. Observations on the Articles of Peace, between James Earl of Ormond for King Charles the First on the one Hand, and the Irish Rebels and Papists on the other Hand: and on a Letter sent by Ormond to Colonel Jones, Governor of Dublin; and a Representation of the Scots Presbytery of Belfast in Ireland.

15. *Defensio pro Populo Anglicano*. A Defence of the People of England, in answer to Salmasius's Defence of the King.

16. *Johannis Philippi Responsio ad Apologiam Anonymi cujusdam*.

17. *Defensio Secunda pro Populo Anglicano*. The Second Defence of the People of England: against an anonymous Libel, entitled, "The Royal Blood crying to Heaven for Vengeance on the English Parricides."

18. *Defensio pro se adversus Alexandrum Morum*.

19. A Treatise of Civil Power in Ecclesiastical Causes; shewing that it is not lawful for any Power on Earth to compel in Matters of Religion.

20. Considerations touching the likeliest Means to remove Hirelings out of the Church: wherein is also discoursed of Tithes, Church Fees, and Church Revenues; and whether any Maintenance of Ministers can be settled by Law.

21. A Letter to a Friend concerning the Ruptures of the Commonwealth.

22. The present Means and brief Delineation of a Free Commonwealth, easy to be put in Practice, and without Delay: in a Letter to General Monk.

23. Brief Notes upon a late Sermon titled "The Fear

of God and the King," preached and since published by Matthew Griffith, D. D., and Chaplain to the late King: wherein many notorious Wrestings of Scripture, and other Falsities, are observed.

24. The ready and easy Way to establish a free Commonwealth, and the Excellence thereof, compared with the Inconveniences and Dangers of re-admitting Kingship in this Nation.

25. Paradise Lost.

26. Paradise Regained, and Sampson Agonistes.

27. Occasional and Juvenile Poems, English and Latin.

28. The History of Britain to the Norman Conquest.

29. Accidence commenc'd Grammar.

30. A Brief History of Muscovy.

31. A Declaration; or, Letters-Patents, for the Election of this present King of Poland, John the Third, elected on the 22nd of May last past, A.D. 1674.

32. *Artis Logicæ plenior Institutio ad Petri Rami Methodum concinnata.*

33. Of True Religion, Heresy, Schism, Toleration; and what best Means may be used against the Growth of Popery.

34. *Litteræ Senatus Anglicani*, &c., or Letters of State to most of the Sovereign Princes and Republics of Europe during the Administration of the Commonwealth, and the Protector Oliver and Richard Cromwell.

35. *Epistolarum familiarium Liber Unus; accesserunt Prousiones quædam Oratoriæ.* Familiar Letters.

The preceding list comprises the whole of Milton's published writings, except

36. A Manifesto of the Lord Protector to the Commonwealth of England, Scotland, Ireland, &c., written in Latin, and first printed in 1655; translated into English in 1738: and

37. *Joannis Miltoni Angli de Doctrina Christiana ex Sacris duntaxat Libris petita, Disquisitionum Libri Duo Posthumi.* A Treatise on Christian Doctrine, compiled from the Holy Scriptures alone; by John Milton: translated from the Original by Charles R. Sumner, M.A., Librarian and Historiographer to His Majesty, and Prebendary of Canterbury.

38. Milton also composed a Latin Thesaurus, which came into the hands of his nephew, Edward Philips.

VIDEND. *Aubrey's* Letters written by eminent Persons, &c. Vol. II. Pt. ii. pp. 439—450. *Toland's* Life of John Milton. London, 1699, pp. 144—148. *Milton's* Works, *passim*. *Lindsey's* Sequel to the Apology for resigning the Vicarage of Catterick, pp. 406—408. *Lindsey's* Historical View, Pref. p. xxii. A Treatise on Christian Doctrine, compiled from the Holy Scriptures alone; by *John Milton*: translated from the Original by *Charles R. Sumner*, M.A., Librarian and Historiographer to His Majesty, and Prebendary of Canterbury: 1825, 4to. Prel. Obs. *passim*; and p. 602, Note. *Wood's* Fasti Oxonienses, Pt. i. 1635; col. 486, Edit. 1817. Mon. Rep. Vol. XIX. pp. 124. 253. 638. The Life, Journals, and Correspondence of Samuel Pepys, Esq., F.R.S., Secretary to the Admiralty in the Reign of Charles II. and James II. &c.; now first published from the Originals. 2 Vols. 8vo. 1841. Christian Reformer, Vol. VIII. (Second Series, A.D. 1841) pp. 121—129, etc.

346.

BENEDICT WISSOWATIUS, (*Polon.* WISZOWATY,) Jun., was a nephew of the celebrated Andrew Wissowatius, Jun., and a lineal descendant of Faustus Socinus, through his daughter Agnes. After the death of the younger Sandius, (vide Art. 343, No. 34,) he revised and published the “*Bibliotheca Antitrinitariorum*” of that writer. To this valuable biographical work he supplied a Preface, in which he says, that Sandius had often consulted him in its composition, and granted him full permission to make any amendments in it, which he might think proper. Of this permission he availed himself in not a few instances, during the author's life; and as Sandius himself did not live to print it, his friend undertook that labour for him. Bene-

dict Wissowatius, Jun., likewise contributed several valuable notes to an improved edition of the "Racovian Catechism," which was published in 1680, 4to. Dr. T. Rees, the translator of the Racovian Catechism into our own language, who made choice of this edition as the basis of his own version, says, "There is reason to suspect that the last editor of this edition was Benedict Wissowatius, from the manner in which the labours of Andrew Wissowatius in the revision of the text are noticed in the prefatory remarks, and also from the notes of Benedict Wissowatius being designated merely as those of B. W." In the notes to which these initial letters are attached, and which are very numerous, the annotator appears to great advantage, as a scriptural critic and a theologian. Benedict Wissowatius, Jun., also published "A Compendium of Erasmus Otvinovius's Christian Heroes." (Vide Art. 100.) At the General Assembly held at Rutow, in Prussia, A. D. 1684, he received ministerial ordination; and the charge of the Unitarian Churches in the Prussian dominions was entrusted to him. He succeeded Christopher Crellius, (surnamed *Spinovius*,) as Minister of Andreaswalde; and was in his turn succeeded by Christopher Schlichtingius. At the Synod of Zullichau, in the March of Brandenburg, A. D. 1687, he and Samuel Arcissevius were authorized to prepare a Catechism, in the language of Scripture, for the use of children.

VIDEND. *Boek*, Hist. Ant. T. I. pp. 1029, 1030. Hist. Socin. Pruss. § xix. p. 88. *Rees's* Translation of the Racovian Catechism, Hist. Introd. pp. lxxxii, lxxxiii.

347.

SAMUEL ARCISSEVIUS, (*Polon.* ARCISZEWSKI,) is the person mentioned, at the close of the preceding Article, as having been commissioned, by the Synod of Zullichau, to prepare a Scriptural Catechism for children, in conjunction

with Benedict Wissowatius, Jun. He is first mentioned, according to Bock, in the Acts of the Synod of Rutow, A. D. 1684. The same writer elsewhere informs us, that Samuel Arcissevius succeeded Christopher Schlichtingius as Minister of Andreaswalde; and that he was a man well versed in political and ecclesiastical matters.

VIDEND. *Bock*, Hist. Ant. T. I. p. 42. Hist. Socin. Pruss. § xix. p. 88.

348.

SAMUEL STANO was probably a son, or relation, of Francis Stano. (Vide *Art.* 336.) In 1684, at the Assembly or Synod of Rutow, in Prussia, he was admitted, on probation, a candidate for the ministry; and in 1687, his consecration to the ministerial office, being requested by the Church in Prussia, was granted by the Synod, held that year at Züllichau. He presided for many years over the Prussian Unitarian Church on the borders of Poland.

VIDEND. *Bock*, Hist. Ant. T. I. p. 910. Hist. Socin. Pruss. § xix. p. 86.

349.

DANIEL MARK SZENT-IVANI was a Transylvanian, and appears, in the course of his travels, to have visited England, some time between the years 1660 and 1670. In 1680, he became Rector of the School, or College, at Clausenburg. He was also appointed Minister of the Unitarian Church in that city, and Superintendent of the other Churches of the same denomination throughout Transylvania. In the latter office he succeeded Balthazar Kontz. Samuel Crellius informs us, that D. M. Szent-Ivani obtained a printed copy of Servetus's "*Christianismi Restitutio*" in England; and that, on his return to his own country through the March of Brandenburg, he lent it to John Preussius, by whom a written copy was made, with the assistance of two other persons. (Vide *Art.* 322, No. 8.)

He wrote A Brief Disputation concerning the Trinity, in the course of which he endeavoured to invalidate the genuineness of 1 John v. 7, and to overthrow the argument in favour of the Trinity, built upon that text. The propositions laid down by him in this Disputation were examined, and replied to, in a public disputation held by Stephen Humius, a Transylvanian, in the month of November, 1685, under the Presidency of Paul Hoffmann, Senior Minister, and Rector of the Gymnasium at Thorn.

D. M. Szent-Ivani was succeeded, in his office of Superintendent of the Transylvanian Churches, by PAUL BEDO, in 1689; he, by MICHAEL KOVENDI, in 1691; and he again, in 1692, by MICHAEL AMASI; during whose Superintendency Transylvania was annexed to the imperial crown of Austria.*

VIDEND. *Bock*, Hist. Ant. T. I. p. 974. Mon. Rep. Vol. XV. (1820) p. 195. *Allwoerden*, Hist. Mich. Serveti, pp. 182, 183.

350.

JOHN COOPER is mentioned by the Rev. S. Palmer, as incumbent of Cheltenham, at the passing of the Act of Uniformity. He was born about the year 1620, and educated at Pembroke College, Oxford. When John Biddle was deprived of the Mastership of the Crypt Free-Grammar School, at Gloucester, on account of his Unitarian sentiments, Mr. Cooper was appointed, by the Magistrates of that city, in their capacity of trustees, to succeed him. After this, Mr. C. became Minister of the parish Church at Cheltenham, from which he was ejected in 1662; and it is a remarkable circumstance, as tending to shew how ineffectual mere human efforts are to impede the progress of divine truth, that he became an active supporter of those very principles, in defence of which Mr. Biddle had been

so great a sufferer, and for supporting which he had been deprived of the Mastership of the above School. After Mr. Cooper's ejection, he was chosen Minister of a Unitarian congregation in Cheltenham, and appears to have held that office for about twenty years, until the time of his decease, which, according to the following memorandum, extracted by Mr. John Goding from an old parochial register, took place in 1682.

"In the yeare of our Lord God, 1682,
Obit { Rev. John Cooper, Minister of the Unyterian Conventicle
of this place, March 18, agt. 62."

He left a daughter, named *Mary*, who died about the year 1696 or 1697; and whose principles were Unitarian, like those of her father. The Minister, who preached her funeral sermon, commended her to his auditors as a pattern of Christian virtue, however erroneous she might have been in her judgment.

Mr. Cooper was succeeded in the ministerial office of the Unitarian congregation at Cheltenham, by RALPH TAYLOR, HENRY STURMY, THOMAS MACOCK, and ALLAN KEAR: but whether they exercised that office jointly, or separately, it is difficult to say. They are all described as very serious and diligent, devout and pious, strictly honest, and charitable according to their ability; but not so accomplished in human learning as their predecessor. The names of the subsequent Ministers are not known; but Mr. Goding informs us, that the last was the Rev. JOHN WELLS, who died in 1789, and whose name is still remembered. "The edifice wherein these persons proclaimed the great truth, that Jehovah is One and his name One," says Mr. Goding, "has long since been removed. It occupied a portion of the site of the present Mechanics' Institution, and, like all the primitive edifices of the Nonconformists, was hid from general observation, being only accessible by

a narrow arched passage from the main street. From the united testimony of many of the more aged inhabitants, and also of orthodox Ministers, yet surviving, who have preached in it, this building was of a very antiquated appearance, containing a gallery, ornamented with curious old oak carvings, and capable of holding 150 to 200 persons. At the period Mr. Cooper undertook the ministry of this humble edifice, Cheltenham had just recovered from the evil effects of the Civil Wars, and contained 1500 inhabitants. After this memorable event, the place gradually declined to a small village, so much so, that there are yet surviving those who boast with pride that they could in the days of their youth name all the then residents of the town. It was at this last-named period that the descendants of the original worshipers, finding their numbers diminished, and in all probability unable to support their Pastor, had recourse to mortgaging their house of prayer. This was, however, their last effort as a society, and at the death of the Minister the place was consigned to the mortgagee, who resided at Warwick, and for ever closed as a Unitarian chapel."

VIDEND. *Palmer's Nonconformists' Memorial*, Vol. I. p. 532. The Grounds and Occasions of the Controversy concerning the Unity of God, &c., the Methods by which it has been managed, and the Means to compose it: by a *Divine of the Church of England*. London, 1698, 4to. p. 16. *Christian Reformer* for 1844, Vol. XI. pp. 386—391.

351.

GILBERT CLERKE was the son of John Clerke, Schoolmaster, of Uppingham, in the county of Rutland. He was admitted into Sydney College, Cambridge, in the year 1641, being then scarcely fifteen years of age. Seven years after this he was made Fellow of the House, having taken the degree of Master of Arts. After three years more, being then about five-and-twenty, he received Presbyterian

ordination; and his allowance in the College was augmented, according to the Statutes, which required such augmentation for those who were ordained Priests. The next year he was appointed Proctor of the University. He left his Fellowship after the Commencement, in 1655, refusing to take his degree of Bachelor of Divinity, to which the Statutes obliged him. His withdrawal from College, and his refusal to take this degree, were occasioned by conscientious scruples, which prevented him from performing any act, which involved the least sacrifice of principle. After quitting the University, he retired into Northamptonshire, according to Nelson: but we learn from the author of "The Grounds and Occasions of the Controversy concerning the Unity of God," that he lived for a long time at Stamford, well known and highly esteemed by Dr. Cumberland, Bishop of Peterborough, who was in the habit of calling him "Honest Gilbert." His elder brother dying, he succeeded to a small patrimonial estate, worth about forty pounds per annum, which kept him above want, and was regarded by his friends as a providential blessing. He was an excellent mathematician, of which his book upon Mr. Oughtred's "Clavis Mathematica" affords ample proof. Whiston, in his Memoirs of his own Life and Writings, referring to a visit which he paid to a friend at Stamford, says, that he got acquainted there with "that great mathematician, Mr. *Gilberth*, Clerk" (an evident mistake of the printer for *Gilbert Clerke*); and gained some light from him into the first Elements of Astronomy, at the end of the year 1687, and the beginning of 1688.

It is chiefly to Robert Nelson, Esq., the biographer of Bishop Bull, that we are indebted for the few particulars, which have come down to us respecting Gilbert Clerke. Mr. Nelson's account of him is, on the whole, as favourable as could have been expected: but when this writer has

occasion to allude to the controversy respecting the belief of the Ante-Nicene Fathers, the admiration, which he never fails to display for his great oracle, leads him to speak slightly of Mr. Clerke's "Ante-Nicenismus," and "Brevis Responsio." It was in the latter of these, published A. D. 1695, that Mr. Clerke attacked the arguments advanced by Bishop Bull, in his "Defensio Synodi Nicænæ;" and he could not long have survived that time, because, within three years, we find him mentioned, with several other defenders of the Unitarian doctrine, in "The Grounds and Occasions of the Controversy concerning the Unity of God," as not then living. An answer to Gilbert Clerke was found among the papers of Dr. Grabe, partly in the handwriting of Bishop Bull, and was published in the third volume of his Lordship's Sermons and Discourses, 1714, 8vo., entitled "Breves Animadversiones," &c.; or, as the title of the translation, which precedes the Latin work in the volume, runs, "The Consubstantiality and the Coëternity of the Son of God, with the Father, asserted; or some few Animadversions on a Treatise of Mr. Gilbert Clerke, entitled 'Ante-Nicenismus,' so far as the said Author pretends to answer Dr. George Bull's 'Defence of the Nicene Faith.'" Mr. Nelson says, that both Mr. Clerke's works were published with his name, "as not being ashamed or afraid to own what he had written, because he took it to be the very cause of God, and of his Unity against all sorts of Polytheists."

No account is given of Gilbert Clerke in the Biographical Dictionaries, except where his name is cursorily mentioned in connexion with that of Bishop Bull. But, what is still more remarkable, Mr. Lindsey has entirely overlooked him, in his "Historical View of the State of the Unitarian Doctrine and Worship, from the Reformation to our own Times." This oversight was pointed out to

Mr. L. by his friend, the Rev. W. Hopkins, Vicar of Cuckfield, in Sussex, who says, "As I have the tract of Mr. Clerke, upon which Bishop Bull made animadversions, I compared them together many years ago, and I find this observation in a vacant space before the title-page, 'The famous Bull wrote animadversions upon this treatise, but he has left many arguments without the least appearance of an answer, which strongly support the Unitarian cause; this cause, indeed, is founded upon such powerful evidence, as cannot be overthrown by the wit of man.' I am inclined to judge, that Bull saw something which he could not answer, and this raised his indignation. I entirely agree with Mr. Clerke, that Bull, in the last section of his Defence, relative to the subordination, had yielded great part of the question up to the Unitarians, or rather, had given it quite up. Subordination, in any sense, absolutely demolishes the Athanasian system." (Vide *infra*, No. 6.)

We learn from Mr. Nelson, that, among his contemporaries, Gilbert Clerke "was esteemed a good Grecian, and a good Scripturist;" but that "he chiefly consulted the modern criticks, when he read the Bible, not omitting the Polonians, or else trusted to his own invention and sagacity in that part of Divinity, without ever advising with the ancients, of whom he had a very low esteem." He regarded the controversy between the Church of England and the Church of Rome, as unworthy of his attention. The errors of the latter appeared to him so gross and palpable, as not to deserve the least consideration. This led him to study the writings of the Socinians, whose views he deemed more rational and scriptural: but he did not adopt all their opinions with an implicit faith, or symbolize with them in their notions concerning the divine attributes. Hence, he was in the habit of saying, that he was no Socinian. But when others spoke ill of the Soci-

nians, he was not tardy or lukewarm in defending their cause. Baxter, in his "Cure of Church Divisions," having classed Socinians and Mahometans together, "honest Gilbert" sought a private interview with him, and made this classification a subject of remonstrance. About five years later than this, we find him renewing his expostulation by letter. "I see," says he, in an epistolary communication to that eminent Presbyterian Divine, "that both you and Dr. Stillingfleet make no scruple to reckon Socinians (as they are commonly called, who own not Socinus for a master, but a fellow-servant) with Turks, Atheists and Papists. You should do well to consider of this point a little better than I doubt you have, before you censure so much: upon impartial search you may find them to be (as I believe they are) the best sort of Christians, and the best reformed, although Socinus had his errors, especially about God's prescience of future contingents; and did not Luther err foully in the point of Consubstantiation? * * * But, Sir, you may remember what a hideous name an Arminian was lately, and now they are the prime sons of the Church of England, and very few are now offended for difference in those opinions: why might not a little more time bring the Socinians (who believe in God through Christ as offering a sacrifice of suffering obedience for the sins of the world, and as an exalted Saviour) into some tolerable favour, if such as you did not so stigmatize them? Some are so uncharitable, or so ignorant, as to say that Socinians are scarce Christians, although they believe Jesus to be the Christ, and therefore in St. John's judgment are born of God: they place the divinity of Christ in his unction, not much opposing human additions, but as they obscure this, or seem to be inconsistent with it; and therefore in Justin Martyr's opinion may be reckoned amongst orthodox Christians. I have gone under that name I confess, but upon

fuller acquaintance, I have not found much dislike from the better sort, nor would any of our Ministers scruple to get me to preach for them, and therefore sure had somewhat a better opinion of me than a Mahumetan or an Atheist. As for their opinion about the Trinity, which hath given the most offence, as I remember yourself in your former answer to Dr. Stillingfleet, doth dislike the damnatory part of the Creed of Athanasius, so doth Mr. Alsop in his answer, so doth Dr. Taylor in his ‘Liberty of Prophesying:’ and some Divines of the Church of England do refuse to read it. Can anything be more certain and evident than this, viz. that the Father is before the Son, and the Son before the Holy Spirit, who speaketh not of himself, but what he heareth? Whatever quirks, or scholastic niceties may be invented, such was the opinion of the ancients, as a man so well versed in antiquity as you are cannot but know, I mean before the Nicene Council.” It is uncertain when the letter containing this remonstrance was written; but it probably had some effect in softening down Baxter’s prejudices against the Socinians.

Mr. Nelson informs us, that some of Gilbert Clerke’s personal friends mentioned the doctrine of Satisfaction, as one of the points, on which he differed from the Socinians; and that he seemed to hold some particular notions of his own upon this subject. What those notions were, we shall be best able to judge, from the following statement of them by himself, in the forementioned letter. “I will not deny but that although the Socinians do acknowledge the death of Christ as the slaying of the sacrifice to be offered in heaven, and the desert of sin from thence to be gathered, yet that they do speak too lankly and jejune as to the immediate ends of Christ’s dying: but they say not so much amiss as they who have (indeed, heretofore more than now) been always harping upon a rigorous legal satisfaction to

vindictive justice to the utmost farthing, and some said in Hell itself; insomuch as many of their hearers, of themselves have took it for a gravelling question, how that doctrine could consist with God's free grace, or the necessity of man's holiness; and some have justified Socinus his charge, running into downright antinomianism and libertinism." The same interesting document brings us acquainted with the views of Gilbert Clerke on some other controverted points. "A catholick governing Church" he pronounces "a Popish chimæra," denying that there is "any such thing as a national governing Church." "Original Sin, as to the corruption of nature, or vicious inclinations," he says, "should be propounded rather as a curse than a sin; as part of God's curse for Adam's transgression, and the wickedness of the world, rather than so properly a sin as our own voluntary sins are." The Baptism of Infants, he admits, may, by possibility, be simply lawful; but he denies, that it is more scriptural than Adult Baptism, or, as Article xxvii. of the Church of England says, that "it is in any wise to be retained in the Church, as most agreeable with the institution of Christ." Had the subscription been only negative, "possibly," says he, "I might have been content to hold my tongue." He thinks that the Primitive Christians, for a time, circumcised their children, whatever may have been the ancient practice with regard to Infant Baptism.

On the whole, perhaps, Mr. Nelson does not err widely from the truth, in the following estimate of the character of Gilbert Clerke. "He was a man of an open and frank disposition, but withal too bold, and easily to be heated; otherwise, the conduct of his life was sober and regular, not blemished with any remarkable immorality, but rather abounding with good works, which he earnestly pressed. He was very busy and zealous, in defending those new

principles, which he had taken up, and which the gross absurdities of the Antinomian system, then much in vogue, had contributed more than a little to fling him into." The following works are known to have proceeded from his pen.

1. *De Plenitudine Mundi.* Lond. 1660, 8vo.

2. *De Restitutione Corporum.* Lond. 1662, 8vo.

3. *The Spot Dial.* Lond. 1687, 4to. The titles of the three preceding works are taken from Watt's *Bibliotheca*.

4. *Finalis Concordia.* The author himself alludes to this "little writing," in his correspondence with Baxter; and says, that among other ends of Christ's death, he has explained it "as an expiatory sacrifice of suffering obedience."

5. *Ante-Nicenisimus, sive Testimonia Patrum, qui scripserunt ante Concilium Nicenum, unde colligi potest Sensus Ecclesiæ Catholicæ, quoad Articulum de Trinitate.* Cosmopoli, Anno 1694, 8vo. This valuable collection of testimonies from the Ante-Nicene Fathers contains internal evidence of having been composed without any special reference to the writings of Bishop Bull. It seems rather to have been the result of an independent perusal of the early Christian writers, with a view to satisfy the author's own mind as to the nature of the testimony which they give, on the great controverted questions of his own times, irrespectively either of Bull on the one hand, or of Zwicker and Sandius on the other. When it was written, the author had no copy of the works of Clemens Alexandrinus at hand; and what he says (p. 16) respecting the testimony of that Father is said from memory, and contained within the short compass of ten lines.

6. *Brevis Responsio ad Domini D. Georgii Bulli 'Defensionem Synodi Nicenæ:'* in quâ præcipua Capita Defensionis refutantur. A.D. 1695, 8vo. At the beginning

of this Brief Reply to Bishop Bull's "Defence of the Council of Nice," the author gives the substance of Clemens Alexandrinus's testimony at considerable length, by way of supplement to the "Ante-Nicenismus." He then informs his readers, that when he had made this addition to his former treatise, he procured a copy of Dr. Bull's "Defensio Fidei Nicænæ," and read it carefully through. It appears, that he had been called to account by a friend, for writing on the subject of the Ante-Nicene faith, and taking no notice of what that confessedly great man had before written on the same subject. The reason which he assigns for this apparent neglect is, that Dr. Bull, in the 4th Section of his "Defensio Fidei Nicænæ," which treats of the subordination of the Son to the Father, had conceded the main point in dispute. He says, however, that on receiving the above admonition from his friend, he read over that author attentively, and saw no reason to expunge a single line of the "Ante-Nicenismus," although he acknowledges that Dr. Bull's acquaintance with the writings of the Fathers is greatly superior to his own, and that he has perused them with attention and discrimination. "I say nothing," he observes, "of his intercourse with learned men, and of his access to an infinite store of books; since he lives, as I hear, not far from Oxford. But, however, as regards the principal Fathers, whose testimonies I have cited, I have no doubt but I am able to defend what I have written; for the power of truth is very great. With regard to the suspected Fathers, and those petty writers, whose testimonies are derived from the works of later authors, I should not consider it worth my while to examine them, even if I were surrounded with books: but if any one else chooses to do so, I have no objection." (P. 78.) He then proceeds with his answer to Dr. Bull, into the particulars of which our limits will not permit us to enter.

7. Oughtredus explicatus, sive Commentarius in ejus Clavem Mathematicam; cui additæ sunt Planetarum Observationes, et Horologiorum Constructio: Authore Gilberto Clerk. Londini, 1682, 8vo. This work has been much valued by some of our ablest Mathematicians. The Commentary upon Oughtred's "Clavis Mathematica" occupies 160 pages, and is dedicated to Sir Justinian Isham, Bart. The Observations on the Planets, &c., under the general title "Astronomica Specimina," fill 24 pages more, and are dedicated to Sir Walter Chetwynd, Knight.

VIDEND. *Nelson's* Life of Bishop Bull, Sect. lxxxiii. pp. 499—513. *Memoirs of the Life and Writings of Mr. William Whiston*, containing *Memoirs of several of his Friends also: written by himself.* Lond. 1749, p. 250. The Grounds and Occasions of the Controversy concerning the Unity of God, &c. p. 17. *Belsham's* *Memoirs of the late Reverend Theophilus Lindsey, M.A.* Lond. 1812, 8vo. pp. 511. 513. *Monthly Repository*, Vol. XVIII. pp. 65—71; Vol. XIX. pp. 452—455. 577—580. 726—730. *Baxter MSS.* in *Dr. Williams's Library*, Red-Cross Street, London. *Vogt, Catal. Libr. Rarior.* p. 35.

352.

The Rev. — NOUAL was Rector of Tydd St. Giles, near Wisbeach, in the Isle of Ely. He is described as a man of singular piety, and winning conversation. Like many other Clergymen in the seventeenth and eighteenth centuries, he was in the habit of omitting those parts of the Liturgy, to which he entertained conscientious objections. This practice was made the ground of complaint against him to his diocesan, the Bishop of Ely; but it does not appear that formal proceedings were instituted against him in the Ecclesiastical Court. Notwithstanding his heresy, he was much respected by his Bishop, and his brother Clergymen. He died in the summer of 1697 or 1698; and one of the clergy of Ely preached his funeral sermon. "His writings testify his excellent learning," says the author to whom we are indebted for the brief particulars

here given concerning him; but what those writings were is not stated. It is not improbable, that Mr. Noual was one of the contributors to the old Unitarian Tracts. At what time he was inducted to the living of Tydd St. Giles, and whether he was a pluralist, and held some other living in conjunction with that Rectory, are questions which we have not the means at present of deciding. It may be observed, however, in the absence of more definite information, that when the above-mentioned Tracts were published, there were two beneficed Clergymen within forty miles of London, the initial letter of whose surname was N, and who were personally acquainted with Mr. Firmin, the great patron of Unitarianism in those times.

VIDEND. The Grounds and Occasions of the Controversy concerning the Unity of God, &c. by *a Divine of the Church of England*, p. 17. Biographia Britannica, Kippis's Ed., Art. ALLIX, Vol. I. p. 161, Note F.

353.

THOMAS FIRMIN was born at Ipswich, in Suffolk, in the month of June, 1632. He was the son of Henry Firmin, and Prudence his wife, who, though not in affluent circumstances, possessed enough of this world's goods to enable them to give their son a plain and substantial education. They were of the number of those, who, at that time, were called *Puritans*; and when their son was old enough, they apprenticed him to a linen-draper in London, who attended upon the ministry of the Rev. John Goodwin. By accompanying his master to the meeting-house of this celebrated Preacher, he soon exchanged the gloomy views in which he had been brought up, for the more cheering ones of his new Pastor, who was a zealous Arminian. At this time, he began to study a system of short-hand, in which he soon became so great a proficient, as to be able to take down the discourse of the Preacher almost word for word. Some

of the sermons, which he thus wrote down, he afterwards transcribed in long-hand, for the benefit of his friends; and after his death, many discourses of this kind, fairly written out, were found among his papers.

At the expiration of the term of his apprenticeship, he entered into business for himself, with a small capital; and, by prudent management, soon became a thriving and comparatively wealthy citizen. A short time after his settlement in business, if not before, he formed an acquaintance with Mr. Biddle, who, besides confirming him in the Arminian sentiments which he had imbibed under the ministry of Mr. Goodwin, convinced him of the unscriptural character of the Trinitarian doctrine. From Mr. Biddle he learned, that the unity of God is a unity of person, as well as of nature; and that the Son is not coëqual and coëternal with the Father. He also adopted that excellent man's opinion respecting the Holy Spirit, admitting its personality, but denying that it is God. He was a great admirer of the upright character, as well as the learning and piety of Mr. Biddle; and supported him at his own expense, till Cromwell sent him to the Scilly Islands. Nor did his liberality cease even then; for after Mr. Biddle's exile, Mr. Firmin, in conjunction with another friend, procured for him a yearly pension of a hundred crowns from the Protector, in addition to what he obtained from the liberality of others, or contributed from his own private resources.

Great, however, as was Mr. Firmin's admiration of Mr. Biddle, and liberally as he came forward with his purse, to aid him in disseminating his religious views, and to alleviate his sufferings in imprisonment and exile, there are few characters which differ more from each other in their main outlines, than those of John Biddle and Thomas Firmin. The author of "*A Retrospect of the Religious Life of England*," with admirable discrimination,

thus portrays the respective missions of the two men. "Biddle was a laborious scholar, and wrought out his persuasion from assiduous study; Firmin was a simple citizen, wholly unacquainted with the learned languages, and embraced his opinions, because he felt them rational, and was convinced by his master's instructions. Biddle thought he served mankind by bearing fearless witness to the truth, and encountering reproach and persecution for its sake; Firmin spent his days in acts of practical benevolence, lived on terms of friendship with the clergy, and never separated himself from the communion of the Church. Poverty and opprobrium, the noisome dungeon, and the lonely rock of exile—were the portion of the one; while the other accumulated wealth, and enjoyed general respect and influence, and passed his leisure in the quiet retreats of pleasure gardens. Biddle's high conscientiousness required men to come out of the Churches which he regarded as corrupt, and to renounce all outward conformity to the profession of error; the gentle and sanguine temper of Firmin led him to hope, he could more effectually disseminate the truth by continuing where he was.—If the one had the courage of a martyr, the other glowed with all the zeal of a propagandist." (Pp. 331, 332.)

During the exile of Mr. Biddle, his wealthy friend and patron carried on a successful business in Lombard Street, London; and attended the ministry, first of Mr. Jacomb, and afterwards of Dr. Outram. With these two learned Clergymen and excellent preachers he formed an intimate friendship. He also became acquainted with Dr. Whichcote, Dr. Worthington, Dr. Williams, (afterwards Bishop of Chester,) and the Rev. John Tillotson (afterwards Archbishop of Canterbury); and there was scarcely a Divine of the Church of England, either resident in London, or in the habit of visiting it, to whom Mr. Firmin was not per-

sonally known. His clerical friends, as may be supposed, frequently rallied him upon his presumed errors, but could not induce him to give up his favourite doctrine of one God in one person; nor did their attempts to shake his faith, or the steadiness with which he resisted their importunities, produce any feeling of coldness or alienation between them.

Queen Mary, hearing of Mr. Firmin's great usefulness as a citizen, and his active benevolence as a philanthropist, and being informed that he disbelieved the doctrines of the Trinity and the Atonement, expressed a wish to Archbishop Tillotson, that he would endeavour to set him right upon these points. The Archbishop told Her Majesty, that he had often made the attempt, but had been unable to convince Mr. Firmin that he was in error; and when, in consequence of the Queen's interest in Mr. Firmin's conversion, the Archbishop published his Sermons on the Trinity, and sent Mr. F. a copy of them, the latter was so far from being convinced by His Grace's reasonings, or his arguments from Scripture, that he caused a very respectful answer, entitled, "Considerations on the Explications and Defences of the Doctrine of the Trinity," to be drawn up, and published, himself giving His Grace a copy of it. After reading this answer, the Archbishop told Mr. Firmin, that the Bishop of Salisbury should humble the Unitarian writers; but the friendship subsisting between them did not suffer the slightest abatement, as long as His Grace lived.

It is unnecessary, in this place, to do more than glance, in a cursory manner, at the numerous charities of Mr. Firmin; but it would be unjust towards him, and the cause of which he was so active a defender, to pass them over altogether in silence. His hospitality was unbounded; and his kindness towards his relations such as to form the subject of a well-merited eulogium on the part of his bio-

grapher. But his great delight was in relieving the poor, the sick, and the afflicted ; and particularly those who suffered for conscience' sake. He interested himself alike for the Polish Unitarian exiles in 1662, and for their Trinitarian Protestant brethren in 1681. When the French Protestants came over to this country in great numbers, in 1680 and 1681, he was indefatigable in his efforts to relieve their wants, and administer to their comfortable subsistence. Nor was he less zealous, at a later period, in behalf of the Irish nobility, clergy, gentry and others, who fled into England from the persecution and proscriptions of James the Second. In the year of the plague he distributed alms weekly to his necessitous neighbours ; and at considerable risk, (though, as it proved, with no ultimate loss,) created employment for multitudes of poor weavers. After the great fire, he built a warehouse on the banks of the Thames, for the reception of corn and coals, to be sold to the poor at prime cost in times of scarcity. In 1676, he erected a building in Little Britain, for the employment of the poor in the linen manufacture, which, as Archbishop Tillotson observed, in his Funeral Sermon for Mr. Gouge, was "managed with such vigour and success, that many hundreds of poor children, and others, who had lived idle before, unprofitable both to themselves and the public," were enabled to "maintain themselves, and also some advantage to the community." He attempted likewise to establish a woollen manufacture in Artillery Lane, at which the poor might obtain better wages : but after a trial of about two years and a half, the loss which he sustained was so great, that he was obliged to give up the project. He laboured with great zeal and activity, during the last sixteen years of his life, to obtain the release of poor debtors out of prison ; and, by the aid of some charitable friends, had the satisfaction of restoring to their families, in the

course of a few years, some hundreds of poor people, who had been detained only for prison fees, or debts of considerable amount. He provided for the more comfortable subsistence of others, who remained in prison; and more than once prosecuted gaolers for demanding unlawful fees, and other acts of extortion. On behalf of those who were confined for large sums, he vigorously promoted acts of grace by Parliament, whereby insolvent debtors were discharged. His kindness and liberality towards persons of reduced circumstances in his own neighbourhood, and particularly to the poorer class of Ministers, are attested by his biographer, whom he frequently employed as his agent in dispensing such charities. He printed at his own cost several editions of a "Scripture Catechism," which some have attributed to Dr. Worthington, but which appears to have been compiled by Dr. Fowler, Bishop of Gloucester. Of this Catechism he had as many as ten thousand copies struck off at a time. Some of these he gave to his spinners and their children; others, to the children of Christ-Church Hospital. Great numbers of them were consigned to the booksellers for sale, at a mere nominal price; and his friends might at any time obtain from him as many as they wanted for gratuitous distribution. This Catechism was highly valued by him, because it was expressed wholly in the words of Scripture, and favoured no particular sect or party; and because it was the author's aim to instruct the young and ignorant in those duties, which it is alike incumbent upon all to practise. It was customary every winter, about Christmas, to have special collections in the Churches, for the poor of London and its vicinity; and in the distribution of the sums thus raised Mr. Firmin had a principal hand. During the last twenty-three, or twenty-four years of his life, he was one of the governors of Christ-Church Hospital; and he

built two houses for the beadles, and other officers of that establishment, at his own expense. He also caused to be erected at Hertford, for the Hospital children, a Preparatory School, with all the requisite conveniences; and when it was found, that the sum raised for this purpose left the institution between fifty and sixty pounds in debt, he supplied the deficiency out of his own pocket. He was, from the first, a member of the Society for the Reformation of Manners, which he aided by his advice and influence, as far as his other engagements would permit, and to forward the objects of which his purse was always open. In April, 1693, he began to take an active interest in St. Thomas's Hospital, in the Borough; and in conjunction with his friend, Sir Robert Clayton, who was chosen President of that Hospital on the death of Sir John Lawrence, effected several salutary reforms in its management, besides being instrumental in procuring a parliamentary grant of three thousand pounds in aid of its funds. He assisted those, whose property had sustained injury by fire, in repairing their losses; and often lent money to striving persons of honest character, to aid them in sudden emergencies, or unlooked-for calamities. One of the many ways which he adopted for doing good, was to apprentice boys to honest and reputable trades; and when they had served their time faithfully and diligently, to set them up in a small way of business for themselves. In this kind of charity he was greatly assisted by the London clergy, and other influential persons in the Church, whose motive in coöperating with him was, that the good effects of a service of this kind was not temporary, but extended to a person's whole life. Nor must it be forgotten, that, when there was a great scarcity in the circulating medium of the country, he lessened his expenses, by laying down his carriage, in order that he might be the more able to continue his charities, at a

time when the necessity for them was more urgent than ever.

Such were some of the many ways in which Mr. Firmin employed the riches with which God had blessed him; and such the objects to which he devoted his health and strength. But his constitution, though naturally vigorous, at length gave way; and his useful life, after a short illness, was terminated by a calm and peaceful death. He had expressed a wish, that he might not be confined to his last sick bed more than two days; and God granted him his desire. During the illness which carried him to the grave, he was visited by the Bishop of Gloucester, one of his most intimate friends; and his biographer obtained from His Lordship the following written account of what passed on that occasion. "Mr. Firmin told me he was now going: 'and I trust,' said he, 'God will not condemn me to worse company than I have loved, and used, in the present life.' I replied, that he had been an extraordinary example of charity: 'the poor had a wonderful blessing in you: I doubt not these works will follow you, if you have no expectation from the merit of them; but rely on the infinite goodness of God, and the merits of our Saviour.' Here he answered, 'I do so; and I say, in the words of my Saviour, *When I have done all, I am but an unprofitable servant.*' He was in such an agony of body, for want of breath, that I did not think fit to speak more to him, but only give him assurance of my earnest prayers for him, while he remained in this world. Then I took solemn and affectionate farewell of him; and he of me." He died December 20th, 1697.

Mr. Firmin was twice married. By his first wife he had a son and daughter, the former of whom died a bachelor, about the year 1690. By his second wife he had several children; but only one of these, named *Giles*, grew up to

man's estate. He was a youth of great promise; but was cut off by an early death in Portugal, to which country he had gone, for the purpose of looking after his own mercantile affairs.

Bishop Burnet's account of Mr. Firmin may here be quoted, as it justifies the place which has been assigned to him, as a reviver of the doctrine of the Divine Unity. "This year, Thomas Firmin, a famous citizen of London, died. He was in great esteem, for promoting many charitable designs, for looking after the poor of the city, and setting them to work: for raising great sums for schools and hospitals, and indeed, for charities of all sorts, private and publick. He had such credit with the richest citizens, that he had the command of great wealth, as oft as there was occasion for it: and he laid out his own time chiefly, in advancing all such designs. These things gained him a great reputation. He was called a *Socinian*, but was really an *Arian*, which he very freely owned before the Revolution. But he gave no publick vent to it, as he did afterwards. He studied to promote his opinions, after the Revolution, with much heat. Many books were printed, against the Trinity, which he dispersed over the nation, distributing them freely to all who would accept of them. * * * Archbishop Tillotson, and some of the Bishops, had lived in great friendship with Mr. Firmin, whose charitable temper they thought it became them to encourage." All this is literally true, except that Mr. F. *was not*, as the Bishop so positively affirms that he *was*, "really an *Arian*." He was a believer in the simple humanity of Jesus Christ, whose preëxistence he did not admit, and to whom he would have regarded it as an act of idolatry to offer divine worship. It must be acknowledged, however, that his outward conformity, and his habitual attendance upon the services of the Church of England, justly brought upon him

the charge of inconsistency ; and that, in the latter part of his life especially, he laid himself open to the suspicion of an attempt to effect a compromise between his principles and his personal ease and comfort. This was occasioned in part, perhaps, by his wish to remain upon good terms with his friends of the Established Church ; and in part, also, by his love of peace, which he was anxious to preserve, at whatever hazard. His biographer tells us, that he always conformed, as far as he could, according to that direction of the Apostle, “ Where to we have already attained, let us walk by the same rule.” Phil. iii. 16. This passage he interpreted as follows. “ Conform to the doctrines, terms, and usages, that are commonly received, as far as you can : if, in some things, you differ from the Church, yet agree with her, and walk by her rule, to the utmost that in conscience you may ; or, as the Apostle himself words it, ‘ so far as you have attained.’ ” It was on this principle that Mr. Firmin never approved of the conduct of those, who separate from the communion of the Church on account of Ceremonies, Habits, Form of Government, or any of the mere Circumstantials of Religion. But unfortunately he carried his own compliance much further than this ; and was not prevented, by *doctrinal* differences of a most serious nature, from conforming to the worship of the Church of England. This was probably owing to the sophistical arguments, and seductive example of those among his clerical friends, who, though they disapproved of many things in the Liturgy and Articles of the Established Church, did not feel themselves called upon to renounce its communion, or to give up its emoluments ; but contented themselves with classing all Churchmen under the two heads of Nominalists and Realists, the latter of whom they set down as Tritheists, or worshipers of three Gods, while they regarded the former as differing little, if at all, among them-

selves, except in terms and definitions, and as being in fact Unitarians, or worshipers of One God.

“The idea and plan,” says the Rev. Theophilus Lindsey, “on which Mr. Firmin and other Unitarians, his friends, defended their joining in Trinitarian forms of worship; and with which they came forth in print, upon the controversy about the Trinity betwixt Dr. Sherlock and his opponent Dr. South, and others, was by seizing and adopting the explications of the latter, who were called Nominalists, i. e. *nominal* Trinitarians, because they asserted that *their Trinity* was not the same with that of Dean Sherlock,—did not consist of *three divine persons* who were *three real beings, three infinite minds*, as the Doctor maintained; but was only *three properties* of the Deity, *three internal relations* or *respects* of the INFINITE MIND to itself.—Hence when Mr. Firmin was reproached, as he frequently was, with his inconsistency in paying divine honours to a creature, in worshiping Christ, whom he believed to be one of the human race, distinguished indeed from other men by divine extraordinary gifts, but who had no existence before he had his birth in Judea; he defended himself by alleging that although Christ was a man, he was nevertheless God in respect of God *in him, dwelling in him, and being with him*, by those continual extraordinary communications and powers vouchsafed to him; and that the Holy Spirit, being nothing but the divine power or influence, by which Christ and his Apostles were actuated and led, might also not improperly be stiled God, as the power of God is God himself.” It was by fallacies such as these, that Mr. Firmin was induced to remain in communion with the Church of England.

After his death, a little work came out, entitled, “An Account of Mr. Firmin’s Religion, and of the present State of the Unitarian Controversy,” in which the author endea-

voured to shew, that the result of the controversy which had taken place between Dr. Sherlock and his opponents, was a complete removal of the misunderstanding, which had formerly existed between the Church and the Unitarians; and that the dispute, as regarded the Nominalists and the avowed Unitarians, had been merely one about words. Nor was Mr. Firmin singular in maintaining this paradoxical opinion. It was openly advocated by the author of one of the Unitarian Tracts, entitled, "A Discourse concerning the Nominal and Real Trinitarians;" and we find Mr. Firmin's own biographer lamenting, that the Polish Socinians did not avail themselves of it, as a means of averting persecution and exile. "These Unitarians," says he, "were (in my opinion) unhappy, that they had not a man among them, who could discern it, and shew them, that neither in the article of the Trinity, nor of the Divinity of our Saviour, they had any real difference with the Catholic Church: and that the terms used by the Church imply nothing that is contrary to the Unity of God, as it is held by learned men. Their Confession, which they published upon their banishment, ascribes as much to our Saviour, as is intended by the Catholic terms *Incarnation, God-man, God the Son, Hypostatical* (or personal) *Union*, and the rest: therefore, seeing the Church will not dismiss those (unscriptural) terms, but (for certain reasons) contents herself to interpret them to a sound sense, it had been well if the Polish Unitarians had been so dextrous, as to distinguish between an unsound sense, and improper terms; disclaiming only the former, and submitting to the latter." (P. 24.) In justice, however, to Mr. Firmin, it must be stated, that he appears to have had some lurking suspicions, as to the correctness of his own views upon this subject; or at least as to the practicability of carrying them out, without being accessory to the per-

petuation of one of the most subtle forms of polytheistic error. He saw, that, as long as the term *Trinity*, and others of a similar kind, continued in use, there was danger that those who employed them should attach to them a tritheistic notion, by conceiving of the three divine persons as three distinct, infinite, all-perfect minds, or spirits. "Meeting this every day in conversation as well as in books," says the author of "An Account of Mr. Firmin's Religion,"—"he was not less zealous for the doctrine of the Unity, after the publication of the 'Scheme of Agreement,' than before: and therefore he purposed, besides the continuation of all his former efforts, to hold assemblies for divine worship, distinct from the assemblies of any other denominations of Christians. But he did not intend these assemblies or congregations by way of schism, or separation from the Church; but only as *fraternities in the Church*, who would undertake a more especial care of that article, for the sake of which it is certain both the Testaments were written.—Mr. Firmin intended to recommend it to the Unitarian Congregations, as the very reason of their distinct assembling, to be particularly mindful of, and zealous for the article of the Unity; to cause it to be so explained in their assemblies, catechisms and books, (without denying, or so much as suppressing the Catholic doctrine of the Trinity,) that all men might easily and readily know in what sense the Unity of God is to be believed, and the mystery of a Trinity of divine persons (each of them God) is to be interpreted. Mr. Firmin feared, that without such assemblies, the continual use of terms, which, in their ordinary signification, are confessed by all to imply three Gods, would paganize in some time the whole Christian Church; which is heathen already in the majority of its members, by occasion of those terms: and that no sufficient care is taken to interpret them to the people." (Pp. 50, 51.)

Among the writers, who have noticed Mr. Firmin, are Dr. Calamy, and the celebrated John Wesley. Calamy speaks of him as "Mr. Thomas Firmin, so noted for his acts of charity, by which he did much good: but," he adds, "it was feared by many, that the opportunity this gave him of spreading the Socinian notions, of which he was a zealous admirer, at the same time did so much hurt, that it might be justly questioned which of the two was the greater." Wesley is said to have given an account of the life of Mr. Firmin in one of the earlier volumes of "The Arminian Magazine," in which he acknowledged him to be "a true Christian." This statement is made on the authority of the Rev. J. Nightingale, who says, in a communication to "The Monthly Repository," (Vol. V. p. 231,) "I have not the volume before me, or I would quote Mr. Wesley's words. I know, however, that I am correct as to the fact."

There is also a tribute to the memory of Mr. Firmin, in "The Grounds and Occasions of the Controversy concerning the Unity of God," written by a Divine of the Church of England, who was intimately acquainted with him during the last six or seven years of his life, and who mourned his loss, as that of the best man he ever knew. "All that conversed with him," says this writer, "were extremely taken with the soft, agreeable, and endearing conversation of the man; but what a friend says in such a case, is often suspected to have more of affection than truth in it. Providence, to secure the fame of Mr. Firmin, moved an enemy to bear testimony to his honour; for one that with a malevolent eye observed him, represents him as a man of Socinus's make, complaisant and sweet even to such as oppose and detest his heresy." (P. 20.)

Mr. Firmin was in the habit of seeking relaxation from the cares of business, as well as from the bodily and mental

fatigue in which his various philanthropic schemes involved him, by occasional retirement into the country. His principal amusement was gardening; and he gratified his horticultural taste, by growing flowers, shrubs and fruit trees in a piece of ground at Hoxton, which was then a suburban village, about a mile distant from London, and presented a much more rural aspect than it now does. But one of his greatest pleasures, during the latter part of his life, was to visit Sir Robert and Lady Clayton, at their country seat, at Marden, in Surrey. Sir Robert, who was member for London in ten parliaments, between the year 1678 and 1707, and who served the office of Lord Mayor in 1679, having become obnoxious to James the Second, by voting for the Exclusion Bill, retired from business on the accession of that monarch, and amused himself with building and planting. His Lady had so great a respect for Mr. Firmin, that she caused a handsome monument to be erected to his memory, in the pleasure-grounds at Marden. It consisted of a marble column, about eight feet high, with an urn, containing flowers, on which was sculptured the appropriate motto, "*Florescit Funere Virtus.*" The site chosen for this column was Mr. Firmin's own favourite walk; and on one side of it was fixed a marble tablet, bearing the following inscription.

"TO PERPETUATE (AS FAR AS MARBLE AND LOVE CAN DO IT) THE
MEMORY OF THOMAS FIRMIN, CITIZEN OF LONDON.

"None ever pass'd the several periods of human life more irreproachably, or perform'd the common duties of society with greater sincerity and approbation. Though it appears, by his public spirit, that he thought himself born rather for the benefit of others, than his own private advantage; yet the satisfaction of doing good, and the universal esteem of honest men, made him the happiest person in the world. But his charity (which was not confin'd to any nation, sect or party) is most worthy thy imitation, at least in some degree, O Reader. He was as liberal of his own, as faithful in distributing the pious donations of others, whom he successfully persuaded to relieve the distressed,

particularly the laborious poor; for of vagrant, idle and insolent beggars, he was no advocate nor encourager. His agreeable temper rendering him an extraordinary lover of gardens, he contriv'd this walk, which bears his name, and where his improving conversation and example are still remembered. But since Heaven has better disposed of him, this pillar is erected to Charity and Friendship by Sir Robert Clayton, and Martha his Lady, who first builded and planted in Marden.

“Born at Ipswich, in Suffolk.

“Buried in Christ-Church Hospital, London.”

In the year 1821, the late J. T. Rutt, Esq., made some inquiries respecting the column erected to the memory of Mr. Firmin, in his favourite walk, at Marden; and a writer in “The Monthly Repository” for that year, under the signature “T. B.,” communicated the following particulars in reply.

“Sir,

“October 6, 1821.

“I was at Marden Park in June: and I have the satisfaction to inform your Correspondent N. L. T. (p. 448) that Firmin’s Walk is still in existence, and bears his name: though it is not kept in very nice order. Also the pillar erected by Lady Clayton to the memory of that excellent man remains in good preservation, and the inscription is still legible. Marden Park is on the left hand side of the road to Godstone: it is a beautiful place; and the summer-house on the top of the hill is conspicuous for many miles round. The mansion itself is in a hollow, and is not seen at any great distance. The old part, built by Sir Robert Clayton, contains a great number of rooms; but I could not learn that any of them bore the name of Firmin. Some very handsome modern rooms have been added: and all together it forms a large, commodious, and, I may say, a stately mansion. The property is still vested in the Clayton family; but they do not reside there. It was lately let to Mr. Hatsell, the venerable Clerk of the House of Commons, who died there about a year ago, at a very advanced

age. It is now occupied by William Wilberforce, Esq., the pious and benevolent Member for Bramber. Sir Robert and Lady Clayton are buried in Bletchingly Church, which is about four miles off, where a very splendid monument is erected to their memory, with an appropriate inscription, which pays a just tribute to their distinguished virtues.

T. B."

Mr. Firmin had often expressed a wish, that he might be buried in Christ-Church Hospital, for which he had done so much during his life; and in compliance with this request, his relatives interred him in the cloisters of that building, and erected a mural tablet to his memory, with the following inscription.

"Under that stone, near this place, lyeth the body of THOMAS FIRMIN, late Citizen of London, a Governor of this and Saint Thomas's Hospital; who, by the grace of God, was created in Christ Jesus unto good works, wherein he was indefatigably industrious, and successfully provoked many others thereto; becoming also their almoner, visiting and relieving the poor at their houses; and in prisons, whence he redeemed many. He set many hundreds of them at work, to the expending of great stocks. He rebuilt, repaired, and added conveniences to hospitals, weekly overseeing the orphans. The refugees from France, and from Ireland, have partaken largely the effects of his charity, pains, and earnest solicitations for them. He was wonderfully zealous in every good work, beyond the example of any in our age. Thus shewed he his faith and his works, and cannot reasonably be reproached for that which brought forth such plenty of good fruits.

"He died Dec. xx. 1697, and in the 66th year of his age."

Although Mr. Firmin was instrumental in the publication of numerous defences of the Unitarian doctrine, and other works of a practical character, it does not appear that he wrote anything himself, except a "Book of Proposals, to engage others to set the Poor on Work at a public Charge."

VIDEND. *Book*, Hist. Ant. T. I. p. 355. The Life of Mr. Thomas Firmin, late Citizen of London: written by one of his most intimate Acquaintance. Lond. 1698, 8vo. An Account of Mr. Firmin's Reli-

gion, and of the present State of the Unitarian Controversy. Lond. 1698, 8vo. *Lindsey's* Historical View of the State of the Unitarian Doctrine and Worship, from the Reformation to our own Times, Chap. v. Sect. i. pp. 293—324. *Burnet's* History of his own Time, Fol. Ed. Vol. II. pp. 211—214. *Tayler's* Retrospect of the Religious Life of England, Chap. v. Sect. vi. pp. 331—334. The Life and Times of *Calamy*, Vol. I. p. 404. The Grounds and Occasions of the Controversy concerning the Unity of God, &c., by a *Divine of the Church of England*, pp. 17—21. Monthly Repository, Vol. V. (1810) p. 231; Vol. XVI. (1821) pp. 448. 584.

354.

WILLIAM FREEKE was born about the year 1663. He wrote A Dialogue, in the Way of Question and Answer, concerning the Deity; and A brief but clear Confutation of the Trinity. Copies of the latter were sent, under cover, to several members of both Houses of Parliament. Their attention being thus drawn to the subject, it was thought necessary that some means should be adopted, for preventing the publication of such works. A vote was accordingly passed by the House of Lords, January 3rd, 1693, declaring the above-mentioned treatise to be an infamous and scandalous libel; and it was ordered to be burnt by the common hangman, in Old Palace Yard, Westminster. A similar mode of expressing its disapprobation was adopted by the House of Commons; and an inquiry was instituted respecting the author, printer and publisher, whom the Attorney-General was instructed to prosecute. The author was sentenced to pay a fine of five hundred pounds; to find security for his good behaviour during three years; and to make a recantation in the Four Courts of Westminster Hall.

VIDEND. *Toulmin's* Hist. View of the State of the Protestant Dissenters in England, from the Revolution to the Accession of Queen Anne, Chap. ii. Sect. ii. pp. 176, 177; and References.

355.

JOHN SMITH, of the parish of St. Augustin, London,

was by trade a clockmaker, and occasionally employed himself in the construction of philosophical instruments. Little is known of his personal history, several of the most probable sources of biographical information having been examined without success. It has been inferred, however, from expressions which incidentally fell from his own pen, that he was born about the middle of the seventeenth century: and it appears, from the title of one of his own works, that he did not survive the year 1730. His claim to a place in these volumes arises from the circumstance of his having published, in 1695, a short treatise, entitled, “A designed End to the Socinian Controversy; or, a rational and plain Discourse to prove, that no other Person but the Father of Christ is God Most High: by John Smith.” A second edition of this was printed by the Unitarian Society, under the superintendence of Michael Dodson, Esq., in 1793, to which Dr. Disney supplied a Preface. The treatise, at its first publication, in 1695, attracted the notice of the civil power; and, by order of Parliament, it was burnt, and the author prosecuted. The particulars of this prosecution have already been given in the introductory part of this work; and it may not be amiss to add, in this place, the following brief outline of the matters discussed in the “Designed End to the Socinian Controversy.”

There is a God, who is one in nature, essence and person: and it is He only who is the Father of our Lord Jesus Christ. Christ is not the True God, because he himself has a God above him; because what he does is by a power received from God; and because God and he are plainly distinguished. The Scriptures represent Christ as a man: the primitive confessions, recorded in the New Testament, correspond with this representation; and we are nowhere enjoined to believe, on pain of damnation, either that Jesus is God Most High, or that he is both God and man, or that

he is eternally begotten of the Father. Christ, however, is not a common man, but the chief, and most transcendently excellent of all human beings; yea, in dignity, even above the angels. Yet it is not in any way justifiable to honour him falsely; and those only give him the honour really due to him, who receive him as the undoubted Messiah, and steadfastly believe and obey his Gospel.—The author having, as he thinks, established these points to the satisfaction of all, whose understandings are not enslaved by the tyranny of self-conceit, interest or education, proceeds to consider the objections which have been urged against the views of Christian doctrine advocated in his pamphlet; and when he has replied to the principal of these, he lays down the following rule, by which all other objections may be answered. “If any principle in religion be true by the greater and by the plainer number of its evidences, it can never be false by a few in number, or by them that are dark and doubtful. If, then, the arguments to prove the True God to be only the Father of Jesus Christ, are more in number, and plainer to be understood, than those are which are objected in favour of the contrary, you need then only to reply thus, that the proofs that make for it are more both in number and weight, than those that are against it; and that therefore it would be unpardonable to suffer such trifles to unsettle and shake your faith.” The question respecting the true notion of the Holy Spirit is reserved for the last section; and on this subject the author is very explicit, contending that the Holy Spirit has no distinct personality. “It is plain,” says he, “from the general analogy of true faith grounded on scripture evidence, that the Holy Ghost is no distinct person subsisting of himself; for then it is clear that our Lord could not be the Son of him who is now called God the Father, or the first person in the supposed Trinity, since it is plain that

the Virgin Mary's conception was occasioned by the 'overshadowing of the Holy Ghost,' Luke i. 35, which all Trinitarians acknowledge to be the third person, and not the first. It is expressly said, that 'that which was conceived in her was of the Holy Ghost,' Matt. i. 20, 'and that she was with child by him,' Matt. i. 18. Wherefore it is evident from these additional words, 'And the power of the Highest shall overshadow thee,' Luke i. 35, that the Holy Ghost is only that divine and invisible power of God, by which he works his will and pleasure in the world; and by consequence, that God, and the Spirit of God, are no more two distinct persons than man and the spirit of man are; for to the one the other is compared in scripture, 1 Cor. ii. 11. And as the members of man's body do secretly and wonderfully obey the dictates of his will or mind, so, and much more so, do all creatures act, and are commanded by the Almighty power of God's divine and most wise will and pleasure."

A sincere and earnest spirit pervades the whole treatise; and the design of its publication evidently was, as the author declares it to have been, "the alone glory of God Almighty, and the Church's peace, which no ways can be established firmly, but on the foundations of truth." The writer, however, feels himself constrained to give expression to a secret distrust, that what he offers will not be kindly received. "They that love riches," he observes, "will hardly run the hazard of losing any temporal preferment for the sake of truth. Others will be averse from acknowledging themselves in a mistake, who before have been honoured with the repute both of orthodox and learned men; and those who have been long prepossessed with the contrary persuasion will hardly relinquish it, though the best of reasons be offered to convince them of their error." These forebodings were soon realized. But their author

could scarcely have believed when he penned them, that, with his own convictions unchanged, he would be reduced, by the strong hand of ecclesiastical tyranny, to the sad necessity of confessing, that, in delivering his sentiments so freely, and with such "unusual confidence" setting his name to them, he had presumed too far upon his own reason and understanding; of expressing his regret that he had given currency to such sentiments through the medium of the press; of entreating the forgiveness of all, who had taken offence at the publication of his little book; and of retracting the "pernicious errors and heretical positions" which it contained. Alas for poor human nature, when such a confession could be extorted from such a man! But what shall we say of the existence, in free and enlightened England, and in less than seven years after "the GLORIOUS Revolution," of an authority competent to demand such a confession, and invested with power capable of enforcing compliance with the demand?

Since the republication of the "Designed End to the Socinian Controversy" in 1793, and the additional light thrown upon the events which followed its original publication, and which have already been given at some length from the *Monthly Repository* for 1813 and 1829, in the "Historical Introduction" to these volumes, other interesting particulars respecting the works of John Smith have been brought to light by the researches of James Yates, Esq. These were embodied, by that gentleman, in a communication to the "*Christian Reformer*" for May 1846, from which they are transferred to the present pages.

"I have found copies," says Mr. Yates, "of the original edition of the '*Designed End to the Socinian Controversy*,' London, 1695, in the British Museum, and in the Library of the Royal Society. It is without any license, and without any printer's or publisher's name. The publication

being illegal by the well-known Blasphemy Act of William and Mary, no ‘Imprimatur’ could be obtained, and it must have been equally difficult to find a bookseller who would sell it or allow his name to appear on the title. Probably the author printed it at his own expense and for private circulation among his friends and acquaintance.” These conjectures of Mr. Yates, as to the reasons for the original mode of publication, have strong presumptions in their favour; but there is a slight anachronism in the one assigned for the absence of the usual “Imprimatur.” Mr. Y. attributes this to the operation of the “Blasphemy Act of William and Mary;” but that Act was not passed till three years after the publication of the “Designed End to the Socinian Controversy,” and consequently could not have been the cause of its appearing without the usual license. Mr. Gailhard, indeed, towards the close of the Dedication of his work, entitled, “The Blasphemous Socinian Heresie disproved and confuted,” which was addressed to both Houses of Parliament, for the express purpose of inducing them to pass that Act, makes a quotation from John Smith’s book, in order to shew the insidious nature of the Unitarian publications. “Of late,” says he, “one S— among others, saith of the Lord Jesus, ‘In that great instance of magnanimity, he hath outdone all the mentioned heroes of Greece and Rome:’ he would seem to speak much in his commendation, but *latet anguis in herbâ*.” The passage here quoted may be seen, on a reference to page 18 of the “Designed End to the Socinian Controversy,” Ed. 1793. But let us now pass on to the remainder of Mr. Yates’s communication to the Christian Reformer.

“He [John Smith] must have been well known in the city of London, and it appears probable that at an early age he attracted the notice of many eminent men by his knowledge and skill as a mechanician, and a manufacturer

of barometers and other philosophical instruments. For among the MSS. belonging to the Royal Society is the extract of a letter, dated 'Binfield in Berkshire, Sept. 5th, 1676,' in which he expresses a wish that the Society would notice a book called 'The Shepherd's Legacy;' he then gives an account of the 'baroscope,' or barometer, which he used, and adds, 'It were to be wished that by the directions of the R. S. we might have an exact standard for the dimensions of those fore-mentioned instruments, that so all persons agreeing in the size of their instruments and manner of noting their observations may, by communicating the agreement of their several registers, be at last able to reduce them to a rule for the good of posterity.' Here is perhaps the first suggestion of a plan, which men of science have only recently begun to carry systematically into effect. Besides his 'Designed End,' John Smith published works, all brief in their extent, upon different subjects connected with his trade, as well as one which proves him to have anticipated to no small extent the doctrines of the modern hydropathists.—The following works are by our author.

1. "Horological Dialogues, in Three Parts, shewing the Nature, Use, and right Managing of Clocks and Watches; with an Appendix containing Mr. Oughtred's Method for calculating Numbers. The whole being a Work very necessary for all that make use of these kind of Movements. By J. S., Clock-maker. London, printed for Jonathan Edwin, at the Three Roses in Ludgate Street, 1675, pp. 120.—This is a pleasantly written book. The introduction of Oughtred's name in the title, and afterwards in the Appendix, sufficiently refutes the charge brought by Derham (Preface to 'The Artificial Clock-maker') against the author, of having copied Oughtred's tables without acknowledgment.

2. "Of the Inequality of Natural Time, with its Rea-

sons and Causes; together with a Table of the True *Æquation* of Natural Dayes. Drawn up chiefly for the Use of the Gentry, in order to their more true Adjusting and right Managing of Clocks and Watches. By John Smith, C. M. London, 1686, pp. 42.

3. “*Horological Disquisitions concerning the Nature of Time and the Reasons why all Days from Moon to Moon are not alike Twenty-four Hours long: in which appears the Impossibility of a Clock’s being always kept exactly True to the Sun: with Tables of Equation, and newer and better Rules than any yet extant, how thereby precisely to adjust Royal Pendulums, and keep them afterwards as near as possible to the apparent Time. With a Table of Pendulums, shewing the Beats that any Length makes in an Hour. A Work very necessary for all that would understand the true Way of rightly managing Clocks and Watches. By John Smith, C. M. To which is added, The best Rules for the ordering and use both of the Quicksilver and Spirit Weather-glasses, and Mr. S. Watson’s Rules for adjusting a Clock by the Fixed Stars.* London, 1694, pp. 92.—He says he means by ‘Royal Pendulums,’ those invented by ‘that eminent and well-known artist, Mr. William Clement;’ and to this statement an allusion is made by the writer of the article on Clock-making in Rees’s *Cyclopædia*. These three works appear to have been superseded, and nearly consigned to oblivion, in consequence of the publication of ‘*The Artificial Clock-maker,*’ by W. Derham, F.R.S. It is amusing to observe how in this instance a justly celebrated Divine of the Church of England has committed the same error, if it be an error, with the author, upon whom both he and another Clergyman of the same communion severely animadvert. The Rev. Dr. Francis Gregory concludes his answer to John Smith by advising him, in the most insolent language, to

write no more Theology, but to go back to the noise of his hammers and the use of his pincers. We do not find that the ecclesiastic (Derham) was ever blamed for assuming the pincers and the hammer, although the reverse step was an intolerable offence in a clock-maker, who ventured to differ from the doctrines of the Church.

4. "A complete Discourse of the Nature, Use and right Managing of that wonderful Instrument, the Baroscope, or Quicksilver Weather-glass. In 4 Parts. By John Smith, C. M. To which is added, The True Equation of Natural Days; drawn up for the use of the Gentry, in order to their more true Adjusting and right Managing of Pendulum Clocks and Watches. London, 1688, pp. 96.

5. "The Art of Painting, wherein is included the whole Art of vulgar Painting, &c. &c. Composed by John Smith, Philomath. London, 1676, pp. 84.

6. "The Art of Painting in Oyl, &c. &c., by John Smith, C. M. 2nd Ed. London, 1687.—This is a second edition of No. 5. The third edition I have not seen.

7. "The Art of Painting in Oyl, &c. Fourth Edition, London, 1705.—This fourth edition contains much more that is new, especially at the end, 'The whole Art and Mystery of Colouring Maps and other Prints in Water Colours.'

8. "A short Introduction to the Art of Painting and Varnishing. London, 1685.

9. "A short and direct Method of Painting in Water Colours, written by the late ingenious Mr. Smith. London, printed for and sold by Mary Smith, at the Fan and Flower-de-Luce, over against Somerset House in the Strand, and nowhere else. 1730, 4to.—The title of this tract shews that John Smith died either in 1730, or before that year. Another work, which I shall quote presently, proves that he was born before A.D. 1650. When he died, he must

have been eighty years old, or perhaps more. These works relate entirely to what the author calls 'the art of vulgar painting;' they do not concern painting as one of the Fine Arts. The author appears at first to have studied the use of oil and water colours, and also the art of varnishing, merely in connection with his business. The running title of the first edition of his 'Art of Painting' is, 'The Art of Painting Sun-dials.' In all his treatises, his desire to publish whatever would be useful is very conspicuous.

10. "The Curiositys of Common Water; or the Advantages thereof in Preventing and Curing many Distempers, gather'd from the Writings of several eminent Physicians, and also from more than Forty Years' Experience. By John Smith, C. M. To which are added, Some Rules for preserving Health by Diet. The Second Edition, corrected. London, 1723, pp. 80.—This book contains a great collection of very curious passages and facts from various authors, shewing the advantages of drinking water, and applying it externally to the body. The author says he began himself to practise the use of it at thirty years of age, and went on to seventy-four. (Pp. 4. 53.) He regards water as 'a universal remedy.' This work appears to have been extremely popular. The tenth edition, dated 'Edinburgh, 1740,' contains 'Additions communicated by Mr. Ralph Thoresby, F. R. S., and others:' it has the following motto in the title :

'That's the best physick which doth cure our ills
Without the charge of 'Pothecaries' bills.'

"It is probable that other circumstances respecting this author might be ascertained by examining the parish register and Church at Binfield, and the records of the Clock-makers' Company in the city of London. I have produced sufficient evidence to shew that he was a man of respectable character, and of varied and extensive acquirements.

That he should have been forced to recant what he had written, and what he no doubt solemnly believed to be true, is deeply to be lamented: but it should be remembered in his justification, that of all Courts those of the Church are the most cruel and relentless, and that their jurisdiction is rendered the more terrific by the uncertain and indefinite extent of the power which they assume; and likewise that John Smith was openly countenanced in his heresy by not a single individual of rank or influence, and was at that period almost the only Unitarian who ventured to publish with his name."

Since the preceding account of John Smith was drawn up, the author has been favoured with a private communication from Mr. Yates, in which he says, that he has lately found in the British Museum a French translation of the work on the medicinal use of water. It appeared in Paris, A. D. 1725, some time after the publication of the original treatise; and is an additional proof of the notoriety which that treatise obtained.

VIDEND. A designed End to the Socinian Controversy, &c., by *John Smith*. London, 1793, Preface, *passim*. Mon. Rep. Vol. III. (1808) p. 154; Vol. VIII. (1813) pp. 710—713. 781—786; Vol. III., N. S. (1829) pp. 352, 353. Christian Reformer, Vol. I., N. S. (1845) pp. 805—811; Vol. II., N. S. (1846) pp. 292—295.

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JOHN LOCKE was born at Wrington, in the county of Somerset, August 29th, 1632; and was educated by his father till his removal to Westminster School, where he was the pupil of the celebrated Dr. Busby. He was admitted a student at Christ-Church, Oxford, in 1651; and took his Bachelor's degree in 1655, and his Master's in 1658. On the authority of Mr. Tyrrell, the historian, it is said, that he was looked upon as the most ingenious young man in the College: but he regretted having been

sent by his father to Oxford, and complained, that the only philosophy taught during his residence there was “the Peripatetic, perplexed with obscure terms, and stuffed with useless questions.” He was originally destined for the medical profession; but seems, from some expressions dropped by him in the course of his correspondence with intimate friends, to have held Physicians and their empiricism, in no small degree of contempt. He continued his medical studies till 1664, occasionally practising at Oxford; but very early, in his career as a Physician, he left the profession with disgust. The year in which he discontinued his medical studies he went into Germany, as Secretary to the British Envoy at the Court of the Elector of Brandenburg; but returning in the course of a few months, he resumed his studies at Oxford, and paid particular attention to Natural Philosophy. In 1666, Lord Ashley, (afterwards Earl of Shaftesbury,) consulted him as a Physician, invited him to reside in his family, and urged him to apply himself to the study of Politics and Metaphysics. The first undertaking in which his noble patron induced him to engage, was, to draw up a Code of Laws for the state of Carolina. In 1668, he left the family of Lord Ashley, and accompanied the Earl and Countess of Northumberland to Paris; but the Earl dying in 1670, Mr. Locke returned to England, and again became an inmate in the family of Lord Ashley. In the course of that year he was elected a Fellow of the Royal Society, which had recently been incorporated; and it was about this time also, that he first conceived the plan of his celebrated “*Essay on the Human Understanding*.” In 1672, Lord Ashley, who had been created Earl of Shaftesbury, and elevated to the high office of Lord Chancellor, appointed Mr. Locke Secretary of Presentations; but he lost this situation in the year following, on the Lord Chancellor’s dismissal from office.

Shortly after this, he obtained the appointment of Secretary to the Board of Trade, with a salary of five hundred pounds per annum; but the commission being dissolved in 1674, he was again without any public employment. In the next year, having been admitted Bachelor of Medicine at Oxford, he went to Montpelier for the benefit of his health; and, while there, devoted himself to his medical pursuits, and the composition of the Essay above mentioned. From Montpelier he returned to Paris, and became acquainted with the celebrated Protestant Divine, M. Jurieu, at whose house he first saw Dr. Guenelon, a Physician of Amsterdam, and M. Toignard, the great Medalist, and author of a Harmony of the Gospels in Greek and Latin. During this absence from England, had a vacancy occurred, he announced his intention of offering himself as a candidate for the Professorship of Medicine in Gresham College. At Paris, in 1677, he attended the Countess of Northumberland in the capacity of Physician, and was successful in the treatment of her disorder. He remained abroad till 1679, when his patron, the Earl of Shaftesbury, who had been made President of the Council, induced him to return to England. The Earl, however, in six months was disgraced and imprisoned; and in November, 1682, he made his escape into Holland, whither Mr. Locke, not less faithful to him in adversity than in prosperity, followed him, and where he remained till his Lordship's death, which took place in the month of January, 1683. His connexion with the Earl of Shaftesbury had rendered him obnoxious to the government of his country; and in November, 1684, he was deprived, by royal mandate, of his Studentship of Christ-Church, which he had till then retained, thinking that it might at some future period afford him an honourable retreat from the toils and cares of public life.

On the accession of James the Second, William Penn

offered to use his interest at Court, in procuring a pardon for Mr. Locke; but this offer was very properly declined by the latter, who alleged, that he was conscious of no crime, and therefore stood in no need of a pardon. In May, 1685, he was accused by the English Envoy before the States-General, and his person was claimed, on the charge of his having carried on a treasonable correspondence in favour of Monmouth's invasion. He now found it necessary to conceal himself, and devoted his whole time to literary pursuits. It was during his residence in Holland, that he commenced his career as an author, which he did by publishing his first "Letter on Toleration," in Latin. This produced a great sensation, and was soon translated into English, as well as Dutch and French. In Holland, Mr. Locke formed several valuable connexions; but with no one does he appear to have become more intimate than Philip à Limborch, great nephew of Episcopius, and Professor of Divinity in the University of Leyden, with whom he kept up an epistolary correspondence during the rest of his life. This correspondence commenced in the year 1685, and was begun by Mr. Locke, who, after being concealed two or three months at Amsterdam, in the house of one Mr. Veen, father-in-law of Dr. Guenelon, retired to Cleves, a city on the Rhine, from which he wrote to Limborch, Sept. 28th, 1685, thanking him for his various acts of kindness, and requesting him to convey to other friends expressions of gratitude for past favours. The last letter in this correspondence, as well as the first, was from the pen of Mr. Locke, and is dated August 4th, 1704. In less than three months after that time, (October 28th,) Mr. Locke died, in the seventy-third year of his age.

The life of this illustrious Philosopher, after the Revolution of 1688, was one of comparative ease and tranquillity; and was spent chiefly in the society of his friends,

Sir Francis Masham, and his lady, at Oates, in Essex. As it was not necessary for him to remain abroad, after the great political change which took place in that year, he returned to England, where he arrived by the same fleet which brought over the Princess of Orange. He had not been long in his native country, before an offer was made to him of an Embassy to one of the German Courts: but this offer he respectfully declined. He was induced, however, to accept the office of Commissioner of Appeals, worth two hundred a-year; and in 1695 was appointed to the more lucrative one of Commissioner of Trade and Plantations. But he resigned the latter in about five years, on account of the precarious state of his health, which did not permit him with safety to breathe the air of the metropolis.

There is a tradition, that the terms of the Toleration Act were negotiated by Mr. Locke; and the fact is in some degree confirmed, by an expression in one of his letters to Limborch. But we know, on the same authority, that he was not satisfied with all its provisions; and particularly with that, which excluded from its operation those who denied, or impugned, the doctrine of the Trinity.

Not long after his return to England, he published his celebrated "Essay on the Human Understanding." When it had been out about four years, it began to excite attention at Oxford, after which its success was very considerable, as is attested by the several editions of it published during the life of the author, and by M. Coste's translation of it into French. Its bearing upon the religious controversies of the day now became perceptible. Toland, in his "Christianity not Mysterious," printed in 1696, endeavoured to prove, that there is nothing in the Christian religion contrary to reason, or above it; and in unfolding his views, he made a copious use of Mr.

Locke's Essay. Nor were the authors of the old Unitarian Tracts, then in course of publication, slow in seizing upon the vantage ground which it gave them against their adversaries. Dr. Stillingfleet, Bishop of Worcester, in defending the doctrine of the Trinity against Toland and the Unitarians, denounced some of Mr. Locke's principles as heretical, and classed his works with theirs. Mr. Locke's defences of himself displayed great ability, and the clearness and precision with which he unfolded his own views, and confuted those of his opponent, are said to have preyed upon the mind of the Bishop, so as to hasten his death. Le Clerc observes, that no controversy was ever conducted with so much skill on the one hand; or, on the other, with so much misrepresentation, confusion and ignorance. In a letter, addressed by Mr. Locke to his relation, Mr. King, and written during the controversy, he thus expresses his contempt of the Bishop's tactics. "The Bishop is to prove that my book has something in it that is inconsistent with the doctrine of the Trinity, and all that upon examination he does, is to ask me, whether I believe the doctrine of the Trinity?—a worthy proof!" His Lordship's simplicity, in thus endeavouring to entrap so subtle a reasoner as Mr. Locke, cannot but excite the astonishment of all, who know how high a reputation that distinguished Prelate had acquired by his previous writings, and particularly by his "*Origines Sacræ*." But that the principles laid down, and defended by Mr. Locke, in his Essay, and particularly in the Eighteenth Chapter of the Fourth Book, when followed out to their legitimate extent, are subversive not only of the doctrine of the Trinity, but of the whole of that system which arrogates to itself the name of *orthodox*, there cannot be two opinions among candid and reflecting men.

The studies and occupations in which Mr. Locke engaged after the publication of his Essay, were of the most

varied description. "He was at the same time," says his biographer, the late Lord King, "a practical Politician, and a profound speculative Philosopher: a man of the world, engaged in the business of the world, yet combining with all those avocations the purity and simplicity of a primitive Christian. He pursued every subject with incredible activity and diligence; always regulating his numerous inquiries by the love of truth, and directing them to the improvement and benefit of his country and of mankind." (Vol. I. pp. 373, 374.) It was probably about this period, and during Mr. Locke's residence in London, that he became acquainted with Sir Isaac Newton, then Mr. Newton. He lived also in habits of the strictest friendship with Sir John Somers, who has the reputation of having framed the Toleration Act, and conducted to a favourable issue the Union between England and Scotland; and with the Earl of Pembroke, to whom he dedicated his Essay, and of whom he says, that as it had grown up under his Lordship's eye, so, by a natural kind of right, it claimed his Lordship's protection.

Mr. Locke's literary employments at this time were his "Two Treatises of Government," in the former of which he detects and overthrows the false principles of Sir Robert Filmer and his followers, and in the latter sets forth his ideas concerning the true origin, extent and end of civil government. In the year 1690, he published his "Thoughts on Education," and a second Letter on Toleration, which was followed, in 1692, by a third Letter on the same subject. His "Considerations of the Consequences of lowering of Interest, and raising the Value of Money," appeared in 1691; and some "Further Considerations concerning raising the Value of Money" appeared in 1695, in which year also he gave to the world his celebrated work, on "The Reasonableness of Christianity as delivered in the Scriptures."

The very title of this last treatise implies a distinction between Scriptural Christianity and the Christianity of the Schools; and the professed design of the author is to shew, that the whole burden of the preaching of the Apostles was, that Jesus is the Messiah, and that any one holding this doctrine is a Christian, and possesses all that is essential to constitute a true believer. The word *Trinity* is not so much as mentioned in the whole course of the book; nor is the slightest intimation given, that the doctrine, which that word is used to designate, under any of the numerous modifications which it has assumed, is to be regarded as a fundamental doctrine of the Gospel. But had Mr. Locke been in his heart a Trinitarian, surely so profound a silence would not have been maintained on this subject,—a subject usually deemed of such vital importance, and regarded as lying at the very root of Christianity.

No sooner had this work made its appearance, than it was furiously attacked by Dr. Edwards, in his “Socinianism Unmasked;” and as Mr. Locke, in enumerating the benefits of Christ’s coming into the world, had nowhere stated, in direct terms, that he purchased life or salvation for us by his death, this writer hesitated not to say, that he was all over Socinianized. To this charge Mr. Locke replies, “What if I should say, I set down as much as my argument required, and yet am no Socinian? Would he, from my silence and omission, give me the lie, and say that I *am* one?” In the same Vindication of himself he says, “It would have plainly appeared how idle and groundless his charging Socinianism on me was;”—“for I repeat it again, that there is not one word of Socinianism in it:” and in his Second Vindication, he challenges his adversary to shew, that he ever said, “that Christ is not *above the nature of man*.” It would hence appear, that, whatever Mr. Locke’s opinions were with respect to the person of Christ,

the efficacy of his death, and the divine honours paid to him by the followers of Socinus, he did not think it necessary to obtrude them upon the notice of the reader, in his "Reasonableness of Christianity."

Another of the contemporaries of this great man, the celebrated Dr. Watts, in one of his Lyrical Poems, written in the moments of youthful ardour, and before his mind had been sobered down by age and reflection, represents Mr. Locke as lamenting, before "the mysterious throne" of the Triune God, the heterodox tendency of "The Reasonableness of Christianity." The immediate occasion of the composition of this poem was the posthumous publication of Mr. Locke's "Annotations" on some of the Epistles of Paul. Its object is to shew the reluctance with which such a mind as that of Mr. Locke was brought to sacrifice its reason upon the shrine of faith. "Therefore," says he, "in the fourth stanza I invoke Charity, that by her help I may find him out in heaven, since his Notes on 2 Cor. v. ult. and some other places, give me reason to believe he was no Socinian, though he has darkened the glory of the Gospel, and debased Christianity, in the book which he calls the Reasonableness of it, and in some of his other works." The poem, which is not very generally known, it may gratify some readers to see transferred to these pages.

I.

Thus Reason learns by slow degrees,
What Faith reveals: but still complains
Of intellectual pains,
And darkness from the too exuberant light.
The blaze of those bright mysteries
Poured all at once on Nature's eyes,
Offend and cloud her feeble sight.

II.

Reason could scarce contain to see
Th' Almighty One, th' Eternal Three,
Or bear the Infant Deity:

Scarce could her pride descend to own
 Her Maker stooping from his throne,
 And drest in glories so unknown;
 A ransomed world, a bleeding God,
 And heaven appeased with flowing blood,
 Were themes too painful to be understood.

III.

Faith, thou bright cherub, speak, and say,
 Did ever mind of mortal race
 Cost thee more toil, or larger grace,
 To melt and bend it to obey.
 'Twas hard to make so rich a soul submit,
 And lay her shining honours at thy sovereign feet.

IV.

Sister of Faith, fair Charity,
 Shew me the wondrous man on high,
 Tell how he sees the Godhead Three in One:
 The bright conviction fills his eye,
 His noblest powers in deep prostration lie
 At the mysterious throne.
 "Forgive," he cries, "ye saints below,
 "The wavering and the cold assent
 "I gave to themes divinely true:
 "Can you admit the blessed to repent?
 "Eternal darkness veil the lines
 "Of that unhappy book,
 "Where glimmering reason with false lustre shines,
 "Where the mere mortal pen mistook
 " What the celestial meant!"

If it required further evidence to prove, that "The Reasonableness of Christianity" was deemed heretical by the orthodox contemporaries of Mr. Locke, we have it in a declaration of his own, to his friend and correspondent, Limborch, to whom he says, in a letter dated October 29th, 1697,—"It is certain that many readers have been shocked at some opinions, which they met with at the beginning of the book, and which by no means accord with the doctrines commonly received." Nor is this all. Later writers have traced to the publication of "The Reasonableness of Christianity" the progress which rational religion made in En-

gland during the eighteenth century; and have even charged it with fostering and encouraging a spirit of infidelity. The late Rev. Joseph Milner, A. M., in some strictures on the writings of Gibbon and Hume, published A. D. 1781, holds Mr. Locke responsible for what they, and other authors of the same class, have written in disparagement of Revelation, as well as for the general declension from the standard of evangelical orthodoxy among professing Christians. In Section viii. p. 154, of his work, entitled, “Gibbon’s Account of Christianity considered, together with some Strictures on Hume’s Dialogues concerning Natural Religion,” he thus severely animadverts on Mr. Locke’s theological writings. “Mr. Locke led the fashion in introducing a pompous parade of *reasoning* into religion; from that time a *rational* religion has been the cant term, with all who profess to be wiser than others. The proper humble subserviency of Reason to Christianity, as a very useful but very submissive handmaid, has been discarded.—He appears to know little or nothing of that divine faith, which the Scripture describes; from Locke down to Hume, that is to say, from a cold historical assent down to Atheism itself, or to what is much the same, there has been a gradual melancholy declension from evangelical simplicity. Reason has impertinently meddled with the Gospel, and that with such overbearing sedulity, as to darken it more and more; and rivers of tears would not suffice to bewail the increase of moral misery, which, since Mr. Locke’s time, has pervaded these kingdoms.” The well known author of “The Force of Truth,” (the Rev. Thomas Scott, Rector of Aston Sandford, Bucks,) tells his readers, that he studied Locke’s “Reasonableness of Christianity,” and his “Vindications” of it, at one period of his life, “with great attention, and a sort of bigoted fondness, taking him almost implicitly for” his “master, adopting

his conclusions, borrowing many of his arguments, and imbibing a dislike to such persons as" did not pay the same implicit deference to his authority. But this unqualified admiration of the theological writings of our great Philosopher, Mr. Scott enumerates among the errors of his unregenerate days. "This," says he, "was of great disservice to me: as, instead of getting forward in my enquiry after truth, I thence collected more ingenious and specious arguments, with which to defend my mistakes." (London, 1823, Pt. ii. pp. 17, 18.) Other writers, belonging to the same school of Theology, have seen with regret, and loudly and earnestly deplored, the effects of Mr. Locke's writings, and particularly of his "Reasonableness of Christianity," in giving an impulse to those religious inquiries, which have resulted in the wider and more general diffusion of what has been termed a *rational* system of faith; nor will any one, who is acquainted with the history of religion in this country since Mr. Locke's time, deny, that much of the spirit of free inquiry, which now exists, is attributable to the works that proceeded from his pen. But for the abuses of that mental freedom, which his writings contributed so materially to establish, he is no more responsible than his adversaries and calumniators. He felt its value himself, and set an example to the world of its rational and sober exercise. But he was restrained, by the spirit of the age in which he lived, from making known, through the medium of the press, all the results, to which his inquiries led him; and it was reserved for our own times to draw aside the veil, in which he partially shrouded himself from the view of his contemporaries.

Till recently, the evidence of Mr. Locke's Antitrinitarianism was principally of a negative kind, and rested chiefly upon his own silence respecting the doctrine of the Trinity, and the general tone of his theological opinions, deduced

from his printed writings. But we are now in possession of evidence of a more positive nature, supplied by his own papers.

It has been stated, in a former part of this Article, that "The Reasonableness of Christianity" was published in the year 1695. During the previous winter its author had devoted himself to a careful examination of the Scriptures, with a view to ascertain, what constituted the primary and essential articles of Christian belief in the apostolic age, and how far these agreed, or were at variance, with the doctrines regarded as fundamental by the majority of professing Christians in later times. In a letter to his friend, Philip à Limborch, dated May 10th, 1695, he says,—
"This winter I have been seriously considering in what consists Christian faith, and I have endeavoured to deduce it from the sources of the Sacred Scriptures, separated from any opinions and orthodoxies of sects and systems. From a careful and diligent perusal of the New Testament, the nature of the New Covenant, and the doctrine of the Gospel, appear to my apprehension clearer than noon-day. I am, indeed, most firmly persuaded, that a sincere inquirer into the Gospel cannot remain in doubt as to what is the Christian faith. My thoughts I have thrown on paper, that I might, thus calmly and at leisure, observe the mutual agreement and harmony of the several parts, and the grounds on which they are supported. When all things in this my creed appeared sound, and everywhere conformed to the divine word, I then proceeded to consult Divines, (especially the Reformed,) to observe their sentiments concerning the faith. I resorted to Calvin, Turretine and others, by whom, I am compelled to confess, I found the argument so managed, that I could not possibly receive the doctrines they would inculcate. They appeared to me so different from the sense and simplicity of the Gospel,

that I have not been able to comprehend their writings, nor, indeed, can I any way reconcile them to the sacred code. At length, with fairer expectations, I took in hand your *Theologia*, nor could I read, without great satisfaction, Chap. viii. Book v., which taught me that there was one Divine, by whom I should not be branded as a heretic.—These things are whispered in your ear; for I wish it to be known only to you, that I have handled this argument.”

In the above passage, addressed confidentially to his friend, (for he wished the fact to be known, as he says, to no one else,) Mr. Locke describes, with his usual clearness and simplicity, the process, by which he was led to entertain the views so ably unfolded in his “Reasonableness of Christianity as delivered in the Scriptures;”—a work, which Le Clerc pronounced one of the most excellent of its kind that had for some time appeared, and to which Limborch assigned a higher place, than to all the Systems of Divinity that he had ever read. That Mr. Locke’s views were Autitrinitarian when he published this work is no longer a matter of doubt or conjecture; for we are now able to prove it, from documents written by his own hand, and brought to light by the researches of the late Lord King. Mr. Rutt, who published an English translation of the Correspondence between Locke and Limborch in the “Monthly Repository” nearly forty years ago, when he came to the letter in which the above passage occurs, remarked, in a note, that Mr. Locke seemed “to refer to those inquiries, which produced ‘The Reasonableness of Christianity’” (Mon. Rep. Vol. XIII. A. D. 1818, p. 609); and Lord King has been fortunate enough to discover, among the papers of Mr. Locke, a manuscript book, bearing the title “*Adversaria Theologica*,” which he began in the year 1694, and in which he registered the result of his investigations. The arguments for and

against certain opinions are ranged in parallel columns; and among the subjects discussed are, The Materiality of the Soul, The Deity of the Holy Spirit, The simple Humanity of Christ, The Law of Faith and Works, The Trinity, and The Supreme Godhead of Christ. Lord King has selected the last two of these as specimens, and printed them in his “Life of Locke,” (Vol. II. pp. 187—194,) from which work the reader will find them copied verbatim below. But in order to avoid the long blank under the former of the two heads, which would be occasioned by printing them as his lordship has done, they will here be arranged, not parallel to each other, but consecutively.

“TRINITAS.

“1. Gen. i. 26, Let us.

“2. Man is become as one of us.

“3. Gen. iii. 22; Gen. xi. 6, 7; Isa. vi. 8.”

“NON TRINITAS.

“Because it subverteth the unity of God, introducing three gods.

“Because it is inconsistent with the rule of prayer directed in the SS. For if God be three persons, how can we pray to him through his Son for his spirit?

“The Father alone is the most high God. Luke i. 32, 35.

“There is but one first independent cause of all things, which is the most high God. Rom. xi. 36.

“The Lord shall be one, and his name one. Zec. xiv. 9.

“The Lord our God, the Lord is one. Mark xii. 29.

“’Tis life eternal to know thee [Father], the only true God, and Jesus Christ, whom thou has sent. John xvii. 3. If the Holy Spirit were God, the knowledge of him would be necessary too, to eternal life. It is eternal life to know Christ as sent, not as eternally begotten, nor as co-essential to the Father. Biddle, 1—24; 1 Cor. viii. 5, 6.

“ There is one Spirit manifestly distinguished from God, *i.e.* one created spirit by way of excellency; *i.e.* the Holy Spirit. 2. There is one Lord distinguished from God, and therefore made, else there would be two unmade Lords; *i.e.* one made Lord by way of excellency, which is Jesus. Eph. iv. 4—6; Acts ii. 22, 23, 33, 36; Matt. xxiv. 36; Mark xiii. 32.

“ Rom. xv. 6.

“ John. vi. 27.

“ James iii. 9.

“ John viii. 54. The Jews knew no God but the Father, and that was St. Paul’s God.

“ 2 Tim. i. 3; Acts iii. 13, v. 30, 31, xxii. 14; Neh. ix. 6. Thou art Lord alone. *Thou* denoteth a single person.

“ 1. Let us make man, no more proves the speaker to be more persons than one, than the like form, Mark iv. 30; John iii. 2; 2 Cor. x. 1, 2.

“ [2.] This, if any thing, proves only that there was some other person with God, whom he employed, as in the creation of other things, so of man, viz. the Spirit, ver 2; Psal. civ. 30; Job xxvi. 13, xxxiii. 4.

“ [3.] Gen. iii. 22. This was spoken also to the Holy Spirit, as also that, Gen. xi. 6, 7; Isa. vi. 8.”

The last three remarks are evidently intended as replies to the arguments in favour of the Trinity, usually deduced from the passages given under the head “TRINITY.”

“CHRISTUS DEUS SUPREMUS.

“ 1. If Christ were not God, he could not satisfy for our sins.

“ 2. He is called the mighty God, Isa. ix. 6.

“ 3. Rom. ix. 5, *ων επι παντων Θεος ευλογητος εις τους αιωνας.*

“CHRISTUS NON DEUS SUPREMUS.

“ Because we are to honour him, for that the Father

hath committed all judgment to him. John v. 22, 23. But the highest is to be honoured with the highest honour for himself, and for no other reason but his own sake.

“Because the love to the Father is made the ground and reason of love to the Son. 1 John v. 1. He is the Son of the Most High, Luke i. 32, and thereby distinguished from the Most High. The Father is greater than he. John xiv. 28.

“Phil. ii. 5—8. V. Biddle, 5—24. Nobody can be equal with himself; equality is always between two. Ib.

“1 Cor. viii. 6. By whom are all things, *i. e.* pertaining to our salvation, ib. 7. God has made him Lord. Acts ii. 39; Phil. ii. 9, 10.

“The glory and thanks which we give to Christ, and the faith and hope which we place in him, do not rest in him, but through him tend to God the Father. Phil. ii. 9, 10; 1 Pet. i. 21; John xii. 44; Rom. i. 8, xvi. 27; and therefore he is not equal to God.

“He shall deliver up the kingdom, and be subject to the Father. 1 Cor. xv. 24, 25, 28.

“And he shall be subject according to his human nature. Rev. 1. This distinction is not to be found in God’s word. 2. It begs the question; for it supposes two natures in Christ, which is the thing in question. 3. It makes two persons in Christ; for he is to be subject who ruled and subdued, *i. e.* a person, for no other can be a king; and therefore they must grant that the person of Christ, which they hold to be a Person of supreme Deity, delivereth up his kingdom, and becomes subject, or that his human nature is a person. The latter of these subverts the Trinitarian doctrine, the former itself. Ib. 7.—4. It is said the Son himself shall be subject: but how can the Son himself become subject, if only a human nature, added to the Son, is subjected, and not the very person of the Son?

Biddle, 8—24. God has exalted him and made him Lord, Phil. ii. 9, 11, and raised him from the dead. Rom. x. 9, iv. 24.

“If the eternal Son of God, co-equal, and co-essential with the Father, were conceived and born of the Virgin Mary, how said the Angel to Joseph, that which is conceived in her is of the Holy Spirit? Matt. i. 20; Biddle, 11—24.

“Luke i. 35.

“Acts x. 38.

“Luke xxii. 48.

“Matt. xxvii. 46.

“1. How can God satisfy God? If one person satisfies another, then he that satisfies is still unsatisfied, or forgives. Ib. 12.

“John xx. 17.

“Eph. i. 7.

“Heb. i. 8, 9.

“2. A mighty God; for, in the Heb., El Gibbor, not Hael Haggibor, as the Lord of Hosts is called, Jer. xxxii. 18. Besides the words in the close of ver. 9, distinguish Christ from the Lord of Hosts, making his Godhead depend on the bounty of the Lord of Hosts. Biddle, 15—24.

“3. A God over all, for *Θεός* there, is without the article, and so signifies not the supreme Deity.”

The remarks, numbered 1, 2 and 3 respectively, are to be regarded as answers to those, who think that the doctrine of the Supreme Deity of Christ is taught in the passages referred to under the head “CHRISTUS DEUS SUPREMUS.”

In addition to these conclusive proofs of Mr. Locke's Antitrinitarianism, Lord King has furnished us with others, in the form of Extracts from his “Common-Place Book.” Under the head UNITARIA occur the following remarks. (Vol. II. pp. 102, 103.) “The fathers before the Council

of Nice speak rather like Arian than orthodox. If any one desire to see undeniable proofs of it, I refer him to the Quaternio of Curcellæus, where he will be fully satisfied.—There is scarcely one text alleged to the Trinitarians which is not otherwise expounded by their own writers: you may see a great number of these texts and expositions in a book entitled *Scriptura S. Trin. Revelatrix*, under the name of St. Gallus. There be a multitude of texts that deny those things of Christ which cannot be denied of God, and that affirm such things of him that cannot agree to him if he were a person of God. In like manner of the Holy Ghost, which of both sorts you may find urged and defended in the two books of Jo. Crellius, touching one God the Father, and abridged in Wolzogenius *Præpar. ad Util. Lection. N. T. 2, 3, 4*, and also in the *Brief History*, let. 1. 5.”

We also find the following under the head TRINITY. (Vol. II. pp. 104, 105.) “The Papists deny that the doctrine of the Trinity can be proved by the Scripture: see this plainly taught and urged very earnestly by Card. Hosius de Auth. S. Script. L. iii. p. 53; Gordonius Hunlæius *Contr. Tom. Cont. de Verbo Dei*, c. 19; Gretserus and Tanerus in *Colloquio Rattisbon. Vega. Possevin. Wiekus*. These learned men, especially Bellarmin, and Wiekus after him, have urged all the Scriptures they could, with their utmost industry, find out in this cause, and yet, after all, they acknowledge their insufficiency and obscurity.—Curcellæus has proved, as well as any thing can be proved out of ancient writings, that the doctrine of the Trinity, about the time of the Council of Nice, was of a special union of three persons in the Deity, and not of a numerical, as it is now taught, and has been taught since the chimerical schoolmen were hearkened unto.—Concerning the original of the Trinitarian doctrines, from whom they are derived or by whom they were invented, he that is gene-

rally and indeed deservedly confessed to have writ the most learnedly, is Dr. Cudworth, in his *Intellectual System*.—The divinity of the Holy Spirit was not believed, or, as I think, so much as mentioned by any in the time of Lactantius, i. e. anno 300, vid. *Lact. Inst. L. 4, c. 29*; Petavius de *Trin. I. c. 14, § 14. 21*; Huet. *Origenian, L. 2, c. 2. 9. 2. §.*”

In the face of these passages from Mr. Locke's own pen, no one, it may be presumed, would now think of claiming him as orthodox, or even doubtful, on the subject of the Trinity; and anxious as many Trinitarians have shewn themselves to deprive the Unitarian cause of the credit, arising from the adhesion of such men as Milton, Locke and Newton, the proofs of their defection from the ranks of orthodoxy are too strong and clear to be set aside, either by bare surmises, or confident assertions. This has already been shewn to be the case, as regards Milton and Locke; and although the proof is not so direct in the case of Newton, inasmuch as it still depends, in some measure, upon the testimony of other persons, sufficient evidence will be produced under the next Article, to shew, that the Unitarians are fully justified in claiming this great light of modern philosophy, as one of themselves.

During the year 1696, Mr. Locke published a First and Second “Vindication” of his “Reasonableness of Christianity,” and also three elaborate “Letters” in defence of the principles contained in his “Essay on the Human Understanding,” against the attacks of the Bishop of Worcester. His treatise “On the Conduct of the Understanding,” which is one of the most useful and practical of his works, and the “Paraphrase and Notes” on some of the Epistles of Paul, close the catalogue of those of his literary labours, which have been given to the world.

After Mr. Locke had resigned his appointment at the

Board of Trade, which he did in the year 1700, he seldom visited London. The last four years of his life were spent wholly in retirement at Oates, where he employed himself chiefly in reading and commenting on the Scriptures.

His "Paraphrase and Notes on the Epistles of St. Paul to the Galatians, 1 and 2 Corinthians, Romans and Ephesians, to which is prefixed an Essay for the Understanding of St. Paul's Epistles, by consulting St. Paul himself," was a posthumous work. It appeared at different times, and the parts were collected into a volume in the year 1707. The Paraphrase on the Galatians first made its appearance in 1705. It was followed by those on the two Epistles to the Corinthians in 1706; and in 1707 appeared those on the Romans and Ephesians, together with the preliminary Essay. "In this work," says Bishop Newton, "he has done more towards clearing and fixing the sense of Paul's Epistles than any commentator, I had almost said than all commentators before him."

Dr. Watts remarks, that Mr. Locke's Annotations on Rom. iii. 25, and his Paraphrase on Rom. ix. 5, "have inclined some readers to doubt whether he believed the Deity and Satisfaction of Christ;" but he adds, that the note on 2 Cor. v. ult., and some other places, gave him reason to believe, that Mr. Locke was no Socinian. (*Horæ Lyricæ, ubi supra.*)

Another writer, the late Dr. Bruce, of Belfast, has referred to the paraphrase and note on Rom. i. 3, and to the notes on Eph. i. 4 and 6, as proving that Mr. Locke was at least an Arian; and has asserted, that "no Arian could wish for a more satisfactory comment on these texts." (*Mon. Rep. Vol. VIII. p. 516.*) But the cause of Arianism will derive but little support from the passages pointed out by Dr. Bruce.

The truth is, as the Rev. William Field has observed,

in his able "Letters to the Calvinistic Christians of Warwick," (pp. 111, 112,) and as others have often remarked, in substance, both before and since, "that there is hardly *a Unitarian interpretation of any disputed passage*, in this part of the New Testament, which is not to be found in this work of Mr. Locke, either suggested, or adopted, by him." Of this Mr. F. produces, as instances, the observations on 1 Cor. i. 2, ii. 8, viii. 6; Rom. ix. 5, x. 9; Eph. ii. 8; at the same time calling the attention of his readers, in a note, to "the manner in which Mr. Locke refers the passages which speak of the creation of all things by Christ, to the new moral creation." But after the positive evidence adduced above from Mr. Locke's own posthumous papers, it would be a waste of time to pursue the matter further.

There is another question, however, respecting Mr. Locke, to which it may be well to advert, before the present Article is brought to a close. It has been doubted whether he is to be ranked among Churchmen or Dissenters; and while there remained the least chance of claiming him as a Trinitarian, no thorough-going conformist would hear of his being anything but a good Churchman. It is true, Dr. Caleb Fleming, in an anonymous pamphlet, entitled, "Claims of the Church of England seriously examined, London, 1764," (p. 27,) had asserted, on the authority of an intimate friend of Mr. Locke's, that "so far from being a conformist to the Church of England, he used, whilst at Lady Masham's, to prefer the hearing of a lay-preacher among the Dissenters, because there was no other nonconforming Church conveniently near for him." But as long as it was convenient to make use of Mr. Locke's great name, for the purpose of upholding the interests of the Church as by law established, this, and everything else looking in the same direction, was represented as mere idle

report. Singularly enough, however, and as it were in mockery of the attempts of Trinitarians and Churchmen to make the world believe that he *was* what he *was not*, among other curious things which have turned up, on an examination of Mr. Locke's unpublished papers, is a "Defence of Nonconformity," in answer to Dr. Stillingfleet, Bishop of Worcester, who had, in 1680, preached a sermon, before the Lord Mayor of London, on "the Mischief of Separation," which contained an elaborate and severe attack upon the Nonconformists. This discourse was answered by Mr. Baxter, Mr. Alsop, Dr. Owen, and other leading writers among the Presbyterians and Independents; and Dr. Stillingfleet published, in reply, a larger work, in 1683, which he entitled, "The Unreasonableness of Separation." It was upon this that Mr. Locke animadverted; and from the "Defence of Nonconformity," which he prepared in the way of reply, but did not publish, Lord King has printed upwards of twenty pages as a specimen, from which it appears, that Mr. Locke was as much opposed to the existing modes of Church Government on a small, as to those on a large scale; all appearing to him to have no other object, or at least to conduce to no other end, than to bind the human conscience, and restrain it in its search after truth. "The bonds given to their Pastors in Independent Churches," says he, "show how in this contest Churches are made like bird-cages with trap-doors, which give free admission to all birds, whether they have always been the wild inhabitants of the air, or are got loose from any other cages; but when they are once in, they are to be kept there, and are to have the liberty of going out no more; and the reason is, because if this be permitted our volary will be spoiled, but the happiness of the birds is not the business of these bird-keepers." (Life of Locke, Vol. II. p. 200.)

It was a fatal day for the advocates of Mr. Locke's orthodoxy, when Lord King undertook to prepare a Life of him, "with Extracts from his Correspondence, Journals and Common-Place-Books." The effect of the publication of that work upon some minds was such, that they saw no mode of escape, but by charging his lordship with falsifying Mr. Locke's writings. A correspondent of the "*Christian Reformer*" for 1834, (p. 848,) mentions the case of a Clergyman, "who repelled the force of a quotation from Mr. Locke's own MS. in the memoirs, by the allegation that he would not believe in the truth of anything that had been printed by Lord King." Could such an insinuation find acceptance for a moment with any reader, the following remarks, from the pen of Dr. Thomas Rees, in the next number of the "*Christian Reformer*," (January, 1835, p. 27,) would be sufficient to shew its baseness, and to hold it up to the reprobation of every candid and well-regulated mind. "There can be no necessity for vindicating the high and honourable character of Lord King from the no less absurd than base imputation referred to in the note of your correspondent, of falsifying quotations from Locke's writings. I am, however, able to attest, from a personal collation of the whole, the scrupulous fidelity with which all the extracts from Locke's MSS. have been printed by his lordship. I have more than once had the gratification of going over the collection at Ockham, and had his lordship's kind permission to glean from those parts, which he had not deemed it necessary to give to the public, a few small pieces, with a view to a tract which I have had it in contemplation to publish, to illustrate Locke's theological opinions from his own writings." Should the Doctor carry out this plan, it is unnecessary to say, that he will confer an inestimable benefit on the world; since everything which has at any time emanated from Mr. Locke's pen must com-

mand our attention and respect. But with regard to the main features of that great man's theological system, there can be no more doubt than there is respecting his opinions on Toleration, Government, Education, or Mental Philosophy.

We cannot speak with the same degree of confidence respecting the religious views of Lord Chancellor King, the nephew and confidential friend of Mr. Locke, of whom Lord Barrington says, that all the world allow him to be "the greatest Critic, Lawyer, and Divine of the age" (*Miscellanea Sacra*. Lond. 1770. Vol. I. p. lvi.): but there is nevertheless the strongest presumptive evidence, that his views, like Mr. Locke's, were Antitrinitarian. This evidence is furnished principally by his own admirable work, entitled, "The History of the Apostles' Creed," in which, however, he professes only to act the historian's part, "his design being," as he says, in the Preface, "only to collect and discover the sense and meaning of the first makers and composers of the Creed, what it was that the introducers of the several articles purposed and intended thereby." But Lord Chancellor King was the junior of Mr. Locke by nearly forty years, and although he had distinguished himself by his "Enquiry into the Constitution, Discipline, Unity and Worship of the Primitive Church," as early as the year 1691, his name belongs more properly to the eighteenth than the seventeenth century; and for that reason a separate article has not been devoted to him in this work.

It is scarcely worth while to do more, in the present connexion, than notice a statement of Professor Schlosser, in which he represents Mr. Locke as an Antisupernaturalist. "Locke," says he, "drew his proofs of Christianity as a divine revelation, from the nature and effects of its teaching, and rejected the proof which rests upon miracles and super-

natural operations, because he regarded it as unnecessary, and as an historical proof liable to attack on historical and critical grounds." (Hist. of the Eighteenth Century, &c. Translated by D. Davison, M. A. Vol. I. London, 1843, pp. 28, 29.) The incorrectness of the assertion contained in this paragraph has been pointed out by the Rev. J. J. Tayler, in his "Retrospect of the Religious Life of England" (p. 552, Note 11); and its falsity has been proved, from passages in Mr. Locke's own philosophical and theological works, by the Rev. John Kentish, under the well-known signature N, in a communication to the "Christian Reformer" for April, 1844 (pp. 201—205). Of that communication it is but justice to say, that while it exhibits all the usual accuracy and discrimination of the writer, it is eminently successful in rescuing from a wanton and groundless imputation the character of our great Christian Philosopher.

The remains of Mr. Locke were deposited on the south side of the Church-yard of High Laver. The tomb was of brick, covered with a common flat stone, and was much out of repair a few years ago. This stone is now replaced by one of black marble, enclosed within iron rails; and on a small stone slab, in the wall of the Church, is the following epitaph, composed by himself.

"Siste, viator; juxta situs est [Johannes Locke]. Si qualis fuerit rogas, mediocritate suâ contentum se vixisse respondet. Literis innutritus, eousque tantum profecit, ut veritati unicè studeret. Hoc ex scriptis illius disce; quæ, quod de eo reliquum est, majori fide tibi exhibebunt, quàm epitaphii suspecta elogia. Virtutes si quas habuit, minores sane quàm quas sibi laudi, tibi in exemplum proponeret. Vitia una sepeliantur. Morum exemplum si quæras, in Evangelio habes, (vitiis utinam nusquam,) mortalitatis certè quod prosit hic et ubique.

"Natum [A.D. 1632, Aug. 29];

"Mortuum [A.D. 1704, Oct. 28];

"Memorat hæc tabula brevi et ipsa interitura."

The mansion of Oates, where Mr. Locke spent the last

few years of his life, was taken down at the beginning of the present century; and the green turf now covers the spot, which was once distinguished as the residence of one of the best and greatest of men.

The works of Mr. Locke have been published in a collective form at several different times. One of the best editions is the eighth, which appeared in 4 Volumes, 4to., A. D. 1777, and of which the following are the Contents.

Vol. I.—1. Essay of Human Understanding (pp. 1—457).

2. A Letter to the Right Reverend Edward, Lord Bishop of Worcester, concerning some Passages relating to Mr. Locke's "Essay of Human Understanding," in a late Discourse of his Lordship's in Vindication of the Trinity (pp. 458—515; Postscript, pp. 516, 517).

3. Mr. Locke's Reply to the Right Reverend the Lord Bishop of Worcester's Answer to his Letter, concerning some Passages relating to Mr. Locke's "Essay of Human Understanding:" in a late Discourse of his Lordship's, in Vindication of the Trinity (pp. 518—573; Postscript, p. 574).

4. An Answer to Remarks upon "An Essay concerning Human Understanding" (pp. 575—577). Mr. Locke's Reply to the Right Reverend the Lord Bishop of Worcester's Answer to his Second Letter, &c. (pp. 578—774).

5. A Defence of Mr. Locke's Opinion concerning Personal Identity (pp. 775—786; Appendix, pp. 787, 788).

Vol. II.—1. Some Considerations of the Consequences of the lowering of Interest, and raising the Value of Money (pp. 1—84).

2. Further Considerations concerning Raising the Value of Money, wherein Mr. Lowndes's Arguments for it, in his late Report concerning "An Essay for the Amendment of the Silver Coins," are particularly examined (pp. 85—134).

3. Two Treatises of Government. In the former, the false Principles and Foundation of Sir Robert Filmer, and his Followers, are detected and overthrown: the latter is an Essay concerning the true Original, Extent and End of Civil Government (pp. 135—312).

4. A Letter concerning Toleration (pp. 313—350).

5. A Second Letter concerning Toleration (pp. 351—400).

6. A Third Letter for Toleration (pp. 401—662).

7. A Fourth Letter for Toleration (pp. 663—681).

Vol. III.—1. The Reasonableness of Christianity as delivered in the Scriptures (pp. 1—100).

2. A Vindication of “The Reasonableness of Christianity,” &c., from Mr. Edwards’s “Reflections” (pp. 101—116).

3. A Second Vindication of “The Reasonableness of Christianity,” &c. (pp. 117—272).

4. A Paraphrase and Notes on the Epistles of St. Paul, to the Galatians, 1 and 2 Corinthians, Romans and Ephesians: to which is prefixed an Essay for the Understanding of St. Paul’s Epistles, by consulting St. Paul himself (pp. 273—610).

Vol. IV.—1. Some Thoughts concerning Education (pp. 1—136).

2. Posthumous Works of John Locke, Esq.; viz. i. Of the Conduct of the Understanding (pp. 137—194). ii. An Examination of P. Malebranche’s Opinion of seeing all Things in God (pp. 195—224). iii. A Discourse of Miracles (pp. 225—232). iv. Part of a Fourth Letter for Toleration. [This Fragment, to preserve a connexion of the subject, is carried to the former three Letters on Toleration, at the end of Vol. II.] v. Memoirs relating to the Life of Anthony, first Earl of Shaftesbury (pp. 233—246). vi.

His new Method of a Common-Place-Book, written originally in French, and now translated into English (pp. 247—262).

3. Some Familiar Letters between Mr. Locke and several of his Friends (pp. 263—496).

4. A Collection of several Pieces of Mr. John Locke, published by M. Desmaizeaux, under the Direction of Anthony Collins, Esq. (pp. 497—*651). [This Collection is preceded by the following Titles of the Pieces contained in it.] The Character of Mr. Locke, by Peter Coste (pp. 509—518). The Fundamental Constitutions of Carolina (pp. 519—538). A Letter from a Person of Quality to his Friend in the Country, giving an Account of the Debates and Resolutions of the House of Lords, in April and May, 1675, concerning a Bill, intituled, “An Act to prevent the Dangers which may arise from Persons disaffected to the Government” (pp. 539—570). Remarks upon some of Mr. Norris’s Books, wherein he asserts F. Malebranche’s Opinion of “our seeing all Things in God” (pp. 571—579). Elements of Natural Philosophy (pp. 580—599). Some Thoughts concerning Reading and Study for a Gentleman (pp. 600—605). A Letter to Mr. Oldenburgh, Secretary to the Royal Society (pp. 606, 607). Letters to Anthony Collins, Esq. (pp. 607—633). A Letter to the Rev. Mr. Richard King (pp. 633, 634). A Letter to * * * on Dr. Pococke (pp. 634—638). A Letter to the Rev. Mr. Richard King (pp. 638—641). [Two other Letters to the same are added (pp. 641—643)]. Rules of a Society, which met once a Week for their Improvement in useful Knowledge, and for the promoting of Truth and Christian Charity (pp. 643, 644). [Then follow] A Letter to Mrs. Cockburn; A Letter to Mr. Samuel Bold; A Letter to Mr. Collins, whom Locke addresses as “Dear Coll.” (pp. *645—*649); A Letter from Lord Ashley to

Dr. Fell (p. *650); A Letter by Sir Peter King, apparently addressed to Lord Ashley (pp. *650, *651).

5. Observations upon the Growth and Culture of Vines and Olives, the Production of Silk, and the Preservation of Fruits: written at the Request of the Earl of Shaftesbury, and first published in 1766 (pp. 645—670).

VIDEND. The Life of John Locke, with Extracts from his Correspondence, Journals and Common-Place-Books; by *Lord King*. A new Edition, with considerable Additions, in 2 Volumes. London, 1830, 8vo. Monthly Repository, Vol. I. (1806) pp. 81. 176—178; Vol. V. (1810) p. 347; Vol. VIII. (1813) pp. 15. 516; Vol. XIII. (1818) pp. 11—14, etc. Biographia Britannica, *Art.* LOCKE. *Locke's Works*, *passim*. *Tayler's* Retrospect of the Religious Life of England, Chap. v. Sect. vii. Notes, p. 552. *Field's* Letters to the Calvinistic Christians of Warwick, Letter 8. *Horæ Lyricæ*: Poems chiefly of the Lyrical Kind; by *Isaac Watts*, D.D. 12th Ed. London, 1770, pp. 181—183. Christian Reformer, N. S., Vol. I. (1834) pp. 847, 848; Vol. II. (1835) pp. 27, 28; Vol. XI. (1844) pp. 201—205, etc.

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SIR ISAAC NEWTON, who has been justly styled “the glory of his country and his race,” was born on Christmas-day, in the year 1642, at Woolsthorpe, in the parish of Colsterworth, and county of Lincoln, about seven miles south of Grantham. He was descended from the eldest branch of the family of Sir John Newton, Bart., which had been in possession of the manor of Woolsthorpe from the year 1307. The Newtons removed thither from Westby, in the same county; but originally came from Newton, in Lancashire. His father, Isaac Newton, married Harriet, daughter of James Ayscough, of Market Overton, in Rutlandshire, who was also of an ancient family. The subject of the present Article was the only issue of this marriage. He was a posthumous child, and of such diminutive size, and delicate frame, at the time of his birth, that there seemed little probability of his surviving the period of infancy. It pleased God, however, to spare his life; and he

not only grew up to man's estate, but enjoyed robust health, and attained a good old age.

His mother continued to watch over her tender charge, during the first three years of his life; but having contracted a second marriage with the Rev. Barnabas Smith, she confided him to the care of his maternal grandmother, by whom he was sent to a day-school, first at Skillington, and afterwards at Stoke, till he had reached his twelfth year, when his mother sent him to the grammar-school at Grantham. For some time he took but little interest in his lessons. He chiefly employed himself in mechanical contrivances, either in imitation of something which he had seen, or in the execution of some original conception of his own. But a kick, which he received on the stomach from a boy who was above him in his class, roused his emulation; and from this time he laboured with all his might to prove his mental superiority to this cowardly lad, and continued to rise, till he was the head boy in the school. Among the early indications of genius in Newton, may be mentioned a taste for drawing, and writing verses, in both of which he would most probably have excelled in after life, had circumstances directed him to make choice of the profession of a poet, or an artist. When he was about fifteen, his mother, on the death of her second husband, took him home, that he might be early taught to manage his own affairs, and initiated into the details of an agricultural life. He was accordingly sent on market-days to Grantham, with an old servant, to learn the art of buying and selling, so essential in the education of a farmer. But, instead of giving his mind to the object which his mother had in view, he often loitered on the road, to watch the motion of a water-wheel, or some other piece of machinery; and when he arrived at Grantham, went to the house of Mr. Clark, an apothecary, with whom he had boarded during the short

time that he was at the grammar-school, and in whose garret a few old books supplied him with ample entertainment, till he was summoned by his trusty companion to return to Woolsthorpe. His mother, finding in him a disposition so little inclined to business, and so entirely devoted to books, sent him back to Grantham, with liberty to follow the bent of his own genius. How long he remained at Grantham this second time is not known; but by the advice and recommendation of his maternal uncle, the Rev. W. Ayscough, he was sent to Trinity College, Cambridge, where he was admitted June 5th, 1660, the year in which the learned Dr. Isaac Barrow was appointed Professor of Greek.

In learning Mathematics, Euclid's Elements appeared so plain and easy to him, that he understood the different demonstrations almost before he had read them; and, at the first view of a proposition, was able to demonstrate it without book. He threw himself at once upon such works as the Geometry of Des Cartes, and the Optics of Kepler; and we may justly apply to his mathematical career the remark of Lucan respecting the Nile, the source of which was unknown to the ancients,—that it was not granted to mankind to see it at its commencement. At twenty-four years of age, Newton, by his own intuitive sagacity, had made those wonderful discoveries in Geometry which have immortalized him, and had laid the foundation of his two most celebrated works,—the Principia, and the Optics. The secret of his proficiency in mathematical science, under circumstances not peculiarly calculated to give full development to the extraordinary powers of his mind, has baffled the researches of all his biographers; and there seems no way of accounting for his progress, but by supposing, that, while others crept, he flew, and passed over without notice the intermediate steps, by which ordinary mortals slowly

advance, from the perception of one truth, to the apprehension of another. But it is not our present object to consider Sir Isaac Newton so much under the character of a Mathematician, or a Philosopher, as of a Theologian. His splendid discoveries are without a parallel in the annals of the human intellect; and ample details of them may be seen in the published accounts of his life. A brief summary of them is given in the Latin epitaph, inscribed on the monument erected to his memory in Westminster Abbey, of which the following is a copy.

Hic situs est
 ISAACUS NEWTONUS, Eques Auratus,
 Qui animi vi prope divina,
 Planetarum Motus, Figuras,
 Cometarum semitas, Oceanique Æstus,
 Sua Mathesi facem preferente,
 Primus demonstravit.
 Radiorum Lucis dissimilitudines,
 Colorumque inde nascentium proprietates,
 Quas nemo antea vel suspicatus erat, pervestigavit.
 Naturæ, Antiquitatis, S. Scripturæ,
 Sedulus, sagax, fidus Interpres,
 Dei Opt. Max. Majestatem Philosophia asseruit,
 Evangelii simplicitatem moribus expressit.
 Sibi gratulentur Mortales, tale tantumque extitisse,
 HUMANI GENERIS DECUS.
 Natus xxv. Decemb. MDCXLII. Obiit xx. Mar.
 MDCCXXVII.

Of this epitaph the following is given, by Sir David Brewster, as a literal translation.

Here lies
 Sir ISAAC NEWTON, Knight,
 Who, by a vigour of mind almost supernatural,
 First demonstrated
 The motions and figures of the Planets,
 The paths of the Comets, and the tides of the Ocean.
 He diligently investigated
 The different refrangibilities of the Rays of Light,
 And the properties of the Colours to which they give rise.
 An assiduous, sagacious and faithful Interpreter

Of Nature, Antiquity, and the Holy Scriptures,
 He asserted in his Philosophy the Majesty of God,
 And exhibited in his Conduct the simplicity of the Gospel.

Let Mortals rejoice

That there has existed such and so great

AN ORNAMENT TO HUMAN NATURE.

Born 25th Dec. 1642. Died 26th March, 1727.

The couplet of Pope, intended to have formed part of an inscription on the monument in Westminster Abbey, though highly eulogistic, can scarcely be regarded as an exaggeration.

Nature and Nature's laws lay hid in night:
 God said, *Let Newton be!*—and all was light.

From the books of the University we learn, that Newton was admitted Sub-sizar in 1661. He became a Scholar in 1664. He took his degree of B. A. in 1665; and in 1666, in consequence of the breaking out of the plague, he retired for a time to Woolsthorpe. In 1667, he was made Junior Fellow; and in 1668, took his Master's degree, and obtained a Senior Fellowship. In 1669, when Dr. Barrow had resolved to devote his attention to Theology, he resigned the Lucasian Professorship in favour of Newton; and from this period the biographers of the latter have usually dated the commencement of that brilliant career of discovery, by which the name of NEWTON is distinguished above that of all other men.

From 1669 till 1695, when he ceased to reside at Cambridge, he seems to have been seldom absent from College more than three or four weeks in the year. In 1672, he was elected a member of the Royal Society; and in 1675 he received a royal dispensation, to retain his Fellowship without taking orders. In 1687, the year in which he published his "*Principia*," the privileges of the University of Cambridge having been attacked by James the Second, he was one of the most zealous to maintain them; and the

University nominated him one of its delegates to the High Commission Court. He was also one of the members for the University of Cambridge in the Convention Parliament of 1688, and retained his seat there till its dissolution in 1689.

It was about this period of his life that his acquaintance with Locke commenced. Lord King has inserted, in his "Life of Locke," (Vol. I. pp. 388—400.) some papers, containing Newton's demonstration of Kepler's observation, that the planets move in ellipses. These papers were found among the manuscripts of Locke, and were indorsed, "Mr. Newton, March, 1689." But the correspondence of these two great men seems to have been chiefly upon theological subjects. On the 14th of November, 1690, Newton sent Locke a packet, containing his remarks on the corruption of the text of the New Testament in 1 John v. 7, and 1 Tim. iii. 16, for the purpose of having them translated into French; but more particularly those on the passage of the three heavenly witnesses. His intention was, first to have had them printed in French, and afterwards to have published them in English. They were accordingly consigned to the care of Locke, who undertook to get them printed abroad.

About the close of the year 1690, or the beginning of 1691, Newton visited Locke at Oates; and a part of their conversation appears to have turned upon the prophecies of Daniel. In a letter to Newton, written soon after this visit, Locke, referring to Daniel vii., says, that "the Ancient of Days is Christ." (Life of Locke, Vol. I. p. 404.) Newton, in his reply, asks, "Whence are you certain that the Ancient of Days is Christ? Does Christ anywhere sit upon the throne?" (Pp. 402, 403.) These questions shew the bias of Newton's mind, and are more significant than would at first view appear. They prove that he had stu-

died, and was familiar with, the book of Revelation, in which a distinction is uniformly made between God, who sits upon the throne, and *Jesus Christ*, to whom the privilege of sitting with the Father upon his throne is granted, as the reward of his obedience. (Rev. v. 13, vii. 10, iii. 21.) This distinction, which had not escaped the notice of Newton, proves, that as early as the year 1691, his mind was alive to those scriptural arguments, by which the Supremacy of the Father is established. But his "Historical Account of two Notable Corruptions of Scripture" was written before that time: nor is there the slightest ground for the conjecture of M. Biot, that it was composed, not only after Whiston was deprived of his Professorship at Cambridge, but even after the publication (A. D. 1712) of Dr. Clarke's "Scripture Doctrine of the Trinity."

We learn, from an entry in the Journal of Mr. Abraham De la Pryme, a student in the University of Cambridge, that as early as the beginning of the year 1692, Newton had become "mighty famous for his learning," and for being, among other things, "a most excellent divine,"—a character, which he could not have acquired, but by devoting a considerable portion of time to theological researches. Before the year 1690, as appears from a letter written by Newton himself, the "Historical Account" was finished, and sent to Locke with a view to publication; and we learn from a letter of Le Clerc to Locke, that the former had received a manuscript copy of it from England, before the 11th of April, 1691. (Life of Locke, Vol. I. p. 429.) For some months, however, no steps were taken by Le Clerc towards its publication: but at length, in a letter dated January 20th, 1692, he announced to Locke his intention of publishing it in Latin. (Ibid.) When this information was communicated to Newton, his fear of its becoming known that he was the author so preyed upon his mind,

that he entreated Locke to take instant measures for preventing the publication of his manuscript. In a letter dated Cambridge, February 16th, 1692, he thus writes to his friend. "I was of opinion my papers had lain still, and am sorry to hear there is news about them. Let me entreat you to stop their translation and impression so soon as you can, for I design to suppress them. If your friend hath been at any pains and charge, I will repay it, and gratify him." (P. 409.) Locke lost no time in complying with this request; and Le Clerc at once put a stop to the intended publication.

The name of the author had been studiously concealed from Le Clerc, and it has been supposed, that at the death of Locke in 1704, Le Clerc deposited the manuscript in the Library of the Remonstrants. But he retained possession of it as long as he lived; and at his death, in 1736, consigned it to the care of Wetstein, with a view to its preservation in the aforesaid Library. This we learn from the following passage in Wetstein's *Prolegomena* to his edition of the New Testament (p. 185). "The illustrious Sir Isaac Newton wrote two letters in English on the true reading of the passages, 1 John v. 7, 8, and 1 Tim. iii. 16, with such critical judgment and diligence, (having collected together from every side all the materials, by which the subject could be illustrated, from manuscripts, versions, the Greek and Latin Fathers, and lastly from the whole field of Ecclesiastical History,) as to bring it as nearly as possible to a mathematical demonstration; a thing which could hardly have been expected, and least of all from a man who was occupied in studies of another kind. John Locke communicated to John Le Clerc these letters, copied by his own hand; and Le Clerc made the following mention of them in the year 1708, in the Preface to Kuster's edition of Mill's New Testament. 'I have in my possession

an elegant dissertation in English, which was written by I know not whom, and formerly transmitted to me by the celebrated John Locke, and in which *quod*, the reading of the Vulgate [1 Tim. iii. 16] is defended. It is worthy to see the light, and probably would already have seen it, but that it has to be translated into Latin.' When these two letters, (the former mutilated at the beginning, and the latter at the end,) were handed over to me, after the death of the celebrated Professor, together with a packet of letters addressed to himself, in order that they might be conveyed to the Library of the Remonstrants, I made several attempts, but in vain, to procure what was wanting in our copy from Newton's executors, with whom I had learnt that complete copies were deposited, both in English, and in a Latin translation by Hopton Haynes. These two letters are mentioned by Whiston and John Berriman." From the imperfect copy in the Library of the Remonstrants, the first edition of the "Historical Account" was printed in London, A. D. 1754, under the title of "Two Letters from Sir Isaac Newton to M. Le Clerc,"—a title, be it observed, which had never been given to it by its author. The anonymous editor supplied the part which was wanting at the beginning, as far as page 13, where he says, in a note, "Thus far is not Sir Isaac's." The title which Le Clerc gave to this celebrated critical dissertation, in his Letter to Locke of April 11th, 1691, corresponds with that of the edition published by Dr. Horsley, which was printed from a manuscript in the author's own handwriting.

It is reasonable to presume, that the attention of Newton was directed to the consideration of 1 John v. 7, and 1 Tim. iii. 16, by the fact, that these passages were regarded as main supports of the Trinitarian doctrine; and as his inquiries resulted in a conviction, that the text of the New

Testament had been notoriously corrupted in both these places, justice to himself as well as others required, that, if he was a believer in the doctrine of the Trinity, he should leave upon record a statement to that effect, lest erroneous conclusions should be drawn from the positive manner, in which he decides against the readings of the Received Text. Silence, under such circumstances, admits of no other inference, than that his sentiments, whatever else they may have been, were not Trinitarian; and this inference receives strong corroboration from several expressions, incidentally dropped by him, in the course of the Letter. To some of these the reader's attention shall now be directed; and as the edition of the "Historical Account," published separately in 1830, is an exact reprint from Bishop Horsley's Edition of Sir Isaac Newton's Works, (Vol. V. 1785,) and is likely to be in the hands of more readers than the Works themselves, the references will be made to that edition.

1. "Even Cyprian's own words do plainly make for the interpretation. For he does not say 'the Father, the Word, and the Holy Ghost,' as it is now in the seventh verse; but 'the Father, the Son, and Holy Ghost,' as it is in baptism; the place from which they tried at first to derive the Trinity." (§ iv. pp. 7, 8.)

To the word "tried" Bishop Horsley subjoins the following note. "The insinuation contained in this expression, that the Trinity is not to be derived from the words prescribed for the baptismal form, is very extraordinary to come from a writer who was no Socinian." Now that Newton "was no Socinian" may be true enough, if the author of this note meant to say, that he did not imbibe all the peculiar opinions of Socinus. But if he used the word "Socinian" as equivalent to *Antitrinitarian*, the learned Prelate has here taken for granted the thing to be proved; though all must agree with him in thinking it

“very extraordinary,” that a reputed Trinitarian should so express himself respecting the baptismal formula, as to call it, “the place from which *they tried* at first to derive the Trinity.” The pronoun “they” is evidently exclusive. It is intended to denote a class of Christian believers, with which the writer has no sympathy, and no wish to identify himself; and the verb “tried” clearly implies, that the attempt was, in his estimation, unsatisfactory, although “the Son” is mentioned in Matt. xxviii. 19, and not “the Word,” as in the text of the three heavenly witnesses.

2. “In all that vehement, universal, and lasting controversy about the Trinity in Jerome’s time, and both before and long enough after it, this text of ‘the Three in Heaven’ was never once thought of. It is now in every body’s mouth, and accounted the main text for the business, and would assuredly have been so too with them, had it been in their books.” (§ xiv. p. 18.)

The tone of contempt and disparagement, observable in this passage, is anything but what might have been expected, on the supposition that it proceeded from the pen of a Trinitarian. If we regard the writer as sound and orthodox in his views respecting the Trinity, it is certainly a most unaccountable mode of expressing his opinion of the spuriousness of such a verse as that of the three heavenly witnesses, to say, that “it is now in every body’s mouth, and accounted the main text for the business!” The same mode of expression occurs in reference to 1 Tim. iii. 16, (§ i. p. 65,) now so often quoted in favour of “the Deity of the Son, and the incarnation of God.” Alluding to this text, the author of the “Historical Account” says, —“In all the times of the hot and lasting Arian controversy, it never came into play; though now those disputes are over, they that read ‘God manifested in the flesh,’ think it one of the most obvious and pertinent texts for

the business." It is incredible, that so prudent and modest a person as Sir Isaac Newton should have represented this, or any other passage of Scripture, as "one of the most obvious and pertinent texts for the business" of establishing the Deity of Christ, and the Incarnation, if he had regarded these doctrines in any other light, than as gross corruptions of the primitive Christian faith.

3. After having concluded his remarks upon the historical part of the controversy respecting 1 John v. 7, he proceeds to give a paraphrase of the two preceding, and the two following verses, for the purpose of shewing, that, "without the testimony of 'the Three in Heaven,' the sense is good and easy" (§ xxxv. p. 58); and in the course of this paraphrase, (p. 59,) he describes Jesus as "the Son of God, as well by his resurrection from the dead, (Acts xiii. 33,) as by his supernatural birth of the Virgin, (Luke i. 35,)" but says nothing of the eternal sonship, or of his being begotten of the Father before all worlds, which he would most certainly have done, had he been a Trinitarian, or an Arian. A definition of the Scriptural phrase "Son of God," which altogether overlooks his preëxistence and eternal generation, is very unlikely to have been given by any one, except a believer in the simple humanity of Christ.

4. When he has finished his paraphrase, and shewn that there is no possible mode of distinguishing the testimony in heaven from that on earth, he says, (§ xxxvi. pp. 60, 61,) in reference to the disputed text, "Let them make good sense of it, who are able. For my part, I can make none. If it be said that we are not to determine what is Scripture, and what not, by our private judgments, I confess it in places, not controverted; but in disputable places, I love to take up with what I can best understand. It is the temper of the hot and superstitious part of mankind, in matters of religion, ever to be fond of mysteries; and

for that reason, to like best what they understand least. Such men may use the Apostle John as they please; but I have that honour for him, as to believe that he wrote good sense; and therefore take that to be *his*, which is the best."

Many of the expressions in this passage are highly significant. The author, instead of advocating, or even tolerating that prostration of intellect, for which the believer in mysteries pleads, tells his friend, that he loves to take up with what he can best understand; that he leaves a fondness for mysteries to those who "like best what they understand least;" and that the least which he can do is to give the Apostle John credit for "good sense." Would a Trinitarian have used such language as this? Or, if we can suppose such a thing possible, would he not have taken care to guard against misconception, by admitting the existence of at least one mystery,—the mystery of the Trinity?

5. Towards the close of the same section, (p. 62,) the author of the "Historical Account," referring to Erasmus's third edition of the New Testament, into which, for the first time, the spurious text of the three heavenly witnesses was introduced, says, "when they had got the Trinity into his edition, they threw by their manuscript if they had one, as an almanac out of date. And can such shuffling dealings," he asks, "satisfy considering men?"

If the expression, "when they had got the Trinity into his edition," have any meaning, it must be, that, before the insertion of this spurious text, the Trinity was not to be found there; and consequently, that this is the only text, from which, in the estimation of the writer, that doctrine can be fairly deduced: for, as we have seen above, he was not disposed to admit, that the attempt "to derive the Trinity" from the baptismal commission was successful. "They tried at first to derive" it, as he says, (p. 8,) from

that passage ; but the insinuation contained in the expression “they tried,” is tantamount to a declaration of belief, that the trial proved unsatisfactory, and is, as Bishop Horsley expresses it, “very extraordinary to come from a writer who was no Socinian.”

The evidence of Newton’s Antitrinitarianism, thus derived from his celebrated Letter on “Two Notable Corruptions of Scripture,” is decisive ; nor is there anything in the rest of his published writings to invalidate the conclusion, to which we are thus irresistibly led. “There is in them,” as a writer in the “Monthly Repository” remarks, (N. S. Vol. V. p. 154,) “an entire absence of all evidence that the writer believed in either the Trinity or the Deity of Christ. Silence on these subjects is universal and unbroken. Had it been Newton’s design to omit anything that could, by any possibility, be construed into a belief in the Trinity, he could not have avoided the subject more cautiously and successfully than he has done. Occasions present themselves when, if such had been his belief, he could hardly have done otherwise than imply or declare the truth of the Trinitarian doctrine. But he is profoundly silent. Would, *could* a Trinitarian have acted in this way ? Is he not, with propriety, styled an Antitrinitarian who so far opposes the doctrine as to withhold from it all countenance in his works ? Is it unfair to presume that he wished that to disappear from the face of society which he sedulously excluded from his own pages ? Newton was a Christian, and wrote as a Christian on Christian topics, and if he had held the Trinity, the fundamental doctrine of Christianity in the opinion of its advocates, how could he have been guilty of omitting the mention of it, especially when there are passages, which imply his disbelief of the doctrine ?”

It has been said, and till recently the assertion remained

uncontradicted, that, during parts of the years 1692 and 1693, Newton suffered under temporary mental aberration. But Sir David Brewster has endeavoured to shew, (successfully, as many think,) that the statement has no foundation in truth. It was first made by M. Biot, and gave great pain to the friends and admirers of Newton. The cause assigned for his temporary derangement was the loss of certain manuscripts, which, it was alleged, had been consumed by the overturning of a lighted taper by a favourite little dog, called *Diamond*. This accident is said to have happened during Newton's absence at the College prayers, one winter's morning. The papers destroyed were said to have contained the results of many years' labour; and it was stated, that, when he perceived the magnitude of his loss, he exclaimed, "Oh, Diamond, Diamond, little dost thou know the mischief thou hast done!" This is, no doubt, a pretty little anecdote. It tends to place the character of Newton in an amiable light; and, if true, proves him to have been possessed of great self-command, under circumstances peculiarly trying. But it is worthy of remark, that Newton himself never refers to the manuscripts, which he is said to have lost on this occasion; and that his nephew, Mr. Conduit, to whom he was in the habit of unbosoming his whole mind, makes no allusion to such an event. Nor have any of his early English biographers mentioned it. History and tradition were equally silent on the subject, till M. Biot published his *Memoirs of Newton*, in the "*Biographie Universelle*;" and it is not easy to believe, that the powers of so great a mind could have been subverted, without the appalling fact being known to his own countrymen.

The celebrated Marquis De la Place represented the matter in a light still more painful; for he endeavoured to give currency to the notion, that Newton never recovered

the use of his reason, and that his study of Theology did not commence, till he had lost the powers of his once vigorous and comprehensive mind.

Could all that has been said by the two Frenchmen, or any considerable portion of it, be substantiated by credible testimony, it would no doubt afford a great triumph to the enemies of revelation, as well as to those professed friends of Christianity, who are scandalized at the thought, that the greatest of Philosophers lived and died an Antitrinitarian. But Sir David Brewster has shewn, that, at the very time when Newton is supposed to have been labouring under mental derangement, he wrote his four celebrated Letters to Dr. Bentley on the existence of a Deity, which evince a power of thought, and a serenity of mind, that are incompatible with the slightest obscuration of his faculties; and that, during the same period, he gave other satisfactory proofs of the soundness of his intellect, in the prosecution of his mathematical and philosophical inquiries. His friend, Mr. Pepys, had never heard of his being attacked with any illness, till he inferred it from a letter written by himself, in September 1693. Mr. Millington also, who lived in the same University, was equally ignorant of any such attack; and after a personal interview with Newton, for the express purpose of ascertaining the state of his health, he assures Mr. Pepys, that, though he had been suffering from a distemper that much seized his head, and kept him awake for above five nights together, he was then (Sept. 30th, 1693) very well; but that he appeared to be under some small degree of melancholy: yet, that there was no reason to apprehend that it had at all touched his understanding, and he hoped that it never would. On the whole it appears, that, from the beginning of the year 1692 to the month of May, 1694, he suffered much from bodily indisposition; but that his mind, during that time, though

in a state of nervous irritability, was capable of putting forth its highest powers.

Here it may be remarked, that Sir David Brewster's "Life of Sir Isaac Newton," which contains a refutation of the statement that he laboured under mental derangement, was published in 1831. At a later period, Sir David was kindly permitted by the trustees of the Earl of Portsmouth to examine the valuable collection of manuscripts at Hurstbourne Park; and with the assistance of H. A. W. Fellowes, Esq., the accomplished nephew of Lord Portsmouth, many interesting and important letters and papers were discovered, which not only throw much new light on the early life and studies of our immortal countryman, but tend to refute the groundless rumours respecting a temporary derangement of his mind in 1692, and to exalt, in the highest degree, his moral and intellectual character.

It must also be remembered, in connexion with the alleged derangement of Newton in 1692, that the "Historical Account of Two Notable Corruptions of Scripture" was finished, and in the hands of M. Le Clerc before April 11th, 1691; and that the investigations which led to his "Observations upon the Prophecies of Daniel, and the Apocalypse of St. John," belong to a period prior even to that time. (Vide Brewster's Life of Sir Isaac Newton, Ch. xvi. pp. 272—274.) Whether the aforesaid allegation, therefore, be true or not, the insinuation of M. Biot and M. De la Place, that he did not turn his attention to theological studies till he had lost the vigour of his mind, and was incapable of pursuing his philosophical inquiries, is utterly destitute of foundation. The work on the Prophecies of Daniel, and the Apocalypse, was not published till 1733, about six years after Sir Isaac's death; but as it was probably written as early as the "Historical Account," the testimony which it affords to his religious opinions may not

unsuitably be introduced in this place. That testimony, as far as it goes, contains nothing to invalidate the inference already drawn from the "Historical Account," but tends rather to strengthen and confirm it.

In a note to the "Observations upon the Prophecies of Daniel," (Chap. xi. p. 148,) after alluding to the practice of the ancient Prophets, of drawing parables from such things as offered themselves to their notice, he adds, "And Christ being endued with a nobler prophetic spirit than the rest, excelled also in this kind of speaking." This language implies, that Christ received his inspiration like the Prophets under the Mosaic dispensation, and that the only difference between him and them was, that the prophetic spirit with which he was endued was of a nobler kind than theirs;—language, which is intelligible when used by an Antitrinitarian, but which loses its force when ascribed to a person of opposite sentiments.

In the "Observations upon the Apocalypse of St. John," when the writer has occasion to explain the fifth chapter of that book, he says, "The beasts and elders represent the primitive Christians of all nations; and the worship of these Christians in their Churches is here represented under the form of worshiping God and the Lamb in the temple: God for his benefaction in creating all things, and the Lamb for his benefaction in redeeming us with his blood: God as sitting upon the throne and living for ever, and the Lamb as exalted above all by the merits of his death." He then quotes the last four verses of the chapter, and adds, "This was the worship of the primitive Christians." (Pp. 262, 263.) On this passage we may take the liberty of borrowing the very pertinent remarks of the writer in the "Monthly Repository," to whom we are indebted for a previous quotation. "Let this passage be read again. Its evidence appears to us decisive. The Holy Ghost is omit-

ted, the Trinity is omitted. The grounds of the worship assigned ascribe to God supremacy, 'sitting on the throne;' eternity, 'living for ever;' the peculiarly divine function of creation, 'creating all things.' The grounds assigned take from Christ all pretensions to equality or identity with God. Why is he worshiped? For creating us? No; that is ascribed to God: but for redeeming us *with his blood*, and as *having been exalted* by the merits of his *death*. A clear and studied distinction is kept up between God and Christ; and while the essential attributes of Deity are ascribed to the first, the functions of a creature, highly honoured it is true, but of a creature, are asserted of the second. It may be urged, 'they are both worshiped.' Yes, and so were 'God and the King.' Worship has been paid to myriads of creatures, as the Old and the New Testament declares. Socinus, though a Humanitarian, worshiped Christ. And doubtless there is a homage due from all Christians to their Saviour, which, if you will, you may designate by the ambiguous term worship. And that the term worship did not, in the mind of Newton, intend the same when applied to the homage paid to God and that to Christ, is very clear from the careful distinction which he makes throughout the passage. He that was worshiped, because the Creator and Supreme and Eternal Ruler of all, received a very different service from that offered to him who had been faithful unto death in man's cause, and for his fidelity was honoured and exalted of the Deity." (Monthly Repository, N.S., Vol. V. p. 156.)

No mark of national gratitude had been conferred upon Newton for his wonderful discoveries, or for the part which he took in resisting the tyranny of James the Second, when that monarch invaded the privileges of the University of Cambridge; so that he was left in comparatively narrow circumstances, having no other source of income than the

salary attached to his Professorship, and the small rental derived from his paternal inheritance. But in 1694, Charles Montague, grandson of Henry Earl of Manchester, a young man of high promise, who had sat with Newton in the Convention Parliament, was appointed Chancellor of the Exchequer; and he had not long held this office, before Mr. Overton, the Warden of the Mint, was made a Commissioner of Customs. The vacant situation was offered, in the most handsome manner, to Newton, on the 19th of March, 1696, and was accepted by him. The emoluments arising from this office amounted to five or six hundred pounds per annum; and when he had been in possession of it about three years, he was promoted to the Mastership of the same establishment, with an annual salary of between twelve and fifteen hundred pounds. This appointment he retained till his death, when his personal estate was valued at £32,000.

The Wardenship of the Mint did not prevent him from retaining his Professorship at Cambridge; but on his subsequent elevation to the Mastership of the Mint, in 1699, he appointed Mr. Whiston his deputy at Cambridge, with all the emoluments of the office; and when he resigned the professorial chair, in 1703, he succeeded in getting Mr. Whiston nominated his successor.

The same year in which he was appointed Master of the Mint, he was also chosen Foreign Associate of the Royal Academy of Sciences at Paris. In 1701, he represented the University of Cambridge a second time in Parliament. In 1703, he was elected President of the Royal Society, to which office he continued to be annually re-elected during the next twenty-three years; and in 1705, Queen Anne conferred upon him the honour of knighthood. The latter part of his life, however, except that portion of it which was devoted to the duties of his office as Master of

the Mint, was spent almost wholly in study; and there was scarcely any branch of human knowledge, to which he turned his attention, that did not receive additional light from his singularly gifted mind. In 1722, he became subject to a disorder of the bladder, accompanied by cough and gout. From this complication of diseases he suffered, more or less, during the last five years of his life; but they did not cause him much severe pain, till within about three weeks of his death. When Samuel Crellius visited him, about the year 1726, he read without spectacles, and without holding the manuscript very near his eyes; and continued to argue, in his accustomed manner, with acuteness, none of his faculties failing him except his memory. He presided for the last time at the Royal Society on the 28th of February, 1727; and died at his house, Orbell's Buildings, (now Pitt's Buildings,) Kensington, between one and two o'clock on the morning of Monday, the 20th of March, 1727, in the eighty-fifth year of his age. His body was laid in state at the Jerusalem Chamber, from which it was carried to Westminster Abbey, the pall being supported by the Lord Chancellor, the Dukes of Montrose and Roxburgh, and the Earls of Pembroke, Sussex and Macclesfield. The funeral was attended by many other persons of rank and distinction, as well as by the principal members of the Royal Society. In 1731, a magnificent monument, designed by Kent, and sculptured by Rysbrach, was erected in the Abbey, at the expense of his relatives; and numerous marks of respect have since been paid to his memory, both by individuals and public bodies, among which is a full-length statue by Roubilliac, in the Chapel of Trinity College, Cambridge, bearing the word *NEWTONUS*, with the inscription from Lucretius,—“*Qui genus humanum ingenio superavit.*”

Notwithstanding the clear evidence supplied by Sir Isaac

Newton's own writings, in proof of his Unitarianism, some have expressed themselves dissatisfied with it; and others have affected to treat those, who question his orthodoxy, as chargeable with injustice to his memory. Dr. Monk, the present Bishop of Gloucester and Bristol, in a pamphlet on the subject of the Botanical Professorship at Cambridge, when Sir James Edward Smith was proposed as a candidate for that office, more than insinuated, that neither Sir Isaac Newton nor John Locke is to be reckoned among Antitrinitarians. M. Biot remarks, that there is nothing in the writings of Sir Isaac Newton to justify, or even to sanction, the idea, that he was an Antitrinitarian. Bishop Horsley pronounces him "no Socinian." Sir David Brewster, alluding to the "Historical Account of Two Notable Corruptions of Scripture," says, "As this learned dissertation had the effect of depriving the defenders of the doctrine of the Trinity of the aid of two leading texts, Sir Isaac Newton has been regarded as an Antitrinitarian; but such a conclusion is not warranted by anything which he has published; and he distinctly warns us, that his object was solely to 'purge the truth of things spurious.' We are disposed, on the contrary, to think that he declares his belief in the doctrine of the Trinity when he says, 'In the eastern nations, and for a long time in the western, the *faith* subsisted without this text; and it is rather a danger to religion, than an advantage, to make *it now* lean upon a bruised reed. There cannot be better service done to the truth, than to purge it of things spurious; and, therefore, knowing your prudence and calmness of temper, I am confident I shall not offend you by telling you my mind plainly; especially since it is no article of faith, no point of discipline, nothing but a criticism concerning a text of Scripture which I am going to write about.' The word faith in the preceding passage cannot mean faith in the

Scriptures in general, but faith in the particular doctrine of the Trinity; for it is this article of faith only to which the author refers when he deprecates *its* leaning on a bruised reed." (Life of Sir Isaac Newton, Chap. xvi. pp. 283, 284.) Now, without intending any disrespect to Sir David Brewster, we cannot but concur in the remark of the reviewer of his work in the "Monthly Repository" for 1831, (p. 714,) that this "is indeed orthodoxy's last shift." Nothing can be clearer, than that "the faith" means the Christian faith in general, without reference to any peculiar doctrines, whether those of Athanasius, Arius or Photinus; for Sir Isaac goes on to say, that "it is rather a danger in *religion* than an advantage, to make *it* now lean upon a broken reed." According to the rules of grammatical construction, the pronoun "it" here refers to "religion;" and *religion* means the same as *the faith* in the preceding, and *the truth* in the following sentence. It is this, and not the doctrine of the Trinity, or any other doctrine, which Sir Isaac would "purge of things spurious."

To do Sir David Brewster justice, however, he seems to have had some misgivings as to the conclusiveness of his argument, derived from the above passage, in favour of Sir Isaac Newton's orthodoxy; for he goes on to say, "But, whatever be the meaning of this passage, we know that Sir Isaac was greatly offended at Mr. Whiston for having represented him as an Arian; and so much did he resent the conduct of his friend in ascribing to him heretical opinions, that he would not permit him to be elected a Fellow of the Royal Society while he was President." (Ibid.) This is the revival of a statement put forth with great confidence by Bishop Burgess, in his "Third Address to the Unitarians," in the "Gentleman's Magazine" for October, 1815; and triumphantly refuted, in the number for the

next month, by a correspondent, who writes under the signature of "Liber et Verax."

Under the head of "Falsification of Authorities," the learned but eccentric Prelate above named, after making up his own mind, that Sir Isaac Newton "could be neither Socinian nor Arian," proceeds thus. "The following extract from Whiston's Memoirs of his own Life will confirm this conclusion: 'On or about the year 1720, I take it to have been, that I was refused to be admitted a Member of the Royal Society by Sir Isaac Newton. The case was this: Sir Hans Sloane, Dr. Edmund Halley, and myself, were once together at Child's Coffee-house, in St. Paul's Church-yard; and Dr. Halley asked me, why I was not a Member of that Society? I answered, because they durst not choose an *Heretick*. Upon which Dr. Halley said to Sir Hans Sloane, that, if he would propose me, he would second it; which was done accordingly. When Sir Isaac Newton, the President, heard this, he was greatly concerned; and, by what I then learned, closeted some of the Members, in order to get rid of me; and told them, that, if I was chosen as a Member, he would not be President.' With this statement of "the case," by Mr. Whiston, the Bishop suddenly stops short, leaving the reader to infer, that, "because *they*," namely, the Members, "durst not choose an *Heretick*," this was the ground of the President's objection; and consequently, that Sir Isaac Newton's own religious opinions were perfectly sound and orthodox. But on turning to the part of Whiston's Memoirs, from which the above extract is taken, (pp. 292, 293, Ed. 1749; pp. 249, 250, Ed. 1753,) it will be seen, that his Lordship is capable of *garbling*, which is the next thing to *falsifying*, authorities;—the very charge which he attempts to fix upon the Unitarians. The Bishop's quotation is an imperfect one, and therefore calculated, though of course not

intended, to mislead. Mr. Whiston goes on to state, that the proposal was withdrawn, in consequence of an alleged informality; that, had he known of Sir Isaac Newton's reluctance to admit him as a Member, he would have done nothing to occasion that great man the least uneasiness; and that the Society having always granted him permission to attend its meetings, and lay before it any communications which he was desirous of making, without being an actual Member, this privilege was almost as agreeable to him as his election would have been, particularly as his limited means would with difficulty have enabled him to pay the admission fees, and annual subscription. He then proceeds, with that air of vanity and self-esteem, for which, with all his good qualities, he was notorious, to assign what he imagines to have been the ground of Sir Isaac Newton's objection; namely, his own pertinacity, and Sir Isaac's sensitiveness, and impatience of contradiction.

“Now if the reader desire to know the REASON of Sir Isaac Newton's unwillingness to have me a Member, he must take notice, that as his making me first his deputy, and giving me the full profits of the place, brought me to be a candidate, as his recommendation of me to the Heads of Colleges in Cambridge, made me his successor; so did I enjoy a large portion of his favour for twenty years together. But he then perceiving that I could not do as his other darling friends did, that is, learn of him, without contradicting him, when I differed in opinion from him, he could not, in his old age, bear such contradiction; and so he was afraid of me the last thirteen years of his life. See my *Authentic Records*, Page 1070, 1071. He was of the most fearful, cautious, and suspicious temper, that I ever knew, and had he been alive when I wrote against his Unitarians, and so thoroughly confuted it, that no-body could gainsay it, 1715; and tried to vindicate it, that I know of, since my

Confutation was published, I should not have thought proper to publish it during his life-time; because I knew his temper so well, that I should have expected it would have killed him: as Dr. Bentley, Bp. Stillingfleet's Chaplain told me, that he believ'd Mr. Lock's through Confutation of the Bishop's Metaphysics about the Trinity, hastened his end also." The self-complacency, which runs through the whole of this passage, is calculated to raise a smile at the expense of poor Whiston; but it is satisfactory to learn, from his own pen, that *Sir Isaac Newton's* opposition to his election, as a Fellow of the Royal Society, had nothing to do with his heresy; but was solely attributable to the incompatibility of temper between Sir Isaac and himself, and the constant bickerings, which would have been the inevitable result of his admission to that honour.

Having thus disposed of the only plausible attempt ever made, to prove that Sir Isaac Newton was orthodox in his religious opinions,—an attempt founded upon the misapprehension of a passage in the writings of Mr. Whiston,—let us proceed to consider the positive testimony of the same individual to Sir Isaac's heterodoxy.

The acquaintance of Whiston with Newton commenced in 1694 (*Memoirs of Whiston*, p. 36); but it was not till at least ten years after this, that Whiston began even to suspect that the Athanasian doctrine of the Trinity was unknown to the primitive Christian writers. He informs us, however, that this had long been the opinion of Newton, when he himself began to study the subject. "About this time," says he, (1704,) "or not much later it was, that I discovered my friend Mr. (Dr.) Clarke had been looking into the primitive writers, and began to suspect, that the Athanasian doctrine of the Trinity was not the doctrine of those early ages; which I had not then any particular knowledge of, as a sermon of mine preach'd upon Christ-

mas-day about 1704, at great St. Bartholomew's, if now extant, would witness. Whether Mr. Newton had given Mr. Clarke yet any intimations of that nature; *for he knew it long before this time*; or whether it arose from some enquiries of his own, I do not directly know; though I incline to the latter." (Hist. Mem. of Dr. S. Clarke, pp. 8, 9.) Mr. Whiston's reason for inclining to the latter doubtless was, Sir Isaac Newton's great reserve on such subjects: for it does not appear, that he had ever opened his mind upon this matter to Mr. Whiston, before the year 1704. After this time Mr. Whiston had frequent opportunities of ascertaining, that Sir Isaac Newton was no Trinitarian; although the latter continued to maintain a considerable degree of reserve on such topics to the end of his life. "Sir Isaac Newton," says Mr. Whiston, "was one who had thoroughly examined the state of the Church in its most critical juncture, the fourth century. He had early and thoroughly discovered that the old Christian faith, concerning the Trinity in particular, was then changed; that what has long been called Arianism is no other than old uncorrupt Christianity; and that Athanasius was the grand and the very wicked instrument of that change. This was occasionally known to those few who were intimate with him all along; from whom, notwithstanding his prodigiously fearful, cautious, and suspicious temper, he could not always conceal so important a discovery." (Collection of Authentic Records, Vol. II. p. 1076.) This extreme reserve on the part of Sir Isaac, which some, who lived near his own times, attributed to a fear of persecution, will enable us to account, in some measure, for the mistake into which Mr. Whiston fell, of regarding his opinions as Eusebian, or Arian. He tells us, not that he had heard from Sir Isaac himself, but that he had *met with the account* of a private tutor to a nobleman in King's College, *whose*

name he had forgotten, “that was at first inclinable to Socinianism, but upon a conference with Mr. Newton, returned much more inclined to what has been of late called Arianism.” (Hist. Mem. of Dr. S. Clarke, *ubi supra*.) This account may have been based upon mere rumour; but it appears to have been the only ground which Mr. Whiston had, for representing Sir Isaac’s opinions as identical with his own.

Hopton Haynes, Esq., who translated the “Historical Account of Two Notable Corruptions of Scripture” into Latin, possessed much more of the confidence of Sir Isaac Newton than Mr. Whiston ever did; and we have it on his authority, that Sir Isaac did not believe in the doctrine of our Lord’s preëxistence. This gentleman was engaged in the office of the Mint for more than half a century. In a memorial to the Treasury, presented in April, 1737, he alludes to his having been at that time employed above forty years in the Mint, and fourteen of them as His Majesty’s Assay-Master; and it was not till twelve years later that he retired, being rendered incapable, through age and other infirmities, of discharging the duties of his office. It would hence appear, that his first entrance into that establishment was, at the latest, in the year 1697, soon after Sir Isaac Newton’s appointment as Warden; and as Sir Isaac was made Master in 1699, and continued to hold that office till his death in 1727, Mr. Haynes must have had an uninterrupted intercourse with him of thirty years. Both were fond of theological studies; and Mr. Haynes has left behind him a standing memorial of the fearless integrity, and great success, with which he studied the Bible, in his “Scripture Account of the Attributes and Worship of God, and of the Character and Offices of Jesus Christ.” The Rev. Richard Baron, who was personally acquainted with Mr. Haynes, in the Preface to a valuable collection of

Tracts, entitled, "A Cordial for Low Spirits," (3rd Ed. 1763, p. xviii,) after alluding to the obligations of the Christian world to Lowman and Lardner, for their advocacy of the simple humanity of Jesus Christ says, "Perhaps the reader will think that I have dwelt too long upon this subject, but its great importance is my excuse; and I conclude this article with observing that Sir Isaac Newton predicted this restoration of primitive truth, in those memorable words to Mr. Haynes, 'The time will come, when the doctrine of the incarnation as commonly received, shall be exploded as an absurdity equal to transubstantiation!'" To Mr. Haynes's name Mr. Baron subjoins the following account of him. "Hopton Haynes, Esq., was author of several writings well known to the curious. He served many years in the mint-office under Sir Isaac Newton, and at the time of his death had a place in the exchequer. He was the most zealous Unitarian I ever knew; and in a conversation with him on that subject, he told me, that Sir Isaac Newton did not believe our Lord's preëxistence, being a Socinian, as we call it, in that article: that Sir Isaac much lamented Mr. (Dr.) Clarke's embracing Arianism; which opinion, he feared, had been, and still would be, if maintained by learned men, a great obstruction to the progress of Christianity."

An attempt has been made to weaken the force of this valuable testimony, by alleging, that the zeal of Mr. Haynes, in behalf of his own opinions as a Unitarian, may have led him to overstep the limits of truth. In opposition to this baseless surmise, it might be deemed sufficient to refer, as we have done above, to the strict personal intercourse which subsisted between him and Sir Isaac, for the space of thirty years. But we have a further guarantee of the trustworthiness of Mr. Haynes, in the fact of his having maintained an unsullied reputation, as a public

servant, for more than half a century; as well as in the accuracy and discrimination with which he conducted his theological inquiries, and the utter incredibility of the supposition, that a person so well informed respecting the doctrinal distinctions of sects, should have fallen into an error, in stating so simple a matter of fact. “I think, I write, I *speak*,” says he, “upon this important article, viz. that the GOD and FATHER of JESUS CHRIST is the only true God, with a clear understanding, and a clear conscience. I have no doubts, no scruples: no fear of offending God, or displeasing Christ: no secret misgivings that I am or may be mistaken: but a full and entire persuasion, that this foundation is most certain and infallible. I doubted early of the vulgar scheme: to solve my doubts, I read the Holy Scriptures, and them alone, for many years, with the greatest attention and caution; with all earnest desire of finding the truth; without any bias, prejudice, or prepossession. I had been bred up in great reverence for the ancient fathers, and the venerable names of Luther, Melanchthon, Calvin, Cranmer, &c. I preserve still a great but cautious veneration for these excellent persons: their memories will always be sacred with me, for those glorious attempts they made to rescue the Christian religion from Romish error, idolatry, and superstition. But they can no longer impose upon me with their authority, though they may affect me with their reasonings. I will now be no Cranmerian, Lutheran, or Calvinist. Christ is my master, and the Holy Scriptures my rule, and only standard of divine truth. Fathers and councils, synods and convocations, ancients and moderns, both learned and holy men, are my fellow-servants: I embrace them as helps, but I will not follow them as infallible guides: I know none such but the Holy Scriptures.” (Original Preface to The Scripture Account of the Attributes, &c. 4to.) A writer,

who could pen such noble declarations as these, would be the last man in the world to misrepresent, either intentionally or otherwise, the religious opinions of an intimate friend, with whom he had lived and conversed for the space of thirty years.

It was through Mr. Haynes, that Mr. Whiston communicated to Sir Isaac Newton his pamphlet, entitled, "Primitive Infant-Baptism revived," in which Mr. W. attempted to shew, that the early Christian Fathers, when they speak of the baptism of little children, mean young persons, who were capable of catechetical instruction. "I sent this Paper," says he, "by an intimate friend, Mr. Haines, to Sir Isaac Newton, and desired to know his opinion. The answer returned was this, that they both had discovered the same before. Nay, I afterward found that Sir Isaac Newton was so hearty for the Baptists, as well as for the Eusebians or Arians, that he sometimes suspected these two were the two witnesses in the Revelation. See *Athen. Rec.* Part ii. Page 1075: and *Friendly Address to the Baptists.*" (*Mem. of the Life of Mr. W. Whiston*, p. 206.) Any one reading this passage must at once perceive, that Mr. Haynes was the *confidential* friend of Sir Isaac, which it is doubtful if Mr. Whiston ever was; that Sir Isaac and Mr. Haynes were in the habit of conversing together, and interchanging thoughts on religious subjects; that what Mr. Whiston supposed to have been an opinion peculiar to himself, had long been held in common by these two friends; and that Sir Isaac might have been "hearty," as Mr. Whiston says, "for the Eusebians and Arians," as witnesses in favour of the personal Unity of God, as against the Athanasians, without being himself an implicit follower either of Arius or Eusebius.

The evidence of Sir Isaac Newton's Antitrinitarianism is now before the reader; and it is as complete as the cir-

cumstances of the case will admit. The only means of setting it aside is to produce, from his own papers on theological subjects, of which he is known to have left a great abundance, proofs, that the inference drawn from his published writings, and the joint testimony of Mr. Whiston and Mr. Haynes, is unfounded. These papers, after the death of Sir Isaac, were committed to Dr. Pellet, that he might peruse them, and select such as were fit for publication. But instead of faithfully executing the trust committed to him, this gentleman, alarmed at the heterodox nature of their contents, gave out, that Sir Isaac Newton did not at last believe the Bible, or the Christian religion. Mr. Whiston, who was better informed, defied Dr. Pellet to substantiate this accusation. "I conjure him," says he, "on the peril of his being otherwise charged with open falsehood and forgery, if he continue that report, to take care that those original papers, from which he pretends to collect that imputation, be ready to be produced under Sir Isaac's own hand for his justification. This is now grown a common trick of our modern ignorant unbelievers; that because they never examined such matters to the bottom in real antiquity themselves; and because they mightily want the reputation of some great man that has done it, and is an infidel, but can find none, they presently raise reports as if such men as Mr. Locke and Sir Isaac Newton were infidels, against the strongest demonstrations to the contrary: both of whom I do verily believe, and the latter I did for twenty years very well know, were among the most firm believers of the Old and New Testament, and of the Christian religion in the world." (Authentic Records, Vol. II. p. 1076, &c. apud Unitarian Baptist Advocate, Vol. II. p. 104.) It is true, Sir Isaac was no believer in the plenary inspiration of the Bible. He saw through the lascivious nature of the book of Canticles; and was

opposed to the allegorical, or double interpretation of the writings of the Old Testament. He did not regard all the books of Scripture as of the same authority; and contended, that the historical portions of the Bible required nothing more than the purification of the writers' minds from those evil passions and affections, which might bias them, and lead them to deviate from the truth. But this falls far short of the rejection of the Bible, or a disbelief of the Christian religion.

There are not wanting, even among writers conventionally termed orthodox, who were no strangers to his rejection of the Trinity, those, who recognize in Sir Isaac Newton the firm, enlightened and successful advocate of revelation. Alexander Chalmers, in his "Biographical Dictionary," tells us, that "he not only shewed a great and constant regard to religion in general, as well by his exemplary life as in all his writings, but was also a firm believer in revealed religion, with one exception, an important one indeed, that his sentiments on the doctrine of the Trinity by no means coincided with what is generally held." Dr. Chalmers, too, in the second of his "Discourses on the Christian Revelation viewed in connexion with Modern Astronomy," speaks of "the steady and unmoved Christianity of this wonderful man;" and says, "we see in the Theology of Newton, the very spirit and principle which gave all its stability, and all its sureness, to the Philosophy of Newton." Why, then, should the representatives of Newton, in the present day, evince so unconquerable a repugnance to make known to the world what his real sentiments were, as expressed in his unpublished manuscripts? The family of the Earl of Portsmouth, in whose custody they now are, have hitherto done all in their power to keep the contents of those on theological subjects a profound secret. Had these been favourable to the cause of reputed

orthodoxy, they would doubtless long since have been made public; and the Trinitarian could then have appealed to them, as affording a triumphant refutation of the often-repeated assertion, that Sir Isaac Newton was a Unitarian.

When Wetstein requested permission to collate the imperfect copy of the "Historical Account of Two Notable Corruptions of Scripture," in the Remonstrant's Library, with the more perfect ones which were known to be in the possession of Sir Isaac's executors, the application, though several times repeated, was uniformly refused. At that time, no printed edition had appeared; for the first volume of Wetstein's New Testament, in which he alludes to his fruitless attempts to obtain access to these copies, was published in 1751, and the first edition of the "Historical Account" did not appear till 1754. It was probably owing to the publication of this imperfect edition, however, that Dr. Horsley was induced, tardily and reluctantly, to insert a correct impression of this valuable critical dissertation in his edition of Sir Isaac Newton's works. He was allowed free access to all the Newton manuscripts in the possession of the Portsmouth family, when he prepared that edition; but all that he condescended to inform the public was, that Sir Isaac left behind him a cart-load of papers on religious subjects, which he had examined, and found unfit for publication. The reason of this unfitness it is not difficult to conjecture. The publication of those papers would have disclosed more, than the favoured few, who had been admitted to an inspection of them, would have found convenient to make known. Dr. Thomas Thomson has had the moral courage to set this matter in its true light, in a "Biographical Account of Sir Isaac Newton," which he has reprinted, in the "Annals of Philosophy," from his "History of the Royal Society." In

that part of the Memoir, which touches upon Sir Isaac's religious sentiments, he says,—"He not only shewed a great and constant regard to religion in general, as well by an exemplary life, as in all his writings, but was also a firm believer in Revealed Religion, as appears from many papers which he left behind him on this subject. But his notion of the Christian Religion was not founded on a narrow bottom, nor his charity and morality so scanty, as to shew coldness towards those who thought otherwise than he did, in matters indifferent, much less to admit of persecution, of which he always expressed the strongest abhorrence and detestation." To this passage he subjoins the following note. "I have heard it affirmed by some of the self-constituted Philosophers of the present day, that Sir Isaac Newton believed the Christian Religion, merely because he was born in a Christian country; that he never examined it; and that he left behind him a cart-load of papers on religious subjects, which Dr. Horsley examined, and declared unfit for publication. These gentlemen do not perceive that their assertions are inconsistent with each other. Nobody, who has ever read a page of Newton's works, would believe that he could write a cart-load of papers on a subject which he never examined. Newton's religious opinions were not orthodox. For example, he did not believe in the Trinity. This gives us the reason why Horsley, the champion of the Trinity, found Newton's papers unfit for publication. But it is much to be regretted, that they have never seen the light." In this expression of regret all will concur, who have any feeling of veneration for the character, and respect for the memory, of Sir Isaac Newton; and it will be a lasting reproach to those, who have it in their power to gratify the curiosity of the theological world on this subject, if the secret is allowed to remain much longer in the keeping of a few

individuals, who have an interest, real or imaginary, in withholding it from the public.

Mr. Francis Bailey, in his valuable work on the *Life and Correspondence of Flamstead*, the Astronomer, and his contemporary, Sir Isaac Newton, informs us, that he had access to the unpublished works of the latter, in the possession of the Earl of Portsmouth's family; and that they are most important. He hints at the publication of at least a part of those valuable remains, under the auspices of government, provided the consent can be obtained of certain individuals, in whose custody they are. Has anything yet been done to realize the expectation thus held out; and if not, what is the cause of the delay? The public has a right to demand an answer to these questions. Newton's fame is national property; and there need be no fear that the cause of truth will suffer, from anything which bears the impress of his gigantic mind.

About ten, or a dozen years ago, it was said, that a recent examination of the large collection of Sir Isaac Newton's manuscripts had removed all doubt, with regard to his religious views; that they were found to be conclusive, as to his total rejection of the Trinity; and that, among the papers relating to Church History, were some severe strictures on the character of Athanasius. Here, then, lies all the difficulty. It is not the want of research, or the imbecility of mind, or the absence of reverence for things sacred, which these papers display. It is simply and solely the aid which they would lend to the Unitarian cause, and the consequent injury which Trinitarianism would sustain, by printing them, that is the great, and, as far as may be judged from present appearances, the insuperable bar to their publication.

In the absence of a more complete list of the theological writings of Sir Isaac Newton, published and unpublished,

the reader is requested to accept the following, which, though far short in bulk of what Dr. Horsley's representation would lead us to expect, yet contains the titles of some works, which are hitherto very little known.

1. Observations upon the Prophecies of Daniel, and the Apocalypse of St. John, in two Parts: by Sir Isaac Newton. London, 1733, 4to. This work was published a few years after the death of the author, by his relation, Benjamin Smith. It is dedicated to Lord Chancellor King, the intimate friend of Sir Isaac Newton, who, "like him, amidst occupations of a different nature, made religion" his "voluntary study, and in all" his "inquiries and actions," shewed "the same inflexible adherence to truth and virtue." It is to be regretted, however, that the persecuting spirit of the times, in which these great men lived, kept them in awe, and prevented them from openly declaring their sentiments concerning the Trinity in their published writings.

2. An Historical Account of Two Notable Corruptions of Scripture, in a Letter to a Friend, by Sir Isaac Newton: published entire from a MS. in the Author's Hand-writing in the Possession of the Rev. Dr. Ekens, Dean of Carlisle. (Exactly reprinted from Bishop Horsley's Edition of Sir Isaac Newton's Works, Vol. V. 1785.) London, 1830, 8vo. An imperfect edition of this Letter appeared in 1754, under the title of "Two Letters from Sir Isaac Newton to M. Le Clerc."

3. Dissertations upon two other Texts, which Sir Isaac Newton believed that the Athanasians had attempted to corrupt. *MS.* Mr. Whiston, to whom we are indebted for our knowledge of the fact of these Dissertations having been written, was unable to state what the two texts were. But he informs us, in his "Collection of Authentic Records," that these Dissertations were to have been translated, probably into Latin, and published with No. 2; but

having lain by for a considerable time, the paper was so decayed, that they could not well be translated, or published, till the author himself had transcribed and corrected them anew. Whether this was ever done, Mr. Whiston was unable to say.

4. *Lexicon Propheticum*. *MS.* To this was added,

5. A Dissertation on the Sacred Cubit of the Jews. The "*Lexicon Propheticum*" was left incomplete, and has never been published; but the Latin Dissertation which was appended to it, and in which the author shews that the Cubit was about $26\frac{1}{2}$ Roman Unciæ, was published in 1737, among the Miscellaneous Works of Mr. John Greaves.

6. Four Letters addressed to Dr. Bentley, containing some Arguments in Proof of a Deity. The originals of these Letters "were given by Dr. Richard Bentley to Cumberland, his nephew and executor, while a student at Trinity College, and were printed by him in a separate pamphlet in 1756. This publication was reviewed by Dr. Samuel Johnson in the *Literary Magazine*, Vol. I. p. 89. See Johnson's Works, [Ed. 1820,] Vol. II. p. 328. The original Letters are preserved in Trinity College, to which society they were given by Cumberland a short time before his death." (Monk's Life of Bentley, p. 33, Note.) The occasion of their composition was as follows. Bentley, in preparing for the press his Sermons at Boyle's Lectures, "encountered a difficulty which he was not able to solve, and he prudently transmitted to Sir Isaac, during 1692, a series of questions on the subject. This difficulty occurred in an argument urged by Lucretius, to prove the eternity of the world from a hypothesis of deriving the frame of it, by mechanical principles, from matter endowed with an innate power of gravity, and evenly scattered throughout the heavens. Sir Isaac willingly entered upon the consideration of the subject, and transmitted his sentiments to

Dr. Bentley in the Four Letters. * * * These Letters will repay the most attentive perusal by the Philosopher as well as the Divine. They are written with much perspicuity of language, and great power of thought, and they contain results which incontestably prove, that their author was fully master of his noblest faculties, and comprehended the profoundest parts of his own writings. * * * They were even written in the middle of that period when want of sleep and appetite had disturbed the serenity of his mind, and enable us to prove that this disturbance, whatever was its amount, never affected the higher powers of his understanding." (Sir D. Brewster's Life of Newton, Chap. xvi.)

7. Of the Rule of Faith. *MS.*

8. A History of the Domination of the Clergy. *MS.* This and No. 7 are both mentioned by Whiston, in his "Authentic Records," as part of the unpublished papers of Sir Isaac Newton. A few weeks before his death, as we learn from Samuel Crellius, Sir Isaac threw into the fire a considerable part of his manuscripts; but he left some to be printed, among which, according to the testimony of the celebrated Dr. Mead, who was his medical attendant, was this work on "the Domination of the Clergy." Crellius describes him as well versed, not only in Mathematics and Natural Philosophy, but also in Theology and Ecclesiastical History; and the testimony of such a witness is not to be despised.

9. Papers concerning the Fourth Century, and that fatal Change, which was then made by Athanasius and his Followers. *MS.* This also is mentioned by Whiston, who says, "As I am never desirous of so much as the suppression of any real or original evidence in any case, especially not in that relating to Revealed Religion, I am sorry if any ecclesiastical or political reasons should prevail with

Sir Isaac Newton's executors, against common justice and sincerity, to suppress such eminent works of his; especially when they may be of the vastest advantage to the Christian Church, and very useful for the reformation of the modern errors of Christendom. And I shall add, that if these difficulties arise from ecclesiastical persons, and are calculated for ecclesiastical purposes, they are instances of priestcraft; but if they arise from laymen, and are calculated for secular purposes, they are instances of what is not much better, I mean of what I call no other than laycraft."

10. The History of the Great Athanasius [?]. The title of one of the old Unitarian Tracts is, "The Acts of Great Athanasius;" and the opinions advanced in it concerning that Father were so very much like those of Sir Isaac Newton, that some have suspected him to have been the author. "But there being one more ludicrous paragraph," says Whiston, "than Sir Isaac Newton could well write, he being ever grave and serious, and never dealing in ludicrous matters at all; and there appearing no positive evidence that he did write it, I cannot directly ascribe it to him, though I am well satisfied it was written by some masterly hand, and one very well versed in the history of the fourth century; which characters do not meet more naturally in any one at that time than in Sir Isaac Newton."

11. Paradoxical Questions concerning Athanasius. *MS.* These Questions are said to fill more than seventy Folio sheets.

VIDEND. The Life of Sir Isaac Newton, with an Account of his Writings. London, 1728, 8vo. The Life of Sir Isaac Newton, by *David Brewster*, LL.D. F.R.S. London, 1831, 12mo. The Penny Cyclopædia, *Art.* NEWTON. *Lord King's* Life of John Locke, Vol. I. pp. 388—434. *Whiston's* Memoirs of his own Life and Writings. London, 1749, 8vo. pp. 36. 206. 292—294. 477. *Whiston's* Historical Memoirs of the Life of Dr. S. Clarke. London, 1730, pp. 8, 9. *Whiston's* Collection of Authentic Records, Vol. II. *Lindsey's* Historical View of

the State of the Unitarian Doctrine and Worship, from the Reformation to our own Times, Chap. vi. Sect. v. *Lindsey's* Sequel to his Apology, pp. 18, 19. A Cordial for Low Spirits: in three Volumes. London, 1763, Pref. p. xviii. The Scripture Account of the Attributes and Worship of God; and of the Character and Offices of Jesus Christ: by Hopton Haynes, Esq., Assay-Master of the Mint. 4th Ed. Hackney, 1815. *Novum Testamentum Græcum*, Opera et Studio *Joannis Jacobi Wetstenii*, Amst. 1751-2, Tom. I. Proleg. p. 185. *Dr. T. Thomson's* Hist. of the Royal Society, pp. 283, 284. Annals of Philosophy, Vol. II. p. 322. A Letter to the Rev. Dr. Chalmers, &c.; to which is subjoined, A Statement of the Evidence for Sir Isaac Newton's Unitarianism: by *Benj. Mardon*. Glasgow, 1818. Unitarian Baptist Advocate, Vol. II. (1838) pp. 1—7. 32—36. 57—59. 74—79. 102—106. 145—147. 170—176. Monthly Repository, Vol. XI. (1816) p. 143; Vol. V., N. S. (1831) pp. 153—159. 714. Gentleman's Magazine, Vol. LXXXV. Part II. pp. 314. 419, 420. Christian Reformer, N. S., Vol. I. (1834) p. 822; Vol. III. (1836) p. 145; Vol. IV. (1837) p. 578; Vol. VI. (1839) p. 268, etc.

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SAMUEL CRELLIUS, (*Germ.* KRELL,) and his brother PAUL, were the last descendants of the Polish Brethren, who attained to any considerable distinction in the theological world. Had it been compatible with the design of the present work to extend it beyond the seventeenth century, a later position might have been assigned to them; for Samuel's death did not take place till 1747, and Paul was living as late as the year 1760. Both, however, had arrived at man's estate before the close of the seventeenth century; and Samuel had by that time distinguished himself as an author. They were the grandchildren of the celebrated John Crellius; and some account of them will form a suitable close to that venerable list of names, which the Socinian Church has contributed to these pages. John Crellius, the elder, had three sons, Theophilus, Christopher and John; and the second of these was the father of Samuel and Paul.

Samuel Crellius was born in the month of March, 1660.

Little is known of the first few years of his life, except that he spent part of his childhood in England, to which his father brought him at the early age of seven, for the purpose of placing him under the charge of Mrs. Stuckey, who had kindly offered to be at the expense of his education. How long he remained with this benevolent woman is unknown; but it was probably no great length of time, for Bock, who passes over this incident in his life, informs us, that he pursued the studies of his youth in the gymnasium of the Arminians at Amsterdam. In 1680, he went to Berlin, and after having spent some time there, proceeded to Prussia. He then removed to Kœnigswald, near Frankfort on the Oder, where he lived many years, discharging the duties of the Christian ministry among the Unitarians, after the death of Preussius, to whom he was a son-in-law, and indeed in his life-time, after he was laid aside. In 1687, at the Synod of Zullichau, he was chosen into the number of Elders of the Synod. From this place he made occasional journeys to Frankfort and Berlin. During one of these journeys he appears to have gone to Holland, and passed over thence into England; for he is mentioned as having enjoyed a personal acquaintance with Archbishop Tillotson, in reference to which Jortin says, “Tillotson printed the *Sermons on the Divinity of Christ* to vindicate himself from the charge of Socinianism, that is, from an accusation entirely groundless. I have been told that Crellius, a Socinian, and a descendant of the more celebrated Crellius, used, when he came over hither, to visit the Archbishop, and to converse with him on this head, and declared that Tillotson had often disputed with him in a friendly way upon the subject of the Trinity, and that he was the best reasoner, and had the most to say for himself, of any adversary he had ever encountered.” If Jortin was rightly informed on this subject, and referred to Samuel Crellius,

which there seems little reason to doubt, Bock must have overlooked this journey, for Tillotson died in 1694, and Bock alludes to no visit to this country till 1697. In that year, he informs us, Samuel Crellius went to Holland, and from Holland made a voyage to England, and published in London his work on "The Faith of the Primitive Christians proved from Barnabas, Hermas and Clemens Romanus, in Opposition to Bishop Bull's Defence of the Nicene Faith." (Vide No. 3.) During his stay in England he was favoured with the patronage of the Earl of Shaftesbury; and from this country he probably returned to Holland, where he published his work, entitled, "A Compendium of New Thoughts concerning the first and second Adam." (Vide No. 4.) He then went back to Germany, and again visited Berlin, where he was courteously received by Ancillon, to whom he carried letters of recommendation from Reinier Leers, the bookseller. John Conrad Dippel, the Physician, who is better known as an author by the designation of the *Christian Democritus*, once told Pfaff, that he reduced Crellius to silence, in a disputation which he held with him at Berlin. Crellius, after his return into Germany, took up his residence a second time at Kœnigswald, where he lived for some years, and exercised the ministerial office among the Antitrinitarians of the March of Brandenburg, and Silesia; making frequent visits to Berlin, where he contracted a friendship with some learned men, particularly with La Croze, to whom he addressed several letters between the years 1710 and 1725, which were published in the "Thesaurus Epistolicus La-Crozi-anus."

Crellius applied for admission into the University of Halle during the Rectorship of Stryckius, but met with a refusal. In later times the Rectors of the German Universities have been less scrupulous.

About the end of the year 1725, Crellius again visited England, where he published his remarks on "The Proëm of John's Gospel" (vide No. 6): and towards the end of April, 1727, he returned to Holland. He wrote thus on the 17th of July, 1727, from Amsterdam, to La Croze. "I am now, for cogent reasons, fixed here; though I leave Germany with reluctance, and am very unwilling to lose your learned and interesting society." In the same letter he gives some particulars respecting the English Unitarians of that day, mentioning the most eminent by name, and describing his intercourse with their great opponent, Waterland, in whom we see a fine example of politeness, candour and moderation. This part of the letter has been translated by James Yates, Esq., and was inserted in the first volume of the New Series of the "Christian Reformer," from which the following extract is borrowed. "Having been chiefly intent in England on editing my book, I have become acquainted with only Theologians of the English Church,—Bennett; Reading, the librarian of Sion College, which I used to frequent; Venn, the Minister of the parish in which I lived thirteen months; and the very celebrated Daniel Waterland, who was there the chief defender of Athanasianism. If from these four we may form a judgment of the other orthodox Theologians of England, you will scarcely find any where upon earth any so affable and kind to those who are heterodox. Venn took me to Waterland. We had a pleasant conversation together; I spent some hours with him; he kept me to supper. When on my departure from England I called to take leave of him, although he had then looked through my book, he received me with the same, if not with greater kindness than before, and continued to talk with a serene countenance concerning my book with one or two of his friends. He said, notwithstanding the difference between us on an important

subject, that others of my observations in the book pleased him much, and that he wished to see published my other unedited writings, of which I had made mention in the book. He said, that I had done well in publishing such things in Latin, that they might be entirely settled by learned men. 'If,' said he, 'Doctor Samuel Clarke had also published his book (*the Scripture Trinity*) in Latin, he would not have so offended the English clergy.' He asked me, if ever I should return to England, to visit him; and thus I departed from him, after I had prayed for all good things for him, and he for me. Neither Photinus, nor even Arius, would have departed thus from Athanasius. Of the London Unitarians, the greater part, unless I am mistaken, are Arians, except one or two whom I know, and who maintain the sentiments of Photinus, or of Socinus. And those who are in London remain partly in the Church of England, partly among the Presbyterians and Anabaptists, except a very few, to whom William Whiston administers the Lord's Supper four times a year in the house of his son-in-law. But at Exeter the Presbyterians do not allow Arians in their body, on which account the Arians, to the number of about three hundred, have formed a separate congregation, and have their own Preachers. There they meet openly and in peace to attend sermons and their sacred rites without being disturbed by the Magistrate. James Peirce, a man of first-rate learning, who died last year, was their Minister. Daniel Whitby, who died about the same time, almost ninety years of age, left a book of 'Retractations,' in which he corrects various passages of his own books which were not sufficiently heretical, and clearly shews his Unitarianism. That book was going through the press at London, when I came away at the end of April. I also conversed sometimes with the illustrious Newton, who died in the month of March of the current

year, aged eighty-five. * * * He wished to read my book while it was passing through the press, because it seemed to contain something new, and he did read it." On taking his leave, Sir Isaac made Crellius a very handsome present; but whether in money, or not, is doubtful.

During Crellius's stay in Holland, as well as in England, he enjoyed the friendship of several *men* of eminence. The Earl of Shaftesbury noticed him in England; and in Holland he formed the acquaintance of Reinier Leers, Bayle and others. In the epistolary correspondence of Bayle, there is extant a letter of his to Crellius; which, as it is a proof of his great regard for him, and explains some circumstances of his history, may be inserted here.

"Illustrious Sir,—I acknowledge myself unequal to express the great obligations, which I owe to you, for the luminous and copious observations and collections about * * * with which you have enriched me. I will endeavour, by the aid of them, to illustrate this topic of history in the Supplement of my Dictionary, which I do not know when we shall begin to print: nor shall I omit to avail myself of the additions you propose, which are truly excellent, and which shew the man of judgment, and penetrating genius. I say this, not for the sake of flattery, but with perfect sincerity. It was particularly grateful to me, illustrious Sir, to receive such a mark of your friendship and diligence; but I am ashamed and grieved, that no opportunity has presented itself, of testifying my gratitude. Should any offer, I shall cheerfully embrace it.

"I hear that your brother, Paul Crellius, who does honour to his name, is at Cambridge, and labours assiduously to improve himself in the higher branches of learning. Great advantage will hence accrue to the love of his patron, the Earl of Shaftesbury, towards ancient literature.

“Our friend Leers begs his respects, and wishes you all happiness. Accept the same fervent wishes from myself. Farewell, eminent Sir, and continue to favour with your regard,

Your affectionate

“Rotterdam, 21st June, 1706.”

BAYLE.”

Crellius was acquainted with Grabe in England, and had frequent conversations with him. Grabe admired his honesty and straight-forwardness, and bore a strong testimony to his assiduous investigation of antiquity. John Christopher Wolfius, in a letter to La Croze, dated Ham-burgh, Oct. 6th, 1716, mentions the circumstance of his having heard, that the celebrated Hudson, who had learnt from others to what religious party Crellius belonged, re-fused him admission to the Bodleian Library, fearing lest, after the example of Sandius, he should make extracts from the manuscripts and books, which he thought would illustrate and set off what Dr. Hudson deemed a very bad cause. But his affability of manners, and singular erudi-tion, procured him patrons and friends of great distinction: for he had applied himself to sacred and profane literature from his earliest years, and particularly to Biblical Antiqui-ties, and Ecclesiastical History.

In Germany he was highly esteemed by La Croze, who, however, let no opportunity escape, in the course of their correspondence, of alluding to their difference of opinion, and expressing the grief which Crellius's religious senti-ments gave him. For instance, he writes thus in his fourth letter, dated April, 1727. “I do not at all wonder, that Artemonius differs from me; for I am now acquainted with the inmost feelings of his mind, and earnestly pray that they may not affect his eternal salvation. I love him, and highly prize the excellent endowments of his mind. We will talk more upon this subject when you return hither,

for I can hardly think that you will remain in Holland for ever, although you seem to say so." In the fifth letter, written June 20th, 1729, La Croze expresses himself thus. "I have taken care that your Defence should be deposited in the Royal Library." (Vide No. 10, *infra*.) "My own opinion of it I will not obtrude here: for what weight would that have with you? I wish to spend the remainder of my life in peace: but I greatly pity you, who employ your good abilities, and uncommon learning, in lessening the dignity of our Saviour. I know that you see the matter in a different light; but I would have you reflect, that, in studies of this nature, your eternal salvation is at stake, the loss of which I deem the most formidable of all things. * * * In my own orthodox opinion I shall be firm and constant unto death: yet I will neither dispute, nor quarrel. The truth of my own religious sentiments is with me a matter of so much certainty, that it cannot be destroyed by any change of the sacred text, or by any sophistical objection." In the sixth letter, he says, "I have always loved you, and it is with great reluctance that I differ in opinion, on the most important points, from so moderate and good a man. As you are such, I wish you were of our party. Some time, perchance, it will be so; and I heartily pray to God, that he may accomplish it as soon as possible. Then there will be joy in heaven, and in the minds of your friends, among whom I may, with reason, claim almost the first place." In a letter to Mosheim, written in October, 1718, La Croze describes Crellius as "a man, than whom, if you except his incurable heresy, there is no one better, or more serious;" adding, that he sometimes came from his retreat to Berlin, and visited him.

It seems highly probable, that Crellius's chief support arose from the sums which he received from the booksellers, as copyright money for his works, which gained him a

great name, and procured him the rank of a leader among the Socinians. All the writings which he published, are entitled, by the learning and literary application which they display, to great praise. He died at Amsterdam, May 12th, 1747, in the eighty-seventh year of his age.

In a literary periodical, published at Hamburgh in 1747, it is said, that Crellius repented of his errors towards the close of his life, and gave plain proofs of the sincerity of this repentance. In the same periodical, Paul Burger, Archdeacon of Herspruck, in the year following, endeavoured to confirm the probability of this rumour, by stating, that, when he lived at Amsterdam, in 1731, Crellius declared to him, that in some conversations with the celebrated Schaaf, at Leyden, he had been led to doubt on some points, and was still unsettled in his judgment respecting them. But in the same periodical, for 1749, we are informed, that Crellius remained a Unitarian to his last breath; and an assurance to the same effect was repeatedly given to Bock by Paul, the brother of Samuel Crellius. In vain, therefore, has Dr. Richter, the Moravian Physician, under the feigned name of *Aletophilus Tacitus*, endeavoured to claim Crellius, as one of the sect of Herrnhutters; although we can readily admit, that, for eleven years, as the same writer informs us, he was acquainted with the Herrnhutters, and conversed with them, and for the last two years of his life outwardly joined their religious society, and attended their public services.

In a note, by the Rev. B. Latrobe, to Crantz's "History of the Moravian Brethren," occurs the following paragraph, relating to Crellius's alleged renunciation of the Unitarian faith. "Samuel Crellius was a Socinian, and a leader of that party. He is still quoted as one of their strongest advocates: but the endless mercy of our Lord was also manifest in him. He not only rejoiced to see his daughters

bow their knees to the crucified; but he himself turned to the Lord, called upon him as his Lord and his God, and found at the end of his life no consolation but in the atonement by the blood of Jesus, and wished that all his books could die with him. This has been testified, not only by his daughters, but by all that were with him before his end." This note was transferred to the *Eclectic Review* for April, 1810. But the statements which it contains, though circumstantial and even plausible, must have originated in a misconception of Crellius's true sentiments. In reference to this subject, Mr. Frederick Adrian Vander Kemp, of Oldenbarneveld, (N. Y.,) a native of Holland, thus writes. "I do not hesitate in the least to declare that note in the *Eclectic Review* without any truth. I am persuaded I must have heard of the fact, if it were as it is asserted. Venema, who wrote against Crellius, and respected him; La Croze, who loved him, and was his constant correspondent, and bewailed his errors, as is evident from their correspondence,—never suspected it. Till his death, Crellius was a member and a patron of the Collegiants at Amsterdam, who were generally Unitarians. He went to their place of meeting with his sister every Sabbath-day, when they were the *only* remaining members, and she proposed to serve their God at home, which he declined, full in hope of a revival, and he lived till he did see the congregation again increased to seventy. This I have often been told by respectable members of that congregation, who at *that* time could not suspect that Crellius's religious opinions would stand in need of their evidence. I know all this is negative proof. I shall therefore copy you the opinion of Bockius, whose orthodoxy as a Trinitarian was, as far as I know, never doubted." He then quotes what Bock says upon this subject, and the substance of which is given above; adding, from the same writer, "Stosch, in

his History of the Eighteenth Century, which Jablonski has made the third volume of his Ecclesiastical History, page 424, says, 'I remember that Crellius, when I visited him at Amsterdam, in 1742, and we conversed much on various doctrines of Christianity, declared to me with some warmth, that he did not adopt the system of Socinus, but rather with his whole heart believed the doctrine of the satisfaction of Jesus Christ, in the same sense in which it is taught by the Remonstrants, and that he was persuaded that through Jesus Christ all men would at some time be saved, and delivered from the pains of hell.' He added that 'he was certain that there were now to be found few or no Socinians, properly so called.' In Strodman's *Europ. Litter.*, Tom. I. p. 283, Crellius himself thus writes. 'I have at all times as well among the Unitarians as the Remonstrants, taught the expiatory sacrifice of Christ, and my instructions have not been contradicted.'" (Fred. Sam. Bock, Hist. Antitrin. Lips. 1774, Tom. I. Pt. i. pp. 167, 168.) From these statements it would appear, that Crellius's views resembled those of Martin Ruarus and Jonas Schlichtingius, who agreed with the main body of the Socinians in their views respecting the person of Christ, but with the Remonstrants, as regards the doctrine of our Lord's vicarious satisfaction. (Vide Art. 199 and 209, No. 48.) Stosch, mentioned above by Bock, says, "It seems to me to be asserted without good reason, that Crellius renounced his errors before his death." The joint testimony of two such writers as Stosch and Bock, on a subject of this nature, is peculiarly valuable; for both are well known to have been Trinitarians, and persons whose orthodoxy was above suspicion. The learned Mosheim corroborates their testimony; for he says, "Crellius, though he was a professor of Theology among the Socinians, yet differed in his opinions, about many points of doctrine,

from the sentiments of Socinus and the Racovian Catechism, and would not be called a Socinian, but an *Artemonite*, from Artemon, who lived under the reign of the Emperor Severus, and denied the pre-existence of Jesus Christ." But Mosheim is altogether silent respecting any change of opinion which Crellius underwent, towards the close of his life; and we may rest assured, that this would not have been the case, had there been any truth in the statement of the Rev. B. Latrobe.

Crellius himself has explained, in a letter to a friend, which we meet with in the correspondence of La Croze, what a review of his works will more fully shew,—the difference of his sentiments from those of the Socinians, and the points of agreement between them. (Thesaur. Epist. La Crozianus, T. I. p. 110.) He begins thus: "You will not be displeased, I think, with my addressing you as a Brother; since even the Rev. James Abbadie, that determined antagonist of the Unitarians, than whom no one has made a bolder attack upon Socinus, does not hesitate to call the followers of Socinus 'erring Brethren,' at the beginning of his 'Treatise on the Divinity of our Lord Jesus Christ.' You know, that I avowedly leave Socinus, where he was Socinus, that is, where he held peculiar opinions of his own. In the doctrine of One God, the Father, I persist without wavering. As regards other points, held in common by the orthodox of different parties, I think with them, or approach nearly to them. Not only I, but the strict followers of Socinus, have always detested and held in abomination the doctrine of Mahomet. Nor do I see how those, who believe that Christ is not only a prophet superior to all others, but Lord of heaven and earth, united as closely as possible with the Father, and actually a partaker of his government, can become obnoxious to the charge of Mahometanism, more than other Christians.

I confess, that those monsters of Unitarians, who deny the invocation of Christ, or regard him only as a prophet, who is to reign for a thousand years, may easily arrive at such a pitch of insanity; as Neuser, the father of that impious doctrine, is said to have done. I say *the father*, for Francis Davidis, at the time when, along with George Blandrata, he refuted George Major, the Wittenberg Professor, laid it down, that the Lord Jesus was an object of invocation, as appears from more than one part of that work. Neuser, in no obscure terms, ascribes to himself the invention of this doctrine, and therefore seems to have seduced Francis. Nay, the orthodox not unfrequently go directly over to the camp of the Turks, and sometimes of the Jews; nor, when about to do so, have they any occasion to turn aside to Socinus in their way. Whereas, on the contrary, it does not appear from any example, as far as I know, that any follower of Socinus in the invocation of Christ, ever went over to the Turks, not even when, in 1658 and 1660, they were banished from Poland, which borders upon Turkey. And how could they, who invoke the Lord Jesus speedily to destroy the abominable doctrine of the impure Mahomet, and do this both in public and in private, as appears from the books of prayers and discourses, published by them at different times, easily go over to the Turks?"

In another letter to La Croze, (l. c. T. I. p. 103,) he says, "I have really found out scarcely anything that is new. I have corrected the Christology of Socinus from Unitarian Ecclesiastical Antiquity; I have rendered it, if I do not deceive myself, more sublime, and rather more acceptable to the moderate orthodox party; and I have endeavoured to bring back Christian Theology to that state, in which it seems to me to have been, when Justin Martyr began to innovate. Would that Divines, wearied out with so many abstruse conceptions and disquisitions

concerning the Trinity, would come back to the same point! * * * Let the modes of expression invented by men be discarded: let us dismiss the terms *hypostasis*, (in the metaphysical sense,) *three persons*, *generation*, *eternal procession*, *perichoresis* or *circumincession*, *personal union*, &c.: let us not urge, or obtrude upon our neighbour, matters which we ourselves do not understand, and which he does not see laid down in Scripture; and there will remain to us a Theology, intelligible even to a clown, or any illiterate person, namely, God the Father; the man Christ Jesus, intimately and inseparably united to God the Father; and the Holy Spirit, proceeding from the Father and the Son (that is, immediately receiving commands and instructions); whom the Father alone and the Son send and dispatch to us. * * * Let those terms, I say, which the Holy Spirit has not uttered, be discarded; and let those doctrines not be obtruded upon others, but let us have charity as a grain of mustard-seed; and how easy will then be a union, with ecclesiastical toleration, of Athanasius with Socinus, as reformed and corrected by me! But let the Platonic Logos, and the Arian preëxistent spirit, created before the world, and monstrously and fatally united with the son of man, without a human soul, in the womb of the Virgin, be banished to the Utopia from which it came."

Crellius, on all occasions, declined taking his denomination from Socinus, as he did not think with him on all points. Although, in adopting and defending Unitarianism, he may be classed in general with Socinians, yet he embraced the principles of the Artemonites in particular, and thought that these would in process of time obtain the assent of the whole world. The Artemonites, among whom Crellius was so anxious to be classed, took their name from Artemon, or Artemas, who flourished towards the close of the second century. According to Theodoret, Artemon

agreed with the orthodox in acknowledging a Supreme Deity, and owning him to be the Creator of the universe : but he said, that our Lord was a mere man, born of a virgin, and superior in virtue to the prophets. He said also, that this was the doctrine of the Apostles ; and affirmed that, since the time of the Apostles, some had taught the divinity of Christ without reason. (Lardner's *Hist. of Heretics*, Chap. xvi. Sect. i.)

Perhaps we cannot sum up what has now been said, respecting the religious opinions of Samuel Crellius, in more appropriate terms than the following, extracted from a communication of Dr. T. Rees to the "*Christian Reformer*" (N.S. Vol. II. 1835, p. 30). "It has been sometimes doubted whether Samuel Crellius ought to be ranked with the Socinian writers, partly from the peculiarity of some of his opinions, and partly on account of his own assertion that he was not a Socinian. But on referring to his writings it will be seen, that all that he really meant by this denial was, that he had not adopted the whole of the proper Socinian scheme. But though there might be some tenets held by his Polish ancestors and brethren which formed no part of his creed, yet with respect to the great leading principles of Unitarianism, as they relate to the unity of God and the person of Christ, he was decidedly of the Socinian school,—it being the main object of his printed works to state and defend its distinguishing dogmas."

If we are to believe Bock, however, Samuel Crellius burnt with an ardent desire of conviction respecting the orthodox faith ; as a proof of which he states, that Crellius once went to Halle, in Saxony, and sought a conference with the theological faculty, which was held respecting the first chapter of John with such success, that all present were confirmed in their belief of the essential Deity of Christ. Bock also informs us, that Crellius once declared,

with many tears, that it was the greatest grief to him, that he could not relinquish the opinion he had formed respecting the person of Christ. Among other singular opinions was the one held by him concerning the bodies of those, who are said to have risen from the dead with Christ. He thought that it was not a complete resurrection, but that the bodies only of some saints came out of the grave, and went to Jerusalem, and that, being again deposited in the tomb, their souls were translated to heaven.

Crellius had two sons, Stephen and Joseph, who were both married, but had no male issue. They settled in Georgia, one of the British colonies of North America. Stephen was a Justice of the Peace in that country; and Joseph gained a livelihood by farming. It is not improbable that they emigrated to America, by the advice, or with the sanction, of the Earl of Shaftesbury, who was one of the original proprietors of the state of Georgia. Crellius had also two daughters, one of whom, named Theophila, became the wife of I. A. Leddius, M. D., and survived her husband; and the other, named Dorothy, remained single. Both the daughters were present with their father at Amsterdam, at the time of his death.

The last-mentioned fact was communicated to Bock by Paul Crellius, who survived his brother Samuel many years, and died at Andreaswalde, Nov. 18th, 1760, in the eighty-third year of his age. Both the brothers supplied articles to the literary journals of the day; and were contributors to Bayle's Critical Dictionary. From a letter written by Bayle, and addressed to Samuel Crellius, we learn that Paul was studying at the University of Cambridge in the year 1706, to which he had been sent by the liberality of the Earl of Shaftesbury. He had spent the previous year at Leyden, at his Lordship's expense, to whom he had been introduced by Mr. Arent Furly, son

of Mr. Benjamin Furly, an English merchant resident at Rotterdam, and the friend and correspondent of Locke, Algernon Sidney and Lord Shaftesbury. He accompanied his Lordship to Italy; was present at his death; and is said to have received a pension from the family during the rest of his life. Bock acknowledges his obligations to Paul Crellius for much valuable information respecting the Polish Unitarians. But Samuel was most distinguished as an author. He was one of the most learned men of his time; and enjoyed a great reputation in the literary world. His favourite study was Ecclesiastical History, in which his knowledge was both extensive and profound. Bock enumerates twenty-seven of his productions, with some account of which we shall close the present Article.

1. Observations on Phil. J. Spener's Sermon concerning the Eternal Generation of Jesus Christ. *Germ.* Spener's Sermon was published at Berlin, in 1694, 12mo.; and he replied to the "Observations" of Crellius in a "Defence" of his "Sermon," published at Frankfort on the Maine in 1706, 4to.

2. The True and Ancient Faith concerning the Divinity of Christ asserted, against Dr. George Bull's "Judgment of the Church," &c., by Anon. A.D. 1695, 8vo. This is the last of three treatises in Latin, of which the following is the general title. "Tractatus Tres; quorum qui Prior *Ante-Nicenismus* dicitur; is exhibet Testimonia Patrum Ante-Nicenorum: in quibus elucet Sensus Ecclesiæ Primævo-Catholicæ, quoad Articulum de Trinitate. In Secundo, Brevis Responsio ordinatur ad D. G. Bulli 'Defensionem Synodi Nicenæ.' Authore Gilberto Clerke Anglo. Argumentum Postremi: Vera et Antiqua Fides de Divinitate Christi, explicata et asserta, contra D. Bulli 'Judicium Ecclesiæ Catholicæ,' &c., per Anonymum. A. D. 1695." These three rare treatises were printed in England.

The first and second have been generally regarded as the productions of Gilbert Clerke, and were in all probability written by him. (Vide *Art.* 351, No. 5 and 6.) The last is commonly attributed to Samuel Crellius. It professes to contain an assertion of the true and ancient faith concerning the Divinity of Christ, in opposition to Dr. Bull's "*Judicium Ecclesiæ Catholicæ*." It is short, but ably written. The editor, who took great pains to learn by whom it was composed, declares that his efforts to ascertain this point proved unsuccessful (p. 140); but that its author was no ordinary proficient in Ecclesiastical literature, the treatise itself sufficiently testifies. It is not unworthy of the pen of Samuel Crellius. Bock admits, that the difference of style in these treatises affords ground for suspecting, that they were not all written by the same person; and yet positively asserts that they all proceeded from the pen of Samuel Crellius. But in proof of this assertion we have nothing but his own bare word. Walchius observes, that "the second of these treatises is attributed in the title to Gilbert Clerke, whom some think also to have been the author of the first; but others persuade themselves that Samuel Crellius wrote all three." (*Bibl. Theol. T. I.* pp. 970, 971.) Vogt, on the other hand, seems to think, that Gilbert Clerke was the author of all three treatises. After giving the title of the first, he mentions the number of pages in the whole volume, and says, "this very scarce book consists of three treatises." (*Catal. Libr. Rar.* pp. 35, 36.) His copy seems to have wanted the general title-page. Bock states, that not a few authors have attributed the first and second treatises to Gilbert Clerke. Among these he mentions Pfaff, Vogt and Stoll. He might have added Bull, Nelson, and the author of "*the Grounds and Occasions of the Controversy concerning the Unity of God*" (p. 17). They were certainly both written by one and the

same person, whoever that person may have been (*Brevis Responsio*, &c. p. 69); and the third and last treatise in the volume was as certainly written by a different person. In addition to the difference of style, there is a peculiarity of orthography in the third treatise, which renders the supposition that it came from the same pen as the two preceding ones, in the very last degree improbable. The author of the "*Ante-Nicenismus*," and of the "*Brevis Responsio*," always writes *quis, qui, qualis, quantus*, &c., in the usual way; and the editor does the same. But the author of the third treatise invariably omits the *u* after the *q*, and writes *antiga, antiqitatis, haudqaqam, atqi*. For these reasons it seems probable, that the editor has done rightly, in claiming the first and second treatises as the productions of Gilbert Clerke; while the author of the third, whose name was unknown to him, was in all probability Samuel Crellius.

3. The Faith of the Primitive Christians proved from Barnabas, Hermas and Clemens Romanus, in Opposition to Dr. George Bull's "*Defence of the Nicene Faith*;" by Lucas Mellierus, V.D.M. London, 1697, 8vo. The "*Defence of the Nicene Faith*" was published at Oxford in 1685, 4to. It was reprinted at Amsterdam in 1686, 4to.; and another edition of it was published at Oxford in 1688, 4to. Grabe replied to Crellius's attack, in his notes upon the Works of Bishop Bull; but Crellius deemed Grabe's defence of the Bishop unworthy of a reply.

4. A Compendium of New Thoughts on the first and second Adam; or the Nature of the Salvation lost through the former, and recovered through the latter. Amst. 1700, 8vo. This treatise consists of Five Parts. In the first, the author discusses the fall of Adam, and the promise of a Redeemer: the second treats of our liberation from the power of the devil by Christ: the third, of the nature of the passions, and of obedience: the fourth, of the new

creation : and the fifth, of the priesthood of Christ. The Appendix contains some remarks on the efficacy of the sufferings and death of Christ, which had previously appeared in German, A.D. 1698. In addition to those authors who have incidentally noticed this work of Crellius's, John Schmidt, a Leipzig Divine, published "*Strictures*" upon it in Latin, A.D. 1702, 4to., of which a German translation appeared in 1766, 8vo.

5. A Short Dissertation, proving, that the Lord's Supper is no Sign, or Part of private Union and Fellowship, and therefore that the Declaration is altogether superfluous, by which some Persons profess, that, in eating the sacred Bread, they have no Wish to testify their Agreement with Persons holding different Opinions, and explaining and setting forth certain Laws of Christ in a different Manner. Amst., S. Pezold. Crellius claims this Dissertation as his own in a letter to La Croze. In reply to it, Godfrey Oleärius published "*A Theological Dissertation on Communion with Heretics, and especially with Socinians, by the Sacrament of the Lord's Supper, opposed to a Dissertation of an anonymous Writer.*" Leipz. 1710," 4to.

6. The Beginning of the Gospel of John restored from Ecclesiastical Antiquity, and illustrated from the same Source, by a new Method. In this Work it is proved particularly that John did not write, "*and the Word was God,*" but, "*and the Word was God's.*" The whole of the first eighteen Verses of that Gospel, and many other Texts of Scripture are also illustrated; and not a few Passages of ancient Ecclesiastical Writers and Heretics are sifted and amended : by L. M. Artemonius. In Two Parts. 1726, 8vo. The author states, in a letter to Joachim Lange, that this work was printed in London ; which, indeed, is evident from the typography. It was published at the expense of some friends, and particularly of Matthew Tindal. The

letters “L. M.” are the initials of the assumed name, *Lucas Mellierus*, which is formed by transposition out of the author’s real name, *Samuel Crellius*. The epithet “Artemonius” is intended to designate the author as a follower of Artemon, rather than Socinus. The first Part of the work contains 48 Chapters; and the second, 47. Four Dissertations are subjoined to Part II. The first of these contains the author’s explanation of Micah v. 2. In the second he proves, that the ancient Christians, and some Heretics in the first, second, fourth and sixth centuries, believed that Christ, in the beginning of the Gospel, after his birth, and before his death, ascended to heaven, and descended thence to earth again. The third contains the author’s explanation of Heb. i. 10—12. In the fourth, he undertakes to prove, that the words, “before Abraham was I am,” John viii. 58, cannot be explained in the Socinian sense. The work, which, at the same time that it abounds in bold speculations, shews the author’s extensive learning, was attacked by the Rev. John Jackson, B.A., Rector of Rossington, and Master of Wigston’s Hospital, Leicester. Other attacks were made upon it by John Phil. Baratier, John Francis Buddeus, John Christopher Wolfius, and John Laurence Mosheim. The author replied to the work of Jackson (vide No. 7); and in a letter to La Croze, written at Amsterdam, Feb. 17th, 1730, he says, “I will reply to Buddeus and Mosheim this year, if I live and God permit; and will shew, that they are not more successful than Jackson in refuting Artemonius, provided I can find a printer.”

7. L. M. Artemonius’s Defence of the Emendations made in Novatian against the celebrated John Jackson; with some Additions to be made to the work of Artemonius. Svo. The place of publication is not given in the title-page; but this work is known to have been printed in London, A.D. 1729. Jackson, in his edition of the works of Novatian,

London, 1728, 8vo., had undertaken to refute Crellius's treatise on the Proëm of John's Gospel (vide No. 6); and Crellius here attempts to shew, that Novatian quoted the last clause of John i. 1, "*et Dei erat Verbum*," and that the passage was subsequently corrupted.

8. Explanation of the disputed Passage, 1 John v. 7. This appeared in the "*Bibliotheca Anglicana*" (Tom. VII. P. i. p. 271); and replies to it were published by Mosheim, and John Francis Bern. De Rubeis.

9. Some Objections relating to the Passage, 1 John v. 7, and the Antiquity of the Nicene Faith respecting the Trinity. These Objections were inserted in the "*Thesaurus La-Crozianus*" (T. I. p. 89); and Ceder attempted to give a solution of most of them in a letter to Christopher Brückmann, Pastor of Nuremberg, which was subjoined to the "*Agenda*" of Peter Morscovius, published by Ceder, pp. 333, et seq. (Vide Art. 238, No. 1.)

10. Christliches Glaubensbekenntniss von einigen *Unitariis* ans Licht gegeben, 1716. The place where this Confession of Faith was published is not mentioned; but that Crellius was the author of it is placed beyond all doubt by himself: for he not only undertook a "Defence" of it, but claimed it as his own production in a letter to Joachim Lange, dated July 23rd, 1740. Reinbeck attacked it in the "*Berlin Heave-Offerings*" (Vol. I. p. 851); and Crellius replied to this attack in a separate work, entitled,

11. Berthädigung des Unitarischen in denen Berlinischen Hebopfern angefochtenen Glaubensbekenntnisses; oder eine Zugabe zu dem X. Beytrag derselbigen Hebopfern. Im Jahr 1720, 8vo. This "Defence" contains four short treatises. The first Part of it had previously been published in a separate form, A.D. 1718; for Crellius appeals to his Apology for the Unitarian Confession, in a letter to La Croze, written at Kœnigswald in the year 1718, and

inserted in the "Thesaurus Epistolicus La-Crozianus" (T. I. p. 91).

12. Unpartheyische Erwäg-und Betrachtung des beyderseitigen Hauptgrundes derer Trinitarier und Unitarier, u. s. f. 1719, 8vo. This tract is usually attributed to John Christ. Seitzius; but Bock was told, that it came from the pen of Crellius. An anonymous reply to it was published in the "Berlin Heave-Offerings" (Vol. III. p. 153).

13. Der seine eigene Erfindungen als göttliche Aussprüche canonisirende Trinitarius, u. s. f. 1722, 8vo. A review of this little work appeared in the "Berlin Heave-Offerings" (Vol. IV. pp. 208. 222. 234).

14. Kurtzer Unterricht in der Christlichen Religion: u. s. f. (1717) 8vo. A common report among the Unitarians affirms, that Samuel Crellius was the author of this little work, and that he was exercising his ministry at Koenigswald, at the time of its composition. But he himself states, in John Christopher Strodtmann's "Nov. Erud. Europa," (T. I. p. 218,) that this Catechism, drawn up in the Polish language by some Unitarians of the March, and printed at Amsterdam, was translated by him into German, with slight alterations. Peter Jænichi, Rector of the Gymnasium of Thorn, published some Strictures upon Crellius's German translation of this Catechism in 1722, 4to.

15. Untersuchung auf was Weise der Herr Jesus das Brodt gebrochen und seinen Jüngern gegeben. 1694, 4to. The place of publication is not mentioned. This Inquiry is attributed to Crellius in Walchius's "Bibliotheca Theologica Selecta," and is claimed by Crellius himself, as his own production, in the Manuscript, of which an account will be given below, under No. 24. In the 15th Dissertation (§ xx.) of that Manuscript, he appeals to it, and, among other things, professes to have shewn, that Christ so instituted the rite of the Lord's Supper, that, as we take

the cup ourselves, so we should help ourselves to the bread broken, and publicly exposed, and not require that it should be handed to us by another: because our Lord seems to have broken the bread first, and to have placed a quantity of it, thus broken, before the disciples, and then to have said, "Take, eat, this is my body."

16. Kurtze und einfältige Untersuchung, ob, und warum, die Reformirte Evangelische Kirche die also genannte Socinianer mit gutem Gewissen dulden, oder auch in ihre Gemeinschaft aufnehmen könne und solle. 1700, 4to. No place, or author's name is given; but Bock was informed, that this work was from the pen of Crellius. Its object is to prove, that the Reformed may, with a safe conscience, and ought, not only to bear with the Socinians, and receive them into their communion, but also not to condemn them, and accuse them of heresy, unless they are prepared to act contrary to their own principles. This he endeavours to shew by five separate arguments, in the course of which he has brought together all that can be said upon the subject; and shewn, that the Reformed ought to tolerate the Socinians, if they do not hold communion with them.

17. Samuel Crellius's Geistlichen Opfers schuldige Zugabe. Amst. 1684, 8vo. This is mentioned in Daniel Salthenius's "Catalogue of Rare Books," p. 530, No. 2666.

18. A Letter to the Venerable Joachim Lange. Amst. July 23rd, 1740. In this Letter Crellius complains, that the Unitarians in Holland were not allowed to print any theological work of a controversial nature; and that, with the exception of London, the presses were everywhere closed against them. He adds, that the works of the Unitarian party in Holland, which still saw the light, were clandestinely printed; and that the risk of detection was so great, that it was necessary to take and hide the sheets, as they came wet from the press.

19. Twelve Letters to La Croze, inserted in the "Thesaurus Epistolicus La-Crozianus."

20. A Letter to the Minister of a Church in Berlin, written Oct. 11th, 1731, in which Crellius, among other things, intimates his conviction, that Joachim Lange is about to undertake a refutation of Artemonius.

21. A Letter to Wetstein, to which John Christopher Wolfius refers in another, addressed to La Croze, and inserted in the "Thes. Epist. La-Croz." (T. II. p. 257).

22. Some Annotations concerning Michael Servetus, to illustrate De la Roche's Account of him, lately published in his "Bibliotheca Anglicana," T. II. P. i. These Annotations were inserted in the "Bibliotheca Bremensis" (Cl. i. Fasc. v. N. iv. p. 739); and we learn from the "Thes. La-Croz.," (T. III. p. 210,) that Crellius was the author of them.

23. Contributions to a new Edition of Bayle's Dictionary. Bock was informed by Paul Crellius, in conversation and by letter, that both his brother Samuel and himself assisted in supplying materials for that learned and curious work.

24. Antiquities and Monuments of the first Ages of Christianity, and Illustrations of those in particular which relate to the Ebionites and Nazarenes, and their Evangelical Histories. *MS.* The autograph of this work was once in the library of Theod. Lielenthal. It extended over about seven hundred closely-written pages, and contained fifteen Dissertations on the following subjects. Diss. i. How long did the Apostle John live, and when did he write? Diss. ii. On Cerinthus and the Nicolaïtans, adversaries of John. Diss. iii. On the Alogi, who ascribed the Gospel and Revelation of John to Cerinthus. Diss. iv. Whether or not the Proëm of John's Gospel was prefixed by another person, or at least whether it has not been

falsified? Diss. v. Whether the last chapter in the Gospel of John, or at least the last two verses, were added by others? Diss. vi. The words concerning the three heavenly witnesses, 1 John v. 7, are proved not to be John's. Diss. vii. Who were the Ebionites, against whom John is said to have written? Diss. viii. Concerning the Nazarenes, another kind of Ebionites, as some have thought. Diss. ix. A reply to objections, which may be urged against the Assertions contained in the preceding Dissertation, respecting the Nazarenes. Diss. x. John is proved not to have written against the Ebionites. Diss. xi. On the Gospel according to the Hebrews, or of the Twelve Apostles, which the Nazarenes used. Diss. xii. On the Gospel of the Ebionites, which was called the Gospel according to Matthew. Diss. xiii. On the Gospel according to the Egyptians. Diss. xiv. On the sayings of Christ, which formerly existed in certain Gospels or Books of orthodox Writers, now unknown or doubtful. Diss. xv. This was added, by way of Appendix, and was only an enlarged copy of the "Short Dissertation," of which an account is given under No. 5.—The preceding Dissertations were followed by another work, under the title of "Part ii. of Ecclesiastical Antiquity illustrated," which was divided into five Chapters. The subjects of these Chapters were as follow. Chap. i. On the Epistle of Agbarus, (not Abgarus,) King of Edessa, to Jesus Christ, and his to Agbarus. Chap. ii. On the preaching of Thaddæus. Chap. iii. On Hermas. Chap. iv. On Polycrates. Chap. v. On the writing, bearing the title of "The second Epistle of Clement to the Corinthians."

25. Ancient and Modern Unitarianism. *Germ. MS.* This work, entitled, "Alte und Neue Unitariana," u. s. f., filled at least two volumes of considerable size. It was left to Paul Crellius by his brother Samuel, but never reached

him. Bock entertained hopes of being able to recover it, when he published his "Historia Antitrinitariorum."

26. On the Words αἰών, αἰῶνα, αἰών τῶν αἰώνων, and עולם, which have been hitherto badly explained by the Interpreters of Scripture, but of which an anonymous Author maintains the true and genuine, in Opposition to the false Sense. In this work Crellius advocates the doctrine of Universal Restoration.

27. A Letter to the Messrs. Widavii, Unitarians, and Officers in the Prussian Army, who had proposed the Question, Whether it was lawful for them, removed as they were to a great Distance from any Unitarian Church, to partake of the Lord's Supper among the Reformed? *MS.* The answer of Crellius was written in German, and dated Kœnigswald, Sept. 1717. Both letters came into the possession of Bock, who applies to them the epithet "very memorable," and promises to insert them in another place. The Widavii seem to have been on intimate terms with Crellius, who presented to them a copy of his work on the Proëm of John's Gospel, and from whose memorandum it appears, that they were descended from an old Unitarian family.

VIDEND. *Bock*, Hist. Ant. T. I. pp. 161—203. Monthly Repository, Vol. V. (1810) pp. 49—53. 169, 170; Vol. XI. (1816) pp. 639, 640. *Jortin's* Tracts, 8vo., 1790, Vol. I. p. 366. *Birch's* Life of Tillotson, App. iii. pp. 426, 427. Christian Reformer, N. S., Vol. I. (1834) pp. 821, 822; Vol. II. (1835) pp. 27—31. Thesaurus Epistolicus La-Crozanus, *passim*. *Moshemii* Inst. Hist. Eccles. Sæc. xvii. Sect. ii. Pars ii. § v. Not. e. p. 895; Sæc. xviii. § xxvii. p. 911. *Krasinski's* Hist. Sketch of the Ref. in Poland, Vol. II. Chap. xiv. pp. 383, 384. Original Letters of Locke, Algernon Sidney, and Lord Shaftesbury, edited by *T. Foster*, M. B., F. L. S., M. A. S. &c. Lond. 1830, 8vo. pp. 214, 215. 223. 272—274. *Walchiü* Bibl. Theol. Sel. T. I. pp. 297, 298. 545. 914. 970, 971. *Vogt*, Catal. Historico-Crit. Libr. Rar. &c. Hamb. 1747, p. 221.

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WILLIAM MANNING, one of the Ejected Ministers, was Curate of Middleton cum Fordley, in the county of Suffolk, when the Act of Uniformity came into operation. In the "Nonconformists' Memorial" there are also accounts of John and Samuel Manning, both Clergymen, of whom tradition says, that they were brothers of William. The former was ejected from the Perpetual Curacy of Peasenhall; and though one of the mildest, and most inoffensive of men, was several times imprisoned at Bury, Ipswich, Blithburgh, and other places, for his firm adherence to the dictates of conscience. The latter was ejected from the Perpetual Curacy of Walpole, and became the founder of the Dissenting interest in that place. William Manning, the subject of the present memoir, gathered a Nonconformist Church at Middleton, consisting chiefly of those, who had attended his ministry while he was Curate of that place. Middleton, Peasenhall and Walpole, the scenes of the ministerial labours of the three Mannings, are all situated within a short distance of each other; and, till within a comparatively recent period, descendants of the family of Manning have continued to reside in the same neighbourhood. The Rev. Owen Manning, B.D., Prebendary of Lincoln, a well-known Unitarian, and author of "Sermons on Important Subjects," in 2 vols. 8vo., published in 1812, appears to have been in no way connected with the Mannings of Suffolk, but to have belonged to a Northamptonshire family of that name. The same may be said of the late Rev. James Manning, of Exeter, who was born in the town of Northampton.

Palmer, in his "Nonconformists' Memorial," gives the following brief description of William Manning. "A man of great abilities and learning; but he fell into the Socinian principles, to which he adhered to his death, which was in

February, 1711. WORKS. Catholic Religion, and some Discourses upon Acts x. 35, 36." Substantially the same as this is the description in Calamy's "Account" and "Continuation," except that the "Continuation" is more exact than the "Memorial," mentioning only one work. The full title is, "Catholic Religion, or the Just Test or Character of every Person that in any Nation is accepted with God; discovered in an Explication of the Nature of the true Fear of God, and Working of Righteousness, with which the same is connected: in some Discourses upon Acts x. 35, 36, wherein several important doctrinal Truths, more immediately influential upon Practice, are plainly opened and vindicated from their too common Misunderstanding. By William Manning. 'Happy is the man that feareth alway,' Prov. xxviii. 14. London: printed for Dorman Newman, at the King's Arms, in the Poultry, 1686." That these Discourses deserve the title *Catholic*, appears from the following quotation from p. 29. "Whether or no there be any now in the world, out of the Church, that have not heard of Christ, that are strangers to the covenant in its peculiar advantages now under the last edition of the Gospel, that be true fearers of God, (the candle of the Lord being so far extinct among them, Gal. ii. 22, 1 Thess. ii. 16,) may be a doubt; but whether if any such there be, they shall be accepted with God cannot be doubted: for Cornelius was such a one; the faith that he had, purified his heart and influenced his life, and he was accepted of Him; though his faith was short of what was necessary to his salvation afterward, when he had more revealed to him. Ch. xi. 14."

It is not known that Mr. Manning published any other work, than the one entitled "Catholic Religion;" but some doubt exists upon this subject, as will appear from the following extract, which is taken from an "Account of

Mr. William Manning," by the Rev. S. S. Toms, inserted in the "Monthly Repository" for July, 1817. The writer of that Account, alluding to Mr. Walker, whose pupil he was before he went to the Academy at Daventry, says, "In 1767, Mr. Walker removed from Framlingham to be Minister at Walpole, and took me and the rest of his scholars with him. He there succeeded Thomas How, who settled at Yarmouth, in Norfolk, and had been successor to the venerable John Crompton, who had been Pastor at Walpole from the beginning of the last century. After residing there with Mr. Walker about a twelvemonth, I was sent to Daventry, August, 1768, and returning to Framlingham, August, 1773, my old master became my particular friend and intimate, and on visits to him he repeatedly spoke of Mr. William Manning, and what he had heard of him from the aged in the society, who in their younger days were contemporary with him, as matter of their own knowledge, or what they had received from their seniors, all tending to establish his reputation as a scholar, a Christian, and Christian Minister, but of a heretical cast; and it seems clear in my recollection that Mr. W. said he had been informed that Mr. W. M. published a Catechism, or summary of religious principles, doctrines and duties, but he had never been able to procure a copy of it."

It is by no means certain, that Mr. Manning's sentiments were Antitrinitarian, at the time of his ejection. In the Discourses above mentioned, indeed, nothing is advanced concerning the nature and person of Christ, at all inconsistent with Unitarianism; but the author's mode of expressing himself respecting the Atonement has something about it of an orthodox cast. His explanation of that doctrine, however, contains nothing to which a Unitarian could well object; for he says, that "perfect holiness in

the fear of God is the whole design of the Gospel," adding that "hereby God is honoured, and without it the design of our blessed Saviour were frustrated in his redemption of mankind, which was to retrieve and bring back the fear of God." But notwithstanding the liberal and truly catholic spirit which pervades Mr. Manning's work, it was not till within two or three years after its publication, when he became acquainted with the Rev. Thomas Emlyn, that his mind was fully awakened to the difficulties, by which the orthodox creed is surrounded. The manner in which the change in his opinions was effected is thus described by Mr. Gillingwater, in his "Historical Account of Lowestoft."—"In the year 1688, Mr. Emlyn was invited by Sir Robert Rich, one of the Lords of the Admiralty, to his house, at Rose Hall, near Beccles, in Suffolk, and was by him prevailed upon to officiate as Minister to the Dissenting Congregation at Lowestoft, which place he supplied about a year and a half, but refused the invitation of being their Pastor.—When Mr. Emlyn came first to Lowestoft, (in 1689,) he had not adopted those religious principles which afterward proved to him a source of the heaviest afflictions.—It was during his residence there that, reading Dr. Sherlock's piece upon the Trinity, he first began to entertain some scruples concerning the received doctrine in that point of faith.—Here also he contracted a close and intimate acquaintance with Mr. William Manning, a Non-conformist Minister, at Peasenhall, in this county, and corresponded with him during Mr. Manning's life. As they both were of an inquisitive temper, they frequently conferred together upon the highest mysteries of religion, and Dr. Sherlock's book upon the Trinity became a stumbling-block to both. Manning even became a Socinian, and strove hard to bring his friend into those opinions; but

Mr. Emlyn could never be made to doubt either of the pre-existence of our Saviour, as the Logos, or that God created the material world by him."

Mr. Manning's intimacy with Mr. Emlyn is noticed in the Memoirs of the latter by his son (A.D. 1746, p. xiii); and it is on the authority, and in the words of the Memoirs, that the account is given, by Mr. Gillingwater, of Mr. Manning's fruitless attempts to make Mr. Emlyn a Socinian.

In the month of May, 1691, Mr. Emlyn removed to Dublin. But the friendly intercourse which had commenced between him and Mr. Manning, when they were neighbours in the county of Suffolk, continued till the death of the latter; and though what now remains of their correspondence has come down to us in an imperfect state, consisting principally of a few letters from Mr. Emlyn to Mr. Manning, with manuscript notes of the latter on those parts of the paper which had been left blank, it possesses great interest, as shewing the different views of the writers, on questions which were then beginning to agitate the Dissenting body.

Mr. Sollom Emlyn has preserved one of his father's letters to Mr. Manning, dated from Ireland, April 1st, 1697. (Memoirs, p. xix.) Two other letters of Mr. Emlyn to Mr. Manning, dated October 10th, and December 5th, 1710, were communicated by Mr. John Taylor, of Norwich, to the editor of the "Monthly Repository," and inserted in the number of that work for July, 1817. These were obtained from the worthy and venerable William Manning, Esq., of Ormesby, in the county of Suffolk,—the great-grandson of the subject of the present Article; and appear to have been written in London. Mr. Taylor refers to other letters, which were addressed by the Rev. William Manning to his son, at Yarmouth, with a perusal of which

he had been favoured. But these being letters of condolence, on account of losses by death in his family, Mr. Taylor did not think them sufficiently interesting for insertion in the pages of the "Monthly Repository," although valuable for the sentiments of affection, resignation and piety, which run through them. The remaining portion of the published correspondence of Mr. Emlyn and Mr. Manning was inserted in the "Monthly Repository" for December, 1825, and January, February, April and June, 1826. It consists of four letters, addressed to "The Rev. Wm. Manning at his house in Peasenhall, near Yoxford, Suffolk," with the substance of Mr. Manning's replies. These letters, with other papers belonging to the Manning family, had come into the possession of William Manning, Esq., of Ormesby, a descendant, in the direct male line, of the Rev. William Manning, the Ejected Minister. Mr. Manning, of Ormesby, died June 30th, 1825, at the advanced age of ninety-three; and an obituary account of him was inserted in the "Monthly Repository" for that year (pp. 497, 498). Shortly after his death, the correspondence above alluded to was committed to the care of the Rev. Henry R. Bowles, of Yarmouth, to whom we are indebted for its preservation.

In this correspondence, Mr. Emlyn shewed himself a firm believer in the preëxistence of Christ, against which Mr. Manning strenuously contended, although he admitted that he saw much less that was objectionable in the Arian, than the Trinitarian hypothesis. In some Notes on a letter of Mr. Emlyn's addressed to himself, Dec. 23rd, 1703, he says, "As for the equality and personal unity, (both commonly held,) the Scriptures confute it a hundred times; but granting the inequality, or refusing the personal union especially, the confutation of the Godhead of the Son is more difficult, admitting the hypothesis of Arius for true.

However the contrary may be my opinion, I am not so certain about it (the Scriptures being dark in the point between the Arian and Socinian) as I am to myself about the falseness of the common doctrine, which subverts the unity of God most high, and the simplicity of his Being, void of *componeity*, such as of a *God-man*, one subsistent with a communication of properties in the concrete person between Creator and creature in true and very speech, as consisting of the two natures as to God the Son." The concession which Mr. Manning here makes in favour of the Arian scheme, as compared with the Trinitarian, he repeats at the close of his Notes, in the following terms. "After all my arguing, I can't be so confident against the Arian as against the tritheistical Trinitarian. I have little against the former, who retain the unity of God and defend it, and think that what they give to Christ don't clash with the rights of God, only of which is my doubt."

The Rev. John Crompton, who settled at Walpole before the month of August, 1704, found some among the members of his congregation, who denied the doctrine of the Trinity, and the Deity of Christ. They had imbibed their sentiments from Mr. Manning, whom Mr. Crompton calls "a professed Socinian," but describes as "a gentleman of considerable parts, learning and sobriety, under whose care and instruction they had been for some years." Before this time, Mr. Manning had wholly laid aside the ministry, having been deprived in a great measure of his hearing; and if we may judge from the tenor of Mr. Emlyn's letters to him in the year 1710, he must have been a great sufferer towards the close of his life. "I find," says Mr. Emlyn, (Oct. 10th, 1710,) "you were nigh to have put into the quiet harbour, and to have landed on the shore of the good land, along with your consort, who rests from her labours: but you are put back into this troublesome

ocean again a little longer: 'tis probable you lye but at the mouth of the haven, and some favourable gale will soon blow you in, and I hope, with full sails of faith and hope, and then adieu, vain and miserable earth! *Inveni portum, Spes et Fortuna, valete.*" On a blank part of the letter from which this passage is extracted, the following memorandum was made in Mr. Manning's own hand-writing. "This suited my then case, but God thought fit to alter the scene with me, and to bring me back again on a new trial into this darksome tempestuous world, wherein I am unavoidably exposed to a number of daily cares, detrimental to the concern of my soul: to divert me also, a shattered head and state of body prevents me from a sedate thinking on and pursuit of things above, relating to my change at the door, as it behoves me to attend unto." Mr. Emlyn, in his next letter, dated December 5th, 1710, writes as follows. "By yours of October 18th, I find you are somewhat raised again from your languishing state: I am glad that you are free from acute pains, among the other sorrows that do attend old age. You are come to Barzillai's case, who was eighty years old, and could not taste when he did eat, nor hear the voice of singing men; and you enjoy his desired retirement. Wonder not if your affections and passions, even as to spiritual objects, become flat and slow, nor that your impressions from death and eternity should be less than under the thoughts of your late nigh approach to them: all this is natural, and almost necessary. I know they are days of no pleasure; but the wise Author and Lord of Life knows best when 'tis fittest to put a period to it." This was probably the last letter which passed between the two friends: for the event, which Mr. Emlyn anticipated, took place in the month of February, 1711; and the venerable confessor, of whom we have here given so imperfect an account, died, as he had lived,

a firm believer in the truth of the Apostle's declaration, that "there is one God, and one Mediator between God and men, the man Christ Jesus."

VIDEND. *Palmer's Nonconformists' Memorial*. London, 1775, 8vo. Vol. II. pp. 434, 435. 438. An Historical Account of the ancient Town of Lowestoft in Suffolk, &c. by *Edmund Gillingwater*. 1790, 4to. pp. 358—361. *Monthly Repository*, Vol. XII. (1817) pp. 377—384. 387—389. 478, 479; Vol. XX. (1825) pp. 705—709; Vol. XXI. (1826) pp. 33—39. 87—91. 203—206. 333—337.

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THOMAS EMLYN, a learned Divine, no less distinguished for his talents and integrity, than for the firmness with which he endured persecution for conscience' sake, was one of the first among the Protestant Dissenters, who had the courage publicly to avow his disbelief of the doctrine of the Trinity. The example so nobly set by him was followed, timidly and reservedly indeed in some cases, but openly and avowedly in others, by many of his Brethren in the ministry among the Protestant Dissenters. The number of Ministers connected with the Presbyterian body, who embraced Arian and other Antitrinitarian opinions at the beginning of the last century, and who were in the course of their education before 1710, has been shewn, by the Rev. Joseph Hunter, F.S.A., to have been considerable. Nor can it be doubted, that this result was owing, in a great measure, to the educational influences under which their minds were formed, in such seminaries as those in which Mr. Emlyn was trained up for the Christian ministry.*

He was born at Stamford, in Lincolnshire, May 27th, 1663, and is represented by Dr. James Foster, who enjoyed his friendship, and paid a lasting tribute to his memory by preaching his funeral sermon, as having had, "from an early period of life, strong and most serious impressions of

* APPENDIX, No. xxii.

religion upon his mind, not tinged with enthusiasm, nor derived from mechanical and superstitious terrors." His father's name was Silvester Emlyn, or Emley, as he originally wrote the name;—a man of great plainness and honesty, who possessed a small estate in the neighbourhood of Stamford, which he kept in his own hands, and under his own management. His mother's maiden name was Mildred Dering. She was the daughter of Mr. John Dering, near the ancient village of Charing, in Kent; and was a woman of piety and benevolence, as well as of good natural abilities, and cultivated understanding. Thomas Emlyn, their son, was sent as a boarder to the school of Mr. Boheme, of Walcot, near Folkingham, in the eleventh year of his age; and remained there four years. The incumbent of the parish at that time was the Rev. Richard Brocklesby, a popular Preacher, whose ministry young Emlyn attended as long as he remained at school. His parents were upon intimate terms with the learned and worthy Dr. Richard Cumberland, then Minister at Stamford, and afterwards Bishop of Peterborough; and though members of the Church of England, and regular attendants upon its services, they were so far friendly to the principles of Dissent, that they determined upon bringing up their son as a Non-conformist Divine, and their chief reason for so doing was the fact, that a more serious and earnest spirit prevailed among the Dissenters, than the members of the Established Church.

After having received the necessary ground-work at school, he was sent for academical education, in the year 1678, to the Rev. John Shuttlewood, A. B., who kept a Seminary at Sulby, near Welford, in Northamptonshire. He remained under the care of Mr. Shuttlewood four more years, but appears not to have been altogether satisfied with the state of things in that gentleman's Academy; for in 1678,

he went to Cambridge, and was admitted into Emmanuel College. He was induced, however, for some reason not stated by his biographers, to forego the advantages of a University education, and place himself again under the charge of Mr. Shuttlewood, with whom he remained till the autumn of 1682. He then became a student in the Academy of the Rev. Thomas Doolittle, A. M., first at Islington, then at Clapham, and afterwards at Battersea, where he enjoyed greater facilities for improvement, both by means of books and literary conversation. But still finding the sphere in which he lived not to be sufficiently large, and perceiving that Mr. Doolittle, though a very worthy and diligent Divine, was not remarkable either for compass of knowledge, or depth of thought, he determined to enter at once, though at the early age of nineteen, on the labours of the ministry, and preached his first sermon at Mr. Doolittle's Meeting-house, near Cripplegate, on the 19th of December, 1682.

In the following year he succeeded the Rev. Joseph Boyse, as Chaplain in the family of the Countess of Donegal, a lady of large landed property in the North of Ireland, but then living in Lincoln's-Inn Fields. At the time that he undertook this Chaplaincy, it was her Ladyship's intention to return to Ireland; but she remained another year in England, which gave Mr. Emlyn an opportunity of witnessing the execution of Lord William Russell, who fell a sacrifice to the merciless and vindictive temper of the Duke of York, afterwards James II., and who may truly be said to have died a martyr for the cause of liberty and his country.

In the year 1684, Mr. Emlyn accompanied the Countess and her family to Belfast. He received from her a very handsome allowance, and was treated by her, as well as by Sir William Franklin, whom she soon afterwards married,

with the greatest possible respect. While in this situation, he appears to have had numerous friends among the clergy of the Established Church; and indeed he had a license from the Bishop of the diocese, in which his patroness resided, to preach *facultatis exercendæ gratiâ*, which gave occasion to his Dissenting Brethren to suspect, that he had changed his sentiments, and gone over to the Church. But his refusing to accept a living offered him in the West of England by Sir William Franklin, because he was dissatisfied with the terms of ministerial conformity, was a proof that his early impressions remained unchanged; and a visit which he soon afterwards paid to Dublin, and during which he preached to the Dissenting congregation assembling in Wood Street, contributed not a little to remove the suspicions of his anxious friends, who knew his worth, and were conscious that in him the cause of Dissent would have lost a most able and eloquent advocate.

His services were so well received by the congregation to which he preached at Dublin, that, soon afterwards, on his leaving the family of the Countess of Donegal, he was invited to succeed Mr., afterwards Dr. Daniel Williams, who had retired to England, and to become the Co-pastor of the Rev. Joseph Boyse. This invitation he at that time declined, and returned to London in the month of December, 1688, where his great talents were for a time wholly unemployed.

His son informs us, that, in his journeyings between Ireland and London, he several times accepted the invitation to preach in the parish Churches of some towns through which he passed, and particularly Liverpool.

In the month of May, 1689, he was prevailed upon by Sir Robert Rich, one of the Lords of the Admiralty who had invited him to his house at Beccles, to officiate as Minister to a small congregation of Protestant Dissenters at

Lowestoft, in Suffolk. It was during his residence at this place that he contracted his intimacy with the Rev. William Manning, of Peasenhall;—an intimacy, which probably led to that important change of sentiment, which afterwards took place in his mind. They were accustomed to converse on religious subjects, and to express to each other their respective opinions; and as the doctrine of the Trinity was then the prevailing subject of controversy, they were naturally led to bestow some attention on a question so generally discussed. The result of their examination was, that Mr. Manning became a believer in the simple humanity of Christ; and Mr. Emlyn settled down into a kind of Arianism, which it does not appear that he ever afterwards deserted, though he classed himself under the general title of *Unitarian*, in his publications.

The principal reason of Mr. Emlyn's return to England was the landing of King James II. on the Irish coast, in 1688, which threw the whole country into the greatest confusion; but when that weak and bigoted Monarch had fled into France, and affairs were tending to a settlement in Ireland, the Nonconformist Divines re-assembled their congregations in great numbers, and Mr. Emlyn was invited to become Co-pastor with Mr. Boyse. This second invitation he was led, from a prospect of a larger sphere of usefulness, to accept; and accordingly in May, 1691, he undertook the important charge which had devolved upon him, little suspecting that his acceptance of this situation was to expose him to so much unmerited suffering as he afterwards experienced. But had it been possible for him to have foreseen all that happened to him, there is no reason to suppose that his heart would have shrunk from the encounter, or that his courage would for a moment have forsaken him.

With this congregation he continued several years in the

faithful discharge of his duties; and in 1694 was married to Mrs. Esther Bury, a lady of good property, and respectable connexions, who had been induced, by the fame of Mr. Emlyn, to leave the Established Church, and become one of his hearers. Thus happily situated, he experienced all the comforts which he desired, except perhaps that his conscience was not perfectly at ease respecting the difference of opinion on the doctrine of the Trinity, which existed between himself and his congregation.

His belief in the Trinity had been first shaken during his residence at Lowestoft, by the perusal of Dr. Sherlock's "Vindication" of that doctrine, the arguments of which he discussed with his friend, Mr. Manning. He was afterwards confirmed in his doubts, by the study of Mr. Howe's controversial writings on the same subject. Alluding to his change of sentiments, in his Narrative of the Proceedings of the Dissenting Ministers of Dublin against him, and of his Prosecution in the Secular Court, (Sect. ii.,) he says, "I own I had been unsettled in my notions from the time I read Dr. Sherlock's book on the Trinity, which sufficiently discovered how far many were gone back toward polytheism: I long tried what I could do with some Sabellian turns, making out a Trinity of somewhats in one single mind. I found that by the tritheistical scheme of Dr. Sherlock and Mr. Howe, I best preserved a Trinity, but I lost the Unity. By the Sabellian scheme of modes, and subsistences, and properties, &c., I best kept up the divine Unity: but then I had lost a Trinity, such as the Scripture discovers, so that I could never keep both in view at once. But after much serious thought, and study of the Holy Scriptures, with many concerned addresses to the Father of lights, I found great reason first to doubt, and after, by degrees, to alter my judgment in relation to formerly received opinions of the Trinity, and the supreme Deity of

our Lord Jesus Christ." He professes not to have made his reason the rule of his faith, but to have exercised it merely with a view to judge what was the meaning of the written rule, or word of God; and by adopting this plan, he was led to form notions, different from those in which he had been instructed, though not wholly agreeing with those either of Arius or Socinus.

This change of sentiments rendered his position in some degree painful to him; for though he studiously refrained from attacking the opinions of others, whose views approached more nearly to the orthodox standard than his own, he was equally careful not to advance anything in his public discourses, of which his own judgment and conscience did not approve. He seldom, or never, introduced controversial topics into the pulpit, thinking it better, apart from all considerations of a prudential nature, to confine himself chiefly to subjects, calculated to promote the interests of piety and virtue.

Writing to his friend, Mr. Manning, April 1st, 1697, he says, "I meddle not with any but practicals in preaching, i. e. the *agenda* and *petenda*, and such only of the *credenda* as are contained in the Apostles' Creed. I begin to think, that the greatest part of controversial divinity about the covenants, &c., is much like the various philosophical hypotheses and theories, where men in the dark are pleased with their ingenious romances, and if they can maintain that so matters *may be*, they soon conclude so *they are and must be*, without authority, which in religion must not pass. There is nothing I more sincerely desire than right knowledge of important truths; and it is some satisfaction, that I am sure I am not biassed by interest, or love to worldly esteem; and if one err unwillingly about the blessed Jesus, I should hope it may be pardoned, tho' it would sincerely grieve me to promote any such thing. Methinks the clouds and dark-

ness, that surround us and others, make this world an undesirable stage of confusion. May I know God and Christ, so as to love them, and be transformed into a divine likeness! and then surely the wish'd-for day will come, when that which is imperfect shall be done away."

About the time that this letter was written, Mr. Emlyn had some thoughts of openly declaring his sentiments in relation to the Trinity, and resigning his office as Minister of the Wood-Street congregation; "for," says he, in a letter to Mr. Manning, (Jan. 18th, 1697,) "I cannot hope to continue here in my present post, when once I have professed." Yet he doubted, whether he ought to abandon a station of unquestionable usefulness, unless some occasion should arise, imperatively calling upon him to make a public and explicit statement of his altered views. He resolved, however, at the same time, to embrace the first opportunity of this kind which should present itself: "for I was ever averse," says he, "to any mean compliance against my light in sacred matters."

Things continued in this state to the close of the seventeenth century. Till then, few Ministers had ever been more respected and beloved, and few men more happy in all the relations of social and domestic life. But the scene was now changed. In the year 1701, his happiness was suddenly interrupted by the loss of his wife, on the occasion of whose death he preached a sermon from John xiv. 28, "If ye loved me, ye would rejoice, because I said I go to the Father: for my Father is greater than I." This loss was a grievous trial to him at the time; but in the year 1703, when he published the sermon on his wife's death, under the title of "Funeral Consolations," he observed in the Preface, that it was a seasonable preparation for the further trials which awaited him, and enabled him to bear them with a more resigned and Christian spirit, by endear-

ing to him the hopes of the future, and reconciling him to death, as the way to it. "As to that dispensation of Providence," says he, "which occasioned this Discourse, I do therein, with great reverence and satisfaction, adore the righteous wisdom of the supreme Lord of life and death, by whose appointment, according to the prophet's observation, *righteous and merciful men are taken away from the evil to come*. For considering what was in the womb of Providence, and so near to its birth, I cannot but reckon it an apparent design of mercy to her who is deceased, that she should be carried into the quiet harbour, before so furious a tempest did arise; which might have made too cruel impressions on a disposition so very gentle and tender. But she was gathered into her grave in peace, that she might not behold it. Moreover, by such a rebuke, so adapted to strike at the root of all earthly love and delight, the all-wise God might greatly prepare him who was to survive, for better enduring his approaching trials: since thereby neither the prosperity nor adversity of this world, could be any great temptation to one, who had less reason than ever to be fond of this life; and so loud an admonition, never to seek his contentment on this side God and Heaven. 'Lord, what wait I for? My hope is in thee.'"

Afflictions now came thick and heavy upon him; for not only had he lost a beloved and promising child a short time before, but in about six weeks after, it pleased God to call to her account his excellent mother. To these successive trials he feelingly alludes, in a letter addressed to a relation in England, who had communicated to him tidings of his mother's death. "I find by yours," he writes, "that the all-wise God is pleased to appoint me sorrow upon sorrow, by removing a tender and excellent mother, so soon after the loss of a most amiable and loving wife. In this year I have lost (if I may say so of the death of the righteous)

a desirable young son, a wife and mother ; enough to teach me the vanity of all present things, and to draw my thoughts and desires into that world, whither they are translated.”

These calamities, however, were the precursors of others, which were far more trying to him than death itself would have been. The removal of his wife and mother saved them from a weight of sorrow, which, had they survived only a few months, would have bowed their gentle spirits to the earth, and aggravated in a tenfold degree his own sufferings. Within half a year of the time at which the above letter was written, he became the victim of a series of persecutions, which stand almost unparalleled in the annals of religious bigotry. The cause of this additional inroad upon his happiness was the suspicion, that he had embraced notions concerning the Trinity, contrary to those which are reputed orthodox ; and the person who was the first instrument in raising the hue and cry against him was Dr. Duncan Cummins, a celebrated Physician of Dublin, and a member of his own congregation. This gentleman had been brought up for the ministry, which probably rendered him more quick-sighted in detecting any shortcomings in the way of orthodoxy, than he might otherwise have been. By observing that Mr. Emlyn avoided the use of certain well-known pulpit expressions, and the arguments usually employed in defence of the common opinion respecting the Trinity, his suspicions were awakened ; and having spoken upon the subject to Mr. Boyse, they determined to call upon him, for the purpose of ascertaining his real sentiments. At this time, it appears, no one but Dr. Cummins had the least idea of Mr. Emlyn’s heterodoxy ; and, but for that gentleman’s inquisitiveness, matters might have gone on much longer, without a suspicion on the part of other members of the congregation.

On being urged to state what his opinions actually were,

Mr. Emlyn thought himself bound, as a Christian, to declare them openly and without reserve. He therefore admitted, at once, that he believed the God and Father of our Lord Jesus Christ to be the only Supreme Being ; and that the Son derived all authority and power from Him alone. But he also stated, that if he was obnoxious to the congregation on account of his opinions, he would immediately resign, and give them an opportunity of choosing another Minister, whose views were more in accordance with their own. This plain and easy method of settling the matter was however refused him ; for Mr. Boyse, thinking the charge against his Co-pastor of too serious a nature to be decided upon by himself and the congregation, assembled the Dublin Ministers, who immediately directed, that Mr. Emlyn should not be permitted to preach any more, thus endeavouring to bring him into disgrace, and destroy his reputation as a Minister of the Gospel. Upon this, he lost no time in calling together the Deacons of the congregation, and resigning his charge, which led to strong expressions of regret, on the part not only of several of his regular hearers, but even, it is said, of Dr. Cummins himself, who probably intended nothing more, than to obtain from his Pastor a formal recantation. If such, however, was his object, the event proved, what an erroneous estimate he had formed of the character of him, with whom he had to deal.

When Mr. Emlyn announced to the Deacons, and other leading members of his congregation, his intention to dissolve the connexion, which had so long and so happily subsisted between them and himself, by resigning the pastoral charge, he was told, that they would be satisfied with a short retirement from his public duties, provided he would abstain from preaching during the interval. It was proposed, therefore, that he should go to England for a while,

that there might be time for further consideration. This proposal, however, was to be submitted to the Dublin Ministers for their approval; and as no objection was raised on their part, two of their number were deputed to inform Mr. Emlyn of their decision, but at the same time *to charge him*, as they expressed it, *not to preach anywhere in England*. To this imperious message he replied, that he had no intention of preaching upon the questions in dispute between himself and his brother Ministers, wherever he might go; but that, in forbidding him to preach, they assumed an authority to which they had no right, and that he might just as reasonably issue a prohibition against them, as they against him. Upon this, they intimated their intention of writing to the London Ministers on the subject; to which he replied, that they might use their own discretion, reserving to himself the power of doing the same.

It appears, that one of the two messengers, who were the bearers of the aforesaid ministerial *dictum*, was of the Independent persuasion, which led Mr. Emlyn to say, in his "Narrative of the Proceedings" against him,—“If the Presbyterians and *Independents* claim such a power as this, not only to reject from their own communion, but to depose from their office, such Pastors of other Churches as conscientiously differ from them in opinions; and to extend this to other kingdoms, forbidding them to preach there also: I think they have a mighty conceit of their own large dominion, and discover a very ridiculous ambition. I wonder who gave them this sovereign *deposing* power over their Brethren, any more than the Pope his arrogated power of deposing other people's kings: nay, who ever heard, in the primitive Church, of such a strange creature as a Presbytery made up of the Presbyters of several and different Churches?”

Mr. Emlyn, however, having consented, for the sake of peace, to withdraw for a time, embarked for England the very next day, to the great inconvenience of himself and his family. But no sooner had he left Dublin, than a clamour was raised against him, and his opinions were attacked, where he least of all expected it,—from the pulpit. “And now,” says he, “I had leisure to look back; for when so few days’ space had made so great a change in my condition, that I was turned out to wander abroad desolate and in uncertainty, I saw I was entered upon a dark scene, and must arm for various, though I knew not what, trials. What then were the workings of my anxious thoughts! what the deep reflections, and black presages! what the conflicts of spirit! what the cries and tears before the God of all wisdom and comfort, is best known to Him who sees in secret. I could not forbear saying often with wandering, afflicted David, ‘If I shall find favour in the eyes of the Lord, he will bring me back to see his ark and his habitation; but if he say, I have no delight in thee, here am I, let him do as seemeth good to him.’ I had not been of so unsocial a nature as not to relish the society and love of my dear friends, nor was insensible of the pangs of a violent separation; nor yet so mortified to the world, as not to feel some little difference between contempt and respect, fulness and straits: but still my convictions of truth were so clear, that these things never staggered my resolutions of adhering to it, in the midst of all discouragements.”

On being informed, that some of his Brethren among the Presbyterian Dissenters in Dublin had made public his sentiments concerning the manner of the union between God and Christ, and had thus raised a violent clamour against him, he drew up, and printed, “The Case of Mr. E. in Relation to the Difference between him and some

Dissenting Ministers of the City of D. which he supposes is greatly misunderstood." This was published in London, about the month of August, 1702; and, together with "An Advertisement by another Hand," occupies the sixth place in the "Fourth Collection of [Unitarian] 'Tracts.'" In reply to it the Dublin Ministers published a statement of their own, drawn up by Mr. Boyse, and entitled, "The Difference between Mr. E— and the Dissenting Ministers of Dublin truly represented." The substance of this statement, together with his own, was afterwards appended by Mr. Emlyn to his "True Narrative," in order that the reader might compare the two accounts, and form an impartial judgment respecting the points at issue between himself and his brethren in the ministry.

After about ten weeks' absence in England, notwithstanding the discouraging intelligence which he received from Dublin, he thought it necessary to return to his family; and in order to put the public in possession of the true grounds of his opinions, he wrote his "Humble Inquiry into the Scripture Account of Jesus Christ;" intending to leave for England in a few days after it was printed. But a zealous Church officer among the Baptists, of the name of Caleb Thomas, being acquainted with his design of returning to London, obtained a special warrant from the Lord Chief Justice, Sir Richard Pine, to seize him and his papers; and himself accompanied the keeper of Newgate, to see the warrant executed. This was in February, 1702-3; but on account of the difficulties felt by his opponents in wording the indictment against him, his trial was deferred till the June following, and during the interval two of his friends entered into recognizances for his appearance, in a bond of eight hundred pounds. The as æ amount of bail indicated that the charge against him differed thought lightly of;—a fact, which was afterwards

corroborated by his being told by a gentleman of the long robe, that he would not be permitted to defend himself, "but that it was designed to run him down like a wolf, without law or game."

Mr. Emlyn appeared to take his trial about the middle of Trinity term, 1703, but was told that the bill was not then found, although he had pleaded to the indictment, and been furnished with a copy. It appears that some flaw had been discovered, as to the words alleged to have been taken out of the "Humble Inquiry." A second indictment therefore was drawn up. But this too was abandoned, on account of some informality. A third was then brought in, which was found by the Grand Jury; and the trial came on, June 14th. To justify a verdict of guilty upon the indictment, it was necessary that the jury should know, and be thoroughly persuaded, first, that the assertions and declarations attributed to Mr. Emlyn were not only false, but impious, and not only false and impious, but also blasphemous and malicious in their own nature and import, or in the common acceptation of the terms; and secondly, that they were the actual assertions and declarations of Mr. Emlyn. Neither of these points was proved on the trial. The generality of eminent Divines, both ancient and modern, assert that the Father is the *principle, cause* and *fountain* of the Son and Spirit, whence they have their essence and divinity, and in that respect grant that the Son and Holy Spirit are not equal to the Father. Mr. Emlyn and the Dublin Ministers were agreed, as he says, that God is but one infinite, necessary, perfect and supreme being, or spirit, with one understanding and will, who is the sole object of divine worship: and that he was in an ineffable manner united to the man Christ Jesus, dwelling and operating in him, by a fixed and perpetual influence, as the governing principle. But he differed from them as to the

manner of this union. He conceived it to be more for the honour of Jesus Christ to suppose that the Deity, in its full conception, was united to him, and dwelt and operated in him, than to suppose it only of a portion of God, or of God but partially considered: and he held this to be the plain doctrine of Scripture, which says, “in him dwells *all the fulness of the godhead*” (Col. ii. 9); as well as of Jesus Christ himself, who expressly affirmed, that *the Father* dwelt in him, and did the works. (John xiv. 10.) The question at issue was, whether the union was a strictly personal one, so as to make God and the man Christ Jesus one, and the same person. The affirmative view of this question was taken by the Dublin Ministers, and the negative by Mr. Emlyn. But nothing can be further from the truth, than that Mr. Emlyn, either by word of mouth, or in his published writings, advanced anything which was intended to dishonour, or degrade Jesus Christ, of whom he uniformly spoke with the greatest possible respect and reverence. Still less could it be said, that his assertions and declarations on this subject at any time partook of the nature of blasphemy and impiety, on any fair and legitimate construction of those terms. But putting this entirely out of the question, it was found impossible, on the trial, to prove that Mr. Emlyn was the author of the book, on which the prosecution was grounded.

The indictment charged him with having *written*, and *caused to be printed*, a book, entitled “An Humble Inquiry into the Scripture Account of Jesus Christ.” It was not enough, therefore, to justify the verdict of guilty, that he caused it to be printed and published. It should have been proved that he wrote it; and this proof was wanting. But finding no evidence of authorship, a messenger was despatched for Mr. Boyse, who, on being examined as to the subject-matter of his Co-pastor’s public discourses, admitted,

that he had introduced nothing of a directly controversial nature into the pulpit, "but only some things that gave ground of suspicion to some;" and on being further asked, what he had said in private conference with the Ministers, replied, that the declarations, which he had made in the presence of his Brethren, "was judged by them to be near Arianism." But this only proved an agreement between the sentiments of the book, and those which Mr. Emlyn had avowed in the course of conversation. It so strengthened the presumption, however, in the eyes of the jury, that it had more influence upon their decision, than any other part of the evidence, as the Bishop of Kilmore (Dr. Wettenhall) assured Mr. Emlyn, in the course of one of those private and friendly visits, with which he was honoured by that Prelate, after his conviction and imprisonment. This indeed, without either himself or his counsel having attempted a proper defence, was considered sufficient to substantiate the charge against him. The counsel were afraid even to touch upon the subject; and Mr. Emlyn was convicted of the alleged libel, simply because the Lord Chief Justice of the Queen's Bench informed the jury, that "strong presumption was as good as positive proof."

Mr. Emlyn's biographer, (who was his own son,) attributes the arbitrary and overbearing manner of Lord Chief Justice Pine, the Judge who tried the case, and who was generally inclined to moderation, to the presence of sundry Prelates, among whom were the Archbishops of Armagh and Dublin. His Lordship was accustomed to make large professions of moderation among his friends on this side the Channel, nor is there any reason to doubt that he was sincere in these professions; but perceiving that, in browbeating the counsel and jury, he was doing what would prove acceptable to the Church dignitaries who were present at the trial, he broke through all the usual bounds of

judicial decorum, and, at the conclusion of his charge, gave to the jury a significant intimation, that, if they brought in a verdict of acquittal, "My Lords the Bishops were there."

Perhaps the jury were not to be much blamed, for giving credit to the presiding Judge, that certain clauses in the book were criminal and blasphemous *at common-law*; but they were assuredly censurable for not exercising their own judgment in the matter, and acquitting Mr. Emlyn, on the ground of insufficient evidence. As it was, their verdict, but for the growing liberality of the times, might have furnished a precedent for the prosecution and ruin of the most learned men of the two kingdoms, to say nothing of its tendency to justify, or at least to palliate, the persecution, by Roman Catholics, of all who conscientiously, and on scriptural grounds, dissent from their communion, and to render insecure the main bulwarks of Protestantism, by aiming a deadly blow at the principle of private judgment and free inquiry.

When, after a short deliberation, the verdict of *Guilty* was announced, the Attorney-General expressed a wish, that Mr. Emlyn might "have the honour of the pillory:" but sentence was deferred, and he was committed to the common gaol, till June 16th, which was the last day of term. In the mean time, Mr. Boyse, appalled at the result of his own thoughtlessness, and lamenting that he had taken so active and prominent a part in the matter, began to shew some feeling of concern for Mr. Emlyn, and to use his interest in preventing the infliction of so degrading a punishment as the one prayed for by the Attorney-General. It was also suggested to Mr. Emlyn, that he would do well to address a supplicatory letter to the Lord Chief Justice; in compliance with which suggestion, he penned the following lines in prison, and forwarded them to his Lordship.

“ My Lord,

“ Though your Lordship may perhaps judge me guilty of a fault that you cannot admit any apology for, yet I may presume upon so much compassion, as to have leave to offer something by way of mitigation: I do assure your Lordship, that I have no greater desire than to learn the truth from the Holy Scriptures, by which I shall always be guided according to my best light; and if I am mistaken in my opinions, God knows, it is altogether unwillingly. It is most obvious that I have forfeited my interest, and sacrificed my reputation in the world, and exposed myself to such evils, as nothing could ever make me submit to, but the real fear of offending God; which your Lordship will, I doubt not, allow for a very great reason. I am ready to do anything consistent with my judgment and conscience; but I am afraid to do that, for fear of shame from men, for which, my conscience may suggest to me, that Jesus Christ will be ashamed of me at the great day. I imagine, by something spoken on my trial, that your Lordship conceived I had written some deriding, scornful expressions of the holy Jesus, which I am sure I never designed; the sum of the whole book being only to shew the Father to be greater than he, not denying him any glory consistent with that. I hope that as the great and merciful God will sooner forgive many errors of the understanding, than one wilful crime; so your Lordship will make a considerable difference between disputable errors, which men of probity and learning are divided about, and scurrilous reflexions on the blessed Jesus, which are intended for contempt, which my soul shall ever abhor. I shall only presume to add, that as it is entirely for my conscience that I suffer, so I can never be deprived of the comfortable support which such a consideration carries in it; having, I hope, learned in some measure to be con-

formed to him who endured the cross, and will shortly appear the righteous judge of all. Knowing how much depends on your Lordship's favour and clemency, as to the penalty I am liable to, I intreat for it, and am

Your Lordship's, &c."

Upon his appearing to receive sentence, it was moved by Mr. Brodrick, one of the Queen's Counsel, that he should retract, which having refused to do, the Lord Chief Justice informed him, that his sentence was, to suffer a year's imprisonment, pay a fine of a thousand pounds to the Queen, find security for his good behaviour through life, and lie in prison till the fine was paid. The pillory, he was told, was the punishment due, but, on account of his being a man of letters, it was not inflicted! He was then led round the Four Courts, with a paper on his breast, for the purpose of exposing him to public odium; and even this disgraceful treatment was spoken of, by the Lord Chief Justice, as merciful, because in Spain or Portugal the sentence would have been nothing less than burning. After this public exposure, he was conducted to prison, where he remained in confinement till his penalty was mitigated from a thousand to seventy pounds, in consequence of the repeated solicitations of Mr. Boyse, the generous interference of Thomas Medlicote, Esq., the humane interposition of the Duke of Ormond, and the favourable report of the Lord Chancellor, Sir Richard Cox, who declared that such exorbitant fines were contrary to law.

But though Mr. Emlyn's prospects thus became brighter, he had yet to endure another instance of severity, which might surely have been spared him by a person so high in Church preferment as His Grace the Archbishop of Armagh (Dr. Narcissus Marsh). This Prelate, as Queen's Almoner,

claimed a shilling in the pound upon Mr. Emlyn's fine; but instead of charitably relinquishing his right to make this charge upon the whole fine, and resting satisfied with seventy shillings, His Grace exacted the utmost farthing, and insisted upon Mr. Emlyn's adding another twenty pounds to the seventy already paid to the crown. "I thought," says Mr. Emlyn, "that the Church was to be as merciful as the State; but I was mistaken herein." This treatment, however, was only on a par with that which he received from his brother Ministers; for during the whole of his imprisonment, which lasted from the 14th of June, 1703, to the 21st of July, 1705, no one of them, excepting Mr. Boyse, endeavoured, in the least degree, to mitigate his sufferings, or even performed the common courtesies of life, by calling upon him.

But, notwithstanding all the mean and contemptible artifices of his persecutors, Mr. Emlyn was enabled at length to leave the wretched country, in which he had found so little sympathy, and embark for England; happy, no doubt, in removing from a scene of so much suffering, yet carrying with him no uncharitable feeling, and no desire of revenge, or retaliation, on his bigoted and intolerant calumniators. This latter fact is evident, from his having suppressed the "Narrative" of his sufferings, for no less than fourteen or fifteen years after his return to England; and, even then, having sent it into the world full of sentiments the most mild, benevolent and compassionate, destitute of all keen invective, and favourable in its construction upon the motives of those, who had been most active in instigating and carrying on the prosecution against him. But this was not all. The time chosen by him for its publication was one, which ought to be held memorable by every genuine advocate of Christian liberty, as that in which the principles of Protestant Dissent achieved one of

their noblest triumphs. This leads him to say, at the close of his "Narrative,"—"It is a further ground of rejoicing, to see the light of important truth breaking forth in many other parts," (alluding more particularly to London and the West of England,) "and spreading abroad its beautiful ray; that God has raised up divers others, bold enough to profess it, and able enough with his assistance to defend it; I mean, with weapons of spiritual warfare, against those whose great confidence and dexterity is in those which are carnal. And though it has been my great *gravamen* or misery to be laid by in silence; so that I have been sometimes ready to lament myself as *an unprofitable servant*, turned out of his Master's service: yet if I have contributed anything to retrieve the injured honour of the *peerless* majesty of the *one God* and *Father* of our *Lord Jesus*, whom to be like to, was the great glory of our *Lord Jesus*; and if the things which have happened to me, have fallen out *rather to the furtherance of the Gospel*, I shall not think myself to have been wholly useless: for though I shall ever prefer the interests of serious piety, charity and practical holiness, to any barren speculations; and had much rather a man should love our Lord Jesus in sincerity, than barely think of him just as I do; yet if I have also served the cause of his truth, it may be 'tis beyond what I could have done, by teaching men only what they would have taught them; because there will never be men wanting to take that office, while fewer will take the part I have borne, to the hazard of all that the world counts dear and pleasant. However, as matters were, I had no room for an innocent choice, nor any other part but this left me; being judged unworthy, and made incapable, of all the rest. Yet, during my confinement in the *Marshalsea*, as I suffered on account of religion, so I continued to preach there: I had hired a pretty large room to myself; whither on the *Lord's-*

days resorted some of the *imprisoned Debtors*, and from without doors came several of the lower sort of my former people and usual hearers, who would not wholly forsake me, nor refuse to worship God with me, which was a great pleasure in my condition. And if in the whole I may but approve myself to the great *Judge*, and giver of the prize, I am not anxious about the applause or censures of the spectators, who shall be judged also."

The prosecution of Mr. Emlyn was so unjust in itself, the verdict so iniquitous, and the sentence so utterly disproportionate to the alleged offence, that public attention was drawn to it on both sides of the Channel; and a universal feeling of disgust was excited against the promoters of it. In the "Dedication to Pope Clement XI.," prefixed to Sir Richard Steele's "Account of the State of the Roman Catholic Religion throughout the World," but written by Bishop Hoadly, (see his Works, Vol. I. p. 537,) and first published in the year 1715, this prosecution is alluded to in the following strain of playful sarcasm. "Sometimes we of the Established Church can manage a *prosecution* (for I must not call it *persecution*) ourselves, without calling in any other help. But I must do the *Dissenting Protestants* the justice to say, that they have shown themselves upon occasion, very ready to assist us in so pious and Christian a work, as bringing *Heretics* to their right mind; being themselves but very lately come from experiencing the convincing and enlightening faculty of a *dungeon* or a *fine*. The difference between these two sorts of persons is this: the *one* differ from us about *ceremonies* of worship and government, but they boggle not at all at the *doctrine* settled for us by our first Reformers: it is all with them right and good, just as Christ left it at first, and *Calvin* found it above fifteen hundred years afterwards. The *others*, unhappy men, look upon this to be straining at a gnat, and

swallowing a camel. However, the *former* sort having a toleration for their own way, upon subscribing all our doctrines, can the more easily come to persuade themselves, that the Christian world is unhinged, if the *latter* should be tolerated in their opposition to doctrines, which have been called *fundamental*, even by Protestants, for so many years.—This hath been particularly experienced in *Ireland* by *one* who could not see exactly what they saw about the nature of Christ before his appearance in this world. For as with you, a man had better blaspheme Almighty God, than not magnify the Blessed Virgin, so with many of us it is much more innocent and less hazardous to take from the glory of the Father, than of his Son. Nay, to bring down the Father to a level with his own Son is a commendable work, and the applauded labour of many learned men of leisure; but to place the Son below his own Father in any degree of real perfection, this is an unpardonable error; so unpardonable, that all hands were united against that unhappy man; and he found at length, that he had much better have violated all God's commandments, than have interpreted some passages of Scripture differently from his Brethren. The *Non-conformists* accused him, the *Conformists* condemned him, the *Secular power* was called in, and the cause ended in an *imprisonment* and a *very great fine*; two methods of conviction about which the Gospel is silent."

Upon Mr. Emlyn's return to England, he preached for some time to a small congregation at Cutlers' Hall, in London, once every Sunday, that his time might, if possible, be usefully employed. But he did this without any remuneration, although his income had been greatly reduced by his wife's death, her jointure having gone with her, and her estate having come to her children. The liberty of preaching, however, which he enjoyed, gave

offence to several of the clergy belonging to the High-Church party; and particularly to Mr. Charles Leslie, who, in his "Rehearsal," (Vol. II. No. 29,) expresses great dissatisfaction at it. He openly applauds the Dissenters of Dublin for prosecuting Mr. Emlyn, whom he charges with Socinianism; and says, "I know where he lodges, if anybody has a mind to speak with him." The insinuation contained in these words is the more contemptible, on the part of this high-flown Churchman and Non-juror, because at the very time that he expressed his willingness to disclose the retreat of Mr. Emlyn, who made no secret as to his place of residence, he was himself afraid of being known, and went under the feigned name of *White*. In his Answer to Mr. Emlyn, (p. 41,) Leslie says, "You end with a declaration against persecution, but can instance only in yourself amongst our Unitarians, and that by the Presbyterians, and in a country (Ireland) where there is no toleration of Socinians. But since you have come under the protection of our laws, you have had City Halls for your Meeting-houses, and free liberty to preach till you are weary, without making any recantation, but to gain what proselytes you could; nor have you met with any disturbance, that I hear of, unless you think that my writing against your principles is a persecution, and yet I run more hazard by it than you do."

Another person to whom Mr. Emlyn's liberty of preaching became peculiarly offensive, was the Rev. Francis Higgins, Rector of Balruddery, in the county of Dublin, who was remarkable for his scandalous immoralities, and turbulent temper. This Clergyman complained of the indulgence extended to Mr. Emlyn, first in a sermon, and afterwards in a personal application to Dr. Tenison, Archbishop of Canterbury. But the Archbishop was not ignorant either of what had befallen Mr. Emlyn during his residence in

Ireland, or of his having assembled a congregation in London; and His Grace had too high a sense of his own honour, in the dignified position which he held in the Church, to molest Mr. Emlyn, although the Lower House of Convocation seconded the complaint of the Clergyman above mentioned, and, in a representation to the Queen, made in the month of June, 1711, did not scruple to assert, that “weekly sermons were preached in defence of Unitarian principles.” This representation was supposed to have been drawn up by Dr. Francis Atterbury, the Prolocutor, whom Mr. Emlyn reminded, in his “Observations” upon it, that “Christ was not condemned, but under a charge of blasphemy, and St. Paul was a pestilent fellow, if we may believe the eloquent *Prolocutor* of the *Jewish* Convocation;” that the assembly, which he had set up, was formed not on *Unitarian*, but on *Catholic* principles; and that the weekly sermons alluded to were preached in defence of *Catholic* principles, the *Unitarians* having sufficiently defended theirs “in a public manner, and over and over again importuned the Convocation to hear them.”

In a few years Mr. Emlyn’s little flock was dissolved by the death of the principal persons who supported it; and as he was himself in some degree disabled in the use of his limbs, he retired altogether from his ministerial labours, and spent the remainder of his life in comparative obscurity. But it was a great satisfaction to him to see the progress of that truth, for which he had written and suffered so much, extending itself far and wide among the Protestant Dissenters; and to be assured, by several of his former hearers in Dublin, that the odium, which once attached to his opinions, was fast wearing away even in Ireland. To a considerable portion of the Presbyterians and Baptists, and even of the Independents, Antitrinitarianism had ceased to be the frightful thing which it once was, and

more particularly after the celebrated meeting of the Dissenting Ministers at Salters'-Hall, when it was said, not less expressively than truly, by Sir Joseph Jekyll, Master of the Rolls, that "the Bible carried it by four." (Whiston's Mem. pp. 220, 221.) But even before that decided expression of opinion on the subject of a doctrinal test, the principle of subscription to articles of faith was virtually abandoned, by the more liberal Ministers of the Three Denominations. Of this we meet with undeniable evidence in the writings of contemporaneous authors. In a work entitled "Modern Pleas for Schism and Infidelity review'd," the writer says, "The present Anabaptist, or Independent Teachers, do not subscribe to those positions, or articles of faith, as those their predecessors did: neither do the Presbyterian Teachers now subscribe to what their predecessors (at least in name) call'd the *Assemblies Confession of Faith*: and therefore we are as much at a loss, to know what the Faith of either of these sets of Dissenters now is, as if those books were never wrote. If their *Faith* is the same now as then, why do they cease publicly avowing it by subscription? If their minds are alter'd in some points, why don't they publish those alterations, and so, like the glorious St. Augustine, make themselves valued for their recantations? Or if, as some of them pretend, they agree with *thirty-six of our thirty-nine Articles*, why have they not given some way or other a publick and common consent to them? But thus to be content with a bare negative creed, and to let the world only know what they perversely deny and dispute, will tempt an honest and impartial man to think, that either they are asham'd, as a body, to own their *Faith*, or else are so perplex'd in the matter, that they know not what they believe themselves." (Pt. i. pp. 48, 49.) Yet such was still the feeling of timidity which prevailed among the more liberal portion of the Dissenting Ministers

of London, and the fear of an open rupture with their more orthodox Brethren, that none of them had the courage to ask Mr. Emlyn to preach for them, except Mr. Joseph Burroughs, and Mr. (afterwards Dr.) James Foster, the Ministers of the Baptist congregation at Barbican, who, to shew their catholic temper and Christian spirit, invited him more than once to occupy their pulpit.

About the year 1726, on the death of the Rev. James Peirce, of Exeter, several, who had been in the habit of attending the ministry of that eminent Divine, expressed a wish to see Mr. Emlyn appointed his successor, and some steps were taken for that purpose ; but, as soon as it reached the ears of Mr. Emlyn that such a thing was in contemplation, he requested that nothing further should be done in the matter, assigning as a reason, that he was incapacitated for the active duties of the ministry by his declining years, and the feebleness of his limbs. But although he withdrew altogether from public life, he continued to be honoured with the esteem and friendship of several persons of great learning and eminent stations. Among these were Mr. Whiston, Dr. Samuel Clarke, and Dr. James Foster, whose acquaintance would of itself have entitled his memory to respect.

In his retirement he became the author of many small works, and was engaged in several controversies on account of his religious opinions, particularly one with the Rev. David Martin, Pastor of the French Church at Utrecht, respecting the genuineness of 1 John v. 7. Mr. Emlyn wrote *two* tracts to prove that this passage was an interpolation. Mr. Martin defended it in *three*, and had the honour of being left in possession of the field, “which has been thought by many learned men to have been the only honour he obtained.” Previously to this, (in the year 1706,) Mr. Emlyn had published his “Vindication of the Worship of

the Lord Jesus Christ on Unitarian Principles;" and he subsequently, during the remaining years of his life, advocated the cause of Unitarianism in the most able and successful way, by the publication of various controversial works. But perhaps none of his writings has been so instrumental in promoting his opinions, as the Narrative of his Sufferings,—a book which cannot fail to make a deep and lasting impression on all who read it, as containing an example of Christian Philosophy, and greatness of mind, which has seldom been surpassed; and as shewing the efficacy of the plain and simple doctrines of the Gospel.

In the last two years of Mr. Emlyn's life he became much more feeble, and about a twelvemonth before his death his bodily frame received a violent shock, which it was expected would have proved fatal to him; but he so far recovered from the effects of this, as to be able to get through the ensuing winter, without any further breach upon his health. The time, however, was now approaching, in which the last trial of his firmness and integrity was to take place; and in the year 1741, his repeated illnesses had so far impaired his constitution, and debilitated his frame, that his friends entertained the strongest apprehensions that he would not long survive. In the month of July of the same year his disorder increased so rapidly, that his feeble nature could no longer continue the struggle, and he expired on the 30th of that month, in the seventy-ninth year of his age,—declaring with almost his latest breath, that no scene of his life afforded him more solid satisfaction than that in which he was so severe a sufferer for conscience' sake. "There is," said he, on the Saturday preceding his death, "such a thing as joy in the Holy Ghost: I have known it, and oh, how much is it beyond all the joys of this world!" At the same time he expressed a very thankful sense of the goodness of God, in supporting and

comforting him under the various trials through which he had passed.

Sollom Emlyn, Esq., who wrote his father's Memoirs, after giving an account of the last moments of his venerated parent, adds, with a just and honest pride, the following pertinent remarks. "Thus he departed this life in peace, but not till he had first seen the salvation of God, both in his own deliverance from the hands of his persecutors, who were stronger than he, and also in the deliverance of those sacred truths, for which he suffered, from the odium and reproach they had long lain under; for *though he suffered trouble, as an evil-doer, even unto bonds, yet the word of God was not bound.*—He had struggled hard with the powers of darkness, and came off victoriously; he had faithfully performed the task assigned him without shuffling or prevaricating, and persevered therein to the end, so that he might truly say with the great Apostle, 'I have fought the good fight; I have finished my course, I have kept the faith;' and I question not, 'there is henceforth laid up for' him 'a crown of righteousness;' for of such as are persecuted for righteousness' sake, our Saviour has himself assured us, that *great is their reward in heaven.*"

Mr. Whiston, as soon as he heard of Mr. Emlyn's death, addressed to the son of his "great and good friend" the following letter of condolence.

"Lyndon, August 15th, 1741.

"Dear Sir,—I did not receive your melancholy letter, till the same day that the public news informed us of the death of your father, though son John had given us notice of it before. I sincerely condole with yourself, Mrs. Emlyn, and his other relations and friends, upon the loss of one whom we all greatly and justly loved, on account of his perfect integrity, strong judgment, great courage, and

most Christian temper; which were especially shewn in making a *good confession* of some of the most important truths of our holy religion; and that not only of late, when that confession is (God be praised) not of such ill reputation, or so dangerous, but when it was under the greatest odium, and exposed men to terrible penalties. Accordingly, I look upon his losses and sufferings in Ireland as next to martyrdom, for which he was well prepared; and I esteem him as the first and principal confessor with us, for those articles of primitive Christianity: nor are what Dr. Clarke, or Mr. Jackson, or myself, or Mr. Tomkins, or Mr. Gibbs, &c. have lost on the like account, to be compared to them. Had I been in London I should very readily have afforded him all the assistance I was able; though perhaps that fever which carried him off might not thoroughly permit him to join in such devotions, as otherwise he was highly disposed for, and desirous of in the last period of his holy life. However, 'tis now several years, that he has waited 'till the day of his appointed time, when his great change should come; and after such an incurable infirmity as he has long had, you should no way be surprized at his death, since at 78 he is come to his full age, 'like as a shock of corn cometh in his season.' Since his habitual preparation and uncommon degree of piety was all along so remarkable, there is no doubt but he is now where all good men desire to be, in that land of promise,—where no torment can touch them. Nor ought we to 'sorrow' for any good Christian, as others 'which have no hope' in their death; much less so eminent and religious a Christian as your father was; nor indeed did the ancient religious patriarchs seem to have been so unwilling to die, as good Christians are in our later ages. And as for the martyrs, they were carried to their graves, when they were permitted to have any, with hymns of praise for their

having escaped the *miserics of this sinful world*; and the day of their martyrdoms was called the *day of their nativity*, and celebrated yearly with great joy.

Your affectionate friend and servant,

WILL. WHISTON."

His remains were interred in the cemetery at Bunhill-Fields; and it was originally intended, that a Latin epitaph should be inscribed on his tomb-stone. But this intention was abandoned, and one in English was substituted in its place. Both are given in the Memoirs of him by his son, from which they are transferred to Dr. Kippis's account of him in the "Biographia Britannica."

The compositions of Mr. Emlyn are remarkable for their clearness, and strength of argument. His sentiments are intelligibly expressed; his language flows easily and naturally; and his appeals to the passions, in his published discourses, often rise to a high strain of eloquence. His controversial writings were published, during his life-time, under the following title. "A Collection of Tracts, relating to the Deity, Worship, and Satisfaction of the Lord Jesus Christ, &c., in two Volumes, by Thomas Emlyn. London, 1731." But the best edition of his Tracts is the fourth, which was published in the year 1746, in two volumes, 8vo., and to which were prefixed Memoirs of his Life and Writings by his son, Sollom Emlyn, Esq., who was brought up to the Law, and became an eminent Counsellor. The following are their titles, with the original dates of publication.

Vol. I.—1. A True Narrative of the Proceedings of the Dissenting Ministers of Dublin against Mr. Thomas Emlyn; and of his Prosecution (at some of the Dissenters' Instigation) in the Secular Court, and his Sufferings thereupon, for his "Humble Inquiry into the Scripture-Account of

the Lord Jesus Christ:" Annis 1702, 3, 4, 5. To which is added an Appendix containing the Author's own, and the Dublin Ministers' Account of the Difference between him and them, with some Remarks thereon. 1719.

2. An Humble Inquiry into the Scripture-Account of Jesus Christ: or A short Argument concerning his Deity and Glory, according to the Gospel. 1702.

3. General Remarks on Mr. Boyse's Vindication of the True Deity of our Blessed Saviour; to which is added, An Examination of Mr. Boyse's (and from him Dr. Waterland's) Answer to the Objection from Mat. 24. 36, and Mark 13. 32, "Of that Day knoweth none, not the Son, but the Father only:" and also A short Reflexion on Mr. Boyse's Argument for the Supreme Deity of Jesus Christ, from the Creation of all Things being ascribed to him. 1704.

4. A Vindication of the Worship of the Lord Jesus Christ, on Unitarian Principles: in Answer to what is said on that Head, by Mr. Jos. Boyse, in his "Vindication of the Deity of Jesus Christ;" to which is annexed, An Answer to Dr. Waterland on the same Head. 1706.

5. The Supreme Deity of God the Father demonstrated: in Answer to Dr. Sherlock's Arguments for the Supreme Divinity of Jesus Christ, or whatever can be urged against the Supremacy of the First Person of the Holy Trinity. 1707.

6. A Brief Vindication of the Bishop of Gloucester's Discourse concerning the Descent of the Man Christ Jesus from Heaven, &c., from Dr. Sherlock, the Dean of St. Paul's Charge of Heresy: with a Confutation of his new Notion in his late Book of "The Scripture-Proofs of our Saviour's Divinity." 1707.

7. A Letter to the Reverend Dr. Willis, Dean of Lincoln; being some Friendly Remarks on his Sermon before

the Honourable House of Commons, November 5, 1705.
1705.

8. The Previous Question to the several Questions about Valid and Invalid Baptism, Lay-Baptism, &c., consider'd : viz. Whether there be any Necessity (upon the Principles of Mr. Wall's History of Infant-Baptism) for the continual Use of Baptism among the Posterity of Baptiz'd Christians? 1710.

Vol. II.—1. Remarks on Mr. Charles Leslie's First Dialogue on the Socinian Controversy. 1708.

2. A Vindication of the "Remarks on Mr. Charles Leslie's First Dialogue on the Socinian Controversy." 1708.

3. An Examination of Mr. Leslie's Last Dialogue, relating to the Satisfaction of Jesus Christ: together with some Remarks on Dr. Stillingfleet's "True Reasons of Christ's Sufferings." 1708.

4. A full Inquiry into the original Authority of that Text, 1 John v. 7, "There are three that bear Record in Heaven, &c.," containing an Account of Dr. Mill's Evidences from Antiquity for and against its being genuine; with an Examination of his Judgment thereupon: humbly address'd to both Houses of Convocation: with a Postscript in Answer to the Excuses offer'd to take off the Force of this Address. 1715.

5. An Answer to Mr. Martin's "Critical Dissertation on 1 John 5. 7, 'There are three that bear Record, &c.," shewing the Insufficiency of his Proofs, and the Errors of his Suppositions; by which he attempts to establish the Authority of that Text from supposed Manuscripts. 1718.

6. A Reply to Mr. Martin's Examination of the Answer to his Dissertation on 1 John 5. 7. 1720. To this Reply is added a Postscript, containing Three Letters. One from Father Le Long, Priest of the Oratory at Paris, to Mr. Martin, relating to R. Stephens's MSS. Two from Mr. La

Croze, Library-Keeper to the King of Prussia at Berlin, relating to the Dublin and Berlin MSS. 1746.

7. Dr. Bennet's New Theory of the Trinity examin'd: or, Some Considerations on his Discourse of the Ever-blessed Trinity in Unity; and his Examination of Dr. Clarke's Scripture-Doctrine of the Trinity. 1718.

8. Remarks on a Book, intituled, "The Doctrine of the Blessed Trinity stated and defended," by four London-Ministers, Mr. Tong, Mr. Robinson, Mr. Smith, and Mr. Reynolds: with an Appendix concerning the Equality of the Three Persons, and Mr. Jurieu's Testimony to the Primitive Doctrine in this Point. 1719.

9. The Rev. Mr. Trosse's Arguments answered; relating to the Lord Jesus Christ, and the Deity of the Holy Ghost: taken from his Catechism, and Sermon on Luke xxii. 31, printed at Exon. 1719.

10. Observations on Dr. Waterland's Notions in Relation to Polytheism, Ditheism, the Son's Consubstantiality with, and Inferiority to the Father: being some Short Notes left imperfect by the Author. These Observations were written in the year 1731.

11. Memoirs of the Life and Sentiments of the Reverend Dr. Samuel Clarke. 1731.

In addition to the preceding "Collection of Tracts," a volume of Mr. Emlyn's Sermons was published by his son, in the year 1742. They are eighteen in number, and chiefly of a practical nature. All of them were posthumous, except the last two. The former of these was preached at Dublin, October 4th, 1698, before the Society for the Reformation of Manners; and the latter was the first Sermon which the author preached after the death of his wife, and is entitled, "Funeral Consolations."

In drawing up the preceding account of Mr. Emlyn,

the author was indebted, for the use of certain books and extracts, to his friend, the Rev. Jerom Murch, to whom he begs to acknowledge his special obligations for this, and other aid of a similar kind, afforded him during the progress of his work.

VIDEND. *Foster's* Funeral Sermon for Emlyn. Memoirs of the Life of Mr. Thomas Emlyn, written by his Son, *Sollom Emlyn*, Esq., and prefixed to the 4th Edition of his Works. Biographia Britannica, *Kippis's* Ed., Vol. V. Art. EMLYN. The Case of Mr. E. in Relation to the Difference between him and some Dissenting Ministers of the City of Dublin, which he supposes is greatly misunderstood. A sober Expostulation with the Gentlemen and Citizens of Mr. Emlyn's Juries in Dublin, concerning their *Billa Vera* and Verdict, June 14, 1703. *Lindsey's* Historical View of the Unitarian Doctrine, Chap. vi. Sect. i. *Lindsey's* Apology, p. 67. *Whiston's* Memoirs of himself, pp. 379—381. *Leslie's* Rehearsal, Vol. II. p. 29. Answer to Emlyn, A. D. 1700, p. 41. Modern Pleas for Schism and Infidelity review'd, in Two Parts, by *Joseph Smith*. 3rd. Ed. London, 1717. Pt. i. pp. 48, 49. *Wilson's* Dissenting Churches, Vol. III. p. 398, et seq. Monthly Repository, Vol. XI. (1816) pp. 725, 726; Vol. XII. (1817) pp. 201, 383, 384. 387—389. 478; Vol. XX. (1825) pp. 705—709; Vol. XXI. (1826) pp. 33—39. 87—91. 203—206. 333—337.

APPENDIX.

No. I. (Vol. I. p. 396; Vol. II. p. 275.)

ERASMUS.

ERASMUS has given occasion, both to friends and foes, to consider him an Antitrinitarian. He says that Phil. ii. 6, was the principal text urged by the orthodox fathers against the Arians; but that it really proves nothing against them. On Eph. v. 5, he observes that the word *God*, when used absolutely by the writers of the New Testament, always means *the Father*. In his *Scholîa* on Jerome's Epistles, he denies that the Arians were heretics; and in a Letter to Bilibaldus, he says, with a frankness quite uncommon in that age, that he could have adopted the Arian opinions, if they had received the sanction of the Church.* Yet he vindicated himself against the charge of Arianism, in his *Apology against certain Spanish Monks*.† That he is rightly classed, by the Ministers of Poland and Transylvania, among those of the early reformers, who were instrumental "in inculcating a knowledge of the true God and Christ," abundantly appears from the following remarks, which occur in the Preface Dedicatory to his edition of Hilary.‡ "Possibly some may wonder, that whilst men are labouring by so many books, with so much diligence and pains, with so many arguments and fine sentences, and with so many anathemas and curses, to induce us to believe the Son to be very God, of the same essence, or, as Hilary sometimes loves to speak, of the same kind and nature with the Father, (which the Greeks express by the word *ὁμοούσιον*,) and

* A Brief History of the Unitarians, called also Socinians. 1687, Sm. 8vo. p. 31; 2nd Edition, 1691, 4to. p. 11.

† Erasmi Opera, Tom. IX. p. 831.

‡ Divi Hilarii Pictavorum Episcopi Lucubrationes per Erasmum Roterodamum non mediocribus Sudoribus emendatæ. In Officina Frobeniana apud inclytam Basilcam. Anno M.D.XXIII. Mense Feb. Fol.— See also, Epistolarum D. Erasmi Roterodami. Libri xxxi. Lond. 1642, Fol., L. xxviii. Epist. 8, p. 1638.

equal to him in power, wisdom, goodness, eternity, immortality, and in all other things; there should, in the mean time, be hardly any mention made of the Holy Ghost, notwithstanding that the whole dispute about the epithet of 'very God,' and that concerning the sameness of essence and the equality, relate as much to the Holy Ghost as to the Son: and even that Hilary nowhere writes, that the Holy Ghost is to be invoked, nor ever ascribes to him the name of *God*; only he says indeed in one or two places, that those who were so bold as to call the Father, Son and Holy Ghost, three Gods, were declared by the Synods to be in the wrong: whether he thought the Son at that time ought to be more exalted, whose human nature was the occasion that it was not so readily allowed, that he who was a man was likewise God, and whom the Arians attempted to bereave of his Godhead, when as yet no dispute was started concerning the Holy Ghost; or whether it was, continues he, an effect of piety of those primitive Christians, that though they devoutly worshiped God, yet they durst not pronounce of him anything but what was plainly expressed in the sacred writings; in which indeed the name of 'God' is sometimes ascribed to the Son, but nowhere explicitly to the Holy Ghost; though the religious curiosity of the orthodox has since discovered by proper arguments, and deductions from Scripture, that whatever was ascribed to the Son belonged to the Holy Ghost, excepting the properties of the persons: but by reason of the unfathomable depths of divine matters, they scrupled to ascribe the name of 'God' to the latter. They maintained, that it was not lawful to speak of such things in other words than what the Scripture itself uses, and the public authority of the Church teaches. They had read of 'the Holy Ghost' or 'Spirit;' they had read of 'the Spirit of God:' they had likewise read of 'the Spirit of Christ.' They had learned out of the Gospel, that the Holy Ghost was not separated from the Father and the Son; for there they read that the Apostles baptized in the name of the Father, Son and Holy Ghost. The communion of the three persons is likewise still retained in the solemn prayers and collects, derived to us from the most ancient usage of the Church, which are drawn up briefly, and at the same time learnedly; in which the Father is addressed through the Son, and in the unity of the Holy Ghost. The Father is very often stiled 'God,' the Son sometimes, but the Holy Ghost never in express words. I do not mention these things to render dubious what the authority of the Fathers has taught us out of Scripture; but only to shew how great caution the ancients used in the mention of divine matters, even when they treated them with more reverence than we do, who are grown so bold as to prescribe to the Son how he ought to honour his mother. We presume to call the Holy Ghost 'very God, proceeding from the Father and the Son,' which it seems the ancients for a long time did not dare to do; and yet we do not scruple to drive him too often, by

our impiety, from the temples of our souls; just as if we believed that 'the Holy Ghost' was nothing else but a vain name. Thus also most of the Fathers who honoured the Son with the most religious veneration, were yet afraid to stile him *Homusion*, or of the very same substance, because they never meet with that expression in the Scriptures. And thus was the Church more advanced, in the first age, in purity of life, than in the nice science of Divinity."* The above observations certainly had their effect in smoothing the way for Antitrinitarianism; and to many of the expressions contained in them the advocates of Erasmus's orthodoxy on the subject of the Trinity have felt themselves compelled to apply the epithet "very remarkable."

No. II. (Vol. I. p. 402.)

WOLFGANG FABRICIUS CAPITO.

Bock says, that there are many arguments, which prove CAPITO to have been orthodox on the subject of the Trinity;† but the only one which he adduces is, that his faith was approved by the Church of which he was a Minister. He admits, that the desire of conciliating all parties, justly exposed him to the censure of Luther. But the following passage, from a manuscript letter of Dionysius Melander to Capito himself, written Jan. 9th, 1528, clearly proves that, at one time, he lay under strong suspicions of heresy. "G. et P. Quot modis Satan hodie Verbi ministros impetat, Capito doctissime, te clam esse dubito minime. Nam quos a Verbi ministerio dejicere non potest, illis auctoritatem per filiorum suorum mendacia conatur adimere. Quod accidisse tibi jampridem magno cum gemitu audiui. Sunt enim falsi fratres, qui te primum, deinde Argentoratenses male sentire de Trinitate, deque Christi divinitate et scribunt et dicunt. Et profecto dudum indicassem tibi, sed implacabile quorundam in te odium recitare, et contra te suspicionem, . . . nolui. Ad hæc nolui me immiscere alieno negotio. Excusavi tamen interim te atque tuos, quos in primis charos habeo ac tanquam præceptores suscipio et veneror quantum potui: vestrum enim auctoritatem hic illæsam conservare studui. Dixi, bene sentire vos, fortasse voculam hanc Trinitas non esse in Scripturis dixisse vos; non tamen propterea male sentire de Deo, Christo et Sp. S. Quare per Christum te oro, rescribe aut mitte, ut legam, vestrum in

* The History of the Reformation and other Transactions in and about the Low Countries, from the Beginning of the eighth Century down to the famous Synod of Dort inclusive, by Gerard Brandt, faithfully translated from the original Low-Dutch. London, 1720, Fol. Vol. I. Annotat. on Bk. x. pp. 19, 20.

† Hist. Ant. T. II. p. 303.

his sentimentum, et curabo quam citissime remittere. Sunt enim, iique non minimi hic, qui vix nomina vestra audire ferunt. Consultum quoque mihi videtur, ut per litteras te expurgares apud Herm. Buschium, virum certe pium et integrum, non quod mali quidpiam de te sentiat aut dicat, sed ut maledicentium quorundam Marpurgi posset eo dexterius compescere," etc.*

No. III. (Vol. I. pp. xx. 420.)

THE EARLY ANABAPTISTS.

The tendencies of some of the earlier leaders of the Anabaptists were unquestionably of a heterodox character, as regards the doctrine of the Trinity; but their views were by no means well defined, nor were their declarations explicit enough to warrant us in giving them the name of *Antitrinitarians*. They may, indeed, be ranked among the pioneers of modern Unitarianism; and are therefore not improperly regarded by Trechsel as precursors of Michael Servetus.† Two of the most distinguished of them were Melchior Hoffmann and David George, whom it has not been thought right to pass over in total silence, although no place has been assigned to them in the body of this work.

MELCHIOR HOFFMANN is omitted by Sandius, in his Catalogue of Antitrinitarians, in which, however, Bock contends that his name ought to have been inserted. But the evidence adduced by the latter to prove that he was an Antitrinitarian is not at all conclusive. Hoffmann published, in 8vo., at Strasburg, in the year 1530, an interpretation of the Apocalypse of John, which he dedicated to Frederick, King of Denmark, and which is now extremely rare. The title of this book was "Auslegung der heimlichen Offenbarung Joannis, des heiligen Apostels und Evangelisten." Walchius says, that it is obscure, and full of fanaticism and paradox.‡ It is on the evidence supplied by this book, however, that Hoffmann has been ranked among the Antitrinitarian Anabaptists. He finds the three persons of the Trinity prefigured, for instance, in the three patriarchs, Abraham, Isaac and Jacob; and renders the last clause in 1 John v. 7, "und die drey dienem in eins." But these are very insufficient reasons for believing that the writer's sentiments were Antitrinitarian; for there are not wanting later orthodox writers, who have discovered similar typifications of the Trinity in the patriarchs Abraham, Isaac and Jacob; and Bock himself admits, that Hoffmann's interpretation of the passage relating to the heavenly

* Frey-Grynäische Biblioth. in Basel. MS. 1. 19, N. 47. Vide Mich. Servet und seine Vorgänger, Heidelb. 1839, S. 25, 26.

† M. Servet u. s. Vorg. S. 34—55.

‡ Walchii Bibl. Theol. Tom. IV. pp. 784, 785.

witnesses, is confirmed by some manuscript copies of the Vulgate. Hoffmann further says, that Christ became the Son of God by his resurrection from the dead, in favour of which opinion he refers to Psalm ii. 7, "Thou art my Son, this day have I begotten thee." * But there are also not a few orthodox writers, who have explained this passage in the same way as Hoffmann, among whom it is perhaps sufficient to mention the name of Calvin.† The evidence, therefore, of Hoffmann's Antitrinitarianism is by no means decisive. But as Bock includes him in his Catalogue,‡ it may not be amiss to run over a few of the leading particulars of his history.

He was a Suabian by birth, and a skinner by trade. His biographers describe him as an unlettered man; but intimate that he was insinuating in his address, and possessed of much natural eloquence. He gave it out, that he had a divine call to preach the truth, which, as he said, had entirely disappeared from among Christians. He was strenuous in his denunciations against Pædobaptism, and a confident believer in the approach of the Millennium. Full of these notions, as well as of other strange fancies, he travelled through the states of Livonia, Friesland, Holstein and Magdeburg, preaching his peculiar doctrines, and exciting great tumults wherever he went.§ Seckendorf mentions a letter of Luther's to the Rev. William Prævest, a Protestant Minister of Holstein, dated March 14th, 1528, and cautioning him against "Melchior Pellifex," who had left Wittenberg in a fit of anger, because the inhabitants would not listen to his dreams.|| From Kiel, in Holstein, he went to Emden,¶ where he was received by the common people as an Apostle, and in a short time collected a society of three hundred followers of both sexes, baptizing all who presented themselves.** From this place he appears to have made excursions into different parts of the Duchies of Holstein and Sleswick, for the purpose of propagating his doctrines. Seckendorf informs us, that Bugenhagen disputed with him at Flensburg, in 1529;†† and that an account of the disputation was printed. The subject of discussion was the Lord's Supper, and it took place at the command of the King of Denmark, in the presence of Duke Christiern, and a large body of Nobles. Hoffmann, on this occasion, defended the views of Zwingle.

When he had been settled some time at Emden, an old man, who laid claim to the gift of prophecy, told him that he must go to Stras-

* Bock, Hist. Antitrin. Tom. II. p. 297.

† Wilson's Concessions of Trinitarians. Manchester, 1842, 8vo. p. 160.

‡ T. I. p. 416.

§ Bock, Hist. Ant. T. II. p. 292.

|| Hist. Lutheranismi, L. ii. p. 122.

¶ Brandt's Hist. of the Ref. in the Low Countries, Vol. I., A. D. 1534, p. 62.

** Apocalypsis, p. 69.

†† Hist. Lutheranismi, L. iii. p. 243.

burg, where he would be cast into prison, and set at liberty again at the end of six months; after which he and his fellow-labourers, to the number of a hundred and forty-four thousand, would sow the seed of the Gospel throughout the world. Having, therefore, left as his substitute at Emden, John Trypmaeker, he went to Strasburg with all possible expedition, for the purpose of fulfilling this prediction; and challenged the Ministers of the city to a public disputation. This challenge was accepted, and a disputation took place on the 11th of June, 1532, which ended, according to the accounts which have reached our times, in his complete defeat. Persisting, however, in his fanatical course, he was cast into prison, where, after awaiting in vain the fulfilment of the old man's prediction, he pined himself to death.*

Besides the work, of which the title is given above, Hoffmann published several others, which are occasionally alluded to, and quoted by ecclesiastical writers. His followers were known by the name of Hoffmannists, or Melchiorites. Ubbo Philipps joined this sect, and his disciples at first took the name of Ubbonites; but after the year 1544, they were called Mennonites, from Menno Simonis. Ubbo Philipps was the son of a Roman Catholic priest of Leeuwarden. He had a brother of the name of Theodore, or Dirk Philipps, who was a good Latin and Greek scholar, and was brought up a Catholic, but afterwards connected himself with the Anabaptists, and was employed by his brother Ubbo, in conjunction with David George and others, as a Minister of that sect.†

DAVID GEORGE, (or IORIS,) "though properly to be reckoned," says Bock, "among the fanatical and crazy Anabaptists, is not to be excluded from the number of Antitrinitarians, although Sandius has not assigned him a place among the latter."‡ The authority for this assertion is a passage in a treatise written by David George himself, and entitled, "*Welches der rechte Glaube sey.*" In this treatise, speaking of the Trinity, as explained by the orthodox, he intimates, that it has a direct tendency to obscure our knowledge of God; that God "was, is, and ever remains impersonal;" and that, when he is spoken of as consisting of "three persons," such language is adopted merely for our sake, and not on God's own account.§ The truth is, that David George, as far as any definite position in the theological world can be assigned to him, was a Sabellian. He has unfolded his doctrine in an explanation of the Creation, in some Epistles, and in upwards of two hundred and fifty tracts of various sizes, as well as in his principal

* Bock, *Hist. Antitrin.* Tom. II. p. 293. Hoornbeek, *Summa Controversiarum*, L. v. p. 343. Brandt, *ubi supra*.

† Bock, *ubi supra*, p. 298.

‡ *Hist. Antitrin.* T. I. P. i. p. 371, *Art. DAVID GEORGIUS, vulgo IORIS.*

§ Bock, *ubi supra*, T. II. p. 283.

work, published under the title of "The Book of Wonders."* The following is a brief outline of his theological system. The true word of God is not the outward letter, but God himself, his word and his voice within man. In the Godhead there is no proper distinction of persons; and it is the same thing whether we call the Divine Being *Father, Son, or Holy Ghost*; or simply *God*. He has revealed himself, however, in three persons, *Moses, Elias and Christ*; or more definitely, in *Moses, Christ and David*. But these are human, not divine persons, in whom God as it were tabernacles, or dwells. They are the mediums through which God has made himself known in three successive ages of the world, which bear to each other the relation of body, soul and spirit; or childhood, youth and manhood. *Faith* prevailed in the first; *Hope* in the second; and in the third, or manly age, which is now approaching, *Love*, as the greatest of the three, is to succeed to *Faith* and *Hope*. In the first of these ages everything was a mere bodily image of the second; and the second stands in the same relation to the third, as the first did to the second. The revelation which God made of himself through Christ according to the flesh, was neither the last, nor the highest. The true spiritual Christ is not a man, but the eternal word of the Father, begotten in himself, and could not, in fact, become incarnate, being alike incapable of change or diminution. It assumed the form of Christ after the flesh, and dwelt in him, and thus became a medium of communication and intercourse with men; serving as a pattern to them of the new and spiritual life, and thus enabling them to work out their own redemption. But this spiritual existence, this deeper and more complete knowledge, was not only hidden from the Patriarchs and Prophets. Neither Christ after the flesh, nor his Apostles, spoke out clearly and distinctly, but in an imperfect, dark and enigmatical manner; and it was reserved for David George, not when his body was made flesh, but after he had received the spirit, to reveal that deeper and more complete knowledge, and to set up God's eternal kingdom, in which, under the spiritual reign of Christ David, all earthly power will come to an end.† Full of these and other strange notions, he acquired many followers in Holland, East Friesland, Lüneburg, Holstein and Ditmarsch, who remained quietly and faithfully attached to his cause, till some time after his death. Harassed by the persecution which everywhere attended himself and his followers in the Low Countries, he formed the resolution of awaiting the promised, happy time, in a distant country. With his family

* T' Wonderboeck, waerin dat von der Welddt aen verfloten, gheopenbaert is. 1542, 4to.; 2nd Ed., enlarged and improved, 1551, Fol. Vide Walchii Bibl. Theol. T. II. pp. 43—45. M. Servet und seine Vorgänger, S. 43.

† M. Servet u. s. V. S. 43—50.

and a few confidential friends, therefore, he travelled, in the spring of 1544, by way of Strasburg to Basle, where, at his own request, he was admitted to the privileges of citizenship, and continued to live in great splendour, under the assumed name of Johannes Bruckius, or John a Bruck, for the space of fifteen years; during the whole of which time he regularly attended the services of the Church, in the place of his adoption, and passed for a good orthodox Protestant.* He was born at Delft, in Holland, A.D. 1501. His father, who, according to some, was called Ludio, according to others George ab Ammersford, obtained a livelihood by travelling about as a mountebank and conjuror.† His mother, whose Christian name was Mary, was a zealous Anabaptist; and was beheaded, with thirty-five others, at Delft, by the Catholics, on a charge of heresy. David was by nature a quick and intelligent child; and it is not improbable, that his wits were sharpened still further by the training which he underwent, in order to fit him, at the proper age, for following his father's profession. The name given to him at his baptism was *John*; but travelling about with his father, he commonly acted the part of *David*, and ever after retained that name.‡ His education, however, in the popular sense of that word, was wholly neglected; and whatever distinction he acquired was entirely owing to the force of his own native talent.§ He was trained to the profession of an artist, and became an excellent painter on glass. But when he grew up, he joined the Anabaptists, and was a teacher among them for several years, commencing when he was about the age of thirty.

Hoornbeek, who states that David was originally a painter, says that he first became celebrated for his strenuous opposition to Catholicism; and afterwards for bringing about a reconciliation among the different sects of Anabaptists. The same writer describes him as a zealous leader among the Hoffmannists, a sect which had its origin in the year 1534.|| In 1536, he made an attempt to unite the Munsterians and the Hoffmannists, and his efforts were crowned with success. But he drew upon himself the dislike of both parties; for they suspected that, in what he had done, he had been actuated by some latent motive of self-interest. His immediate friends, however, instead of being alienated from him, clung to him the more closely; and said that it happened to him, as it does to most peace-makers,—that where he deserved the greatest thanks, he received the least. About the same time, meeting some Priests, who were carrying in procession the sacra-

* Pp. 54, 55. Geo. Hornii Hist. Eccles. Ed. Nov. Frankof. ad Mœn. 1704, Period. iii. Art. xxxviii. p. 497.

† Mich. Servet u. s. V. S. 36, 37.

‡ Brandt's Hist. of the Ref. in the Low Countries, Vol. I. Bk. iii. p. 75.

§ M. Servet u. s. V. S. 37.

|| Summa Controversiarum. Traject. ad Rhen. 1658, pp. 351. 387.

ment of the altar, he rebuked them publicly, telling them that they were guilty of idolatry; and on being seized, he narrowly escaped with his life, through the favour of some of the Magistrates. But the member which had offended was condemned to pay the penalty. His tongue was bored through with an awl upon a scaffold, and he was then banished for ever.

On the 2nd of January, 1538, it was declared by placard, through the whole of Holland, "That none should dare to harbour David Iorison, and Mainard van Emden, teachers among the Anabaptists, on pain of being hanged at their own doors; and that whoever gave such information as might lead to their discovery, should receive a reward of one hundred guilders for each of the aforesaid persons, and forty guilders for any other Anabaptist." This placard was repeated on the 27th of February in the same year; and though David George himself escaped, his mother, and many other Anabaptists, suffered. When questioned about her son, she said, that he led a very godly life, aiming at nothing but an humble imitation of his Lord, and doing no evil to any one; that the Hague would have been set on fire, and much more mischief done, if he had not prevented it; and that, by his writings, the name and will of God had been so illustriously manifested to the world, that nothing like it had ever yet been done by any person upon earth, in which she very greatly rejoiced.* Being persecuted in Lower Germany, he sought a home in Upper Germany, from which he went, by way of Switzerland, to Venice, making a stay of ten or eleven days at Basle. From Venice he returned to Basle, where he was naturalized, and found an asylum for the rest of his life.

He alleged, that he had been driven out of his native country for the gospel's sake; and after experiencing many troubles, both by sea and land, he was desirous of finding a place of rest. He entreated the Magistrates to admit him to the privileges of a citizen of Basle; and said that, if his request was granted, God's protection would be extended towards their city; and that, if necessary, he and his adherents would lay down their lives in its defence. Moved by the representations which he gave of his misfortunes, the Magistrates lent a favourable ear to his story, and granted his request.

His appearance is described as remarkably prepossessing. He had a long flowing beard of an auburn colour, and sparkling blue eyes. His countenance was grave, but expressive of mildness and affability; and his address was free and unconstrained. In short, he seemed to have in him all the qualities of modesty and sincerity. With these external recommendations, he went to Basle, and was hospitably entertained by one of the citizens. When he had been some time located there, he purchased some houses in the city, and a farm in the country,

* Brandt's Hist. of the Ref. in the Low Countries, Vol. I. pp. 74, 75.

as well as other property; settled his children in life; and, by good offices of various kinds, procured for himself many friends. During the whole of his residence at Basle he was attentive to the duties of religion, exemplary in all the customary exercises of devotion, and a bountiful dispenser of alms to the poor. His wealth was immense, his plate costly, and his household furniture rich and sumptuous; but of these he made no ostentatious display.

John Acronius, Professor of Medicine and Mathematics at Basle, who seems to have had the most favourable opportunities of becoming acquainted with his private history, says, that in his own house he wore a quadrangular crown, in the front of which was a star; sate upon a throne; and received a kind of homage from his people, resembling that usually paid to a Monarch.*

Various conjectures were formed concerning him; some thinking him to be a person of noble rank, and some a rich factor, or merchant; while others were wholly at a loss to conceive who he was, or whence he came. The mystery thus attending him was greatly increased by the silence and reserve of himself and his followers, as to his previous history; and by the caution with which he formed and extended his acquaintance. At length his wife was attacked by a disease, of which she died; and himself and many others were subsequently carried off by the same complaint. "He that declared himself to be greater than Christ," says the author of the "*Apocalypsis Heresiarcharum*," "and voted himself immortal, on the 2nd of August, 1556, died the death; and was honourably buried, according to the ceremonies of the parish Church; and his funeral rites were celebrated in the presence of his sons and daughters, sons-in-law and daughters-in-law, servant-men and maids, and a great conflux of citizens."†

Soon after his decease, his son-in-law, Nicholas Blesdyck, charged him with having maintained the most blasphemous and pestilential errors. The Senate of Basle, before whom this accusation was brought, being satisfied with the evidence by which it was supported, resolved that his doctrine, on mature examination, was impious, and derogatory to the divine nature; that his printed and published works should be burnt; that, as the most infamous promoter of the sect of the Anabaptists, and a most horrid blasphemer against God and Christ, he should be accounted unworthy of Christian burial; that he should be taken out of the grave by the common hangman, and burnt, together with his books, and all his writings and manuscripts. Accordingly, his body was disinterred, and with all his works, and his likeness, was brought

* *Epistolarum ab Illust. et Claris Viris scripturarum Centuriæ Tres; quas collegit Sim. Abbes Gabbema.* Harling. Fris. 1663, Ep. 67, pp. 141—143.

† *Apocalypsis, &c., Art.* DAVID GEORGE.

by the hangman to the place of execution ; and the coffin being opened, the body, which was found to be in a remarkable state of preservation, was first exhibited to the spectators, and then consumed by fire, along with the whole of his writings, May 13th, 1559, not quite three years after his death. He had predicted that he should be raised from the grave in three years ; and the prediction was thus, in one sense, fulfilled.*

It is said that he pleaded for the lawfulness of polygamy, denied the existence of hell and devils, sought to do away with external worship, and advocated a community of goods.† “ Nothing more horribly impious and extravagant can possibly be conceived,” says Mosheim, “ than the sentiments and tenets of this fanatic, if they were really such as they have been represented, either by his accusers or his historians. For he is said to have given himself out for the Son of God, the fountain of divine wisdom, to have denied the existence of angels, good and evil, of heaven and hell, and to have rejected the doctrine of a future judgment ; and he is also charged with having trampled upon all the rules of decency and modesty with the utmost contempt. In all this, however, it is possible that there may be much exaggeration.”‡

Fanatical as David George was in some of his notions, there is one circumstance recorded of him, which shews, that, in spite of his monomania, he was far in advance of many of his contemporaries, in a knowledge of the duties which Christians owe to each other, and which ought to render his memory dear to every true and genuine disciple of Christ. When the civil and ecclesiastical authorities of Geneva were deliberating upon the expediency of putting Servetus to death, David George addressed an intercessory letter to the Swiss Magistrates, exhorting them to spare his life. Of this letter, which was written on the 1st of October, 1553, but to which the author, from prudential motives, did not attach his name, the following is the substance.§ Having heard that the pious Servetus had been delivered up to the civil authorities through envy and hatred, and that the ecclesiastical authorities were about to pronounce sentence of death against him, the author was so disquieted, that he felt it to be his duty, as a member of the body of Christ, to lift up his voice against this wrong, and to unburden his mind in the presence of the Lord. He entertained a confident expectation, that the Magistrates would not listen to the perverse counsels of the Ministers, but would rather obey the Supreme Teacher of the Christian Church, who would have no man to be put to death on account of his faith. It was horrible blindness and tyranny

* M. Servet u. s. V. S. 55. Hoornbeek, *Summa Controv.* L. vi. p. 388.

† Hoornbeek, *ubi supra*, p. 387.

‡ Moshem. *Inst. Hist. Eccles. Sæc. xvi. S. iii. P. ii. C. iii. § xxiv.* Maclaine's Translation.

§ Bock, *Hist. Antitrin. T. II. pp. 367, 368.*

for Ministers of the Gospel, anointed, called and sent of God, for the purpose of restoring the dead to life, reforming their souls, and calling them to a knowledge of the truth, to visit wanderers from the right path with capital punishment, and by temporal death to consign them to that which was eternal. Such a judgment belonged to no one, but the Author of life, and the Redeemer of souls. It was the duty of the Magistrate to punish the impious and wicked, but to defend and protect the pious from being oppressed, and deprived of their lives, by the wicked, on account of their faith. Those who thirsted for the blood of others were not disciples of Christ, but manslaughterers from the beginning. If it were allowed to put heretics to death, this world would be filled with universal slaughter, and few men living would be safe. Special care should be taken, not to entrust the power of the sword to any Church, for the purpose of cutting off those whom it deems heretics. Servetus, although convicted of heresy and contumacy, ought not to be put to death, and loaded with disgrace; but rather to be admonished in a friendly spirit, and, if found to be incorrigible, to be banished from the city. The Lord of the Church had allowed tares to grow up along with the wheat, in the field of his Church, and had reserved to himself the office of separating the one from the other, by his reapers, in the future life. The letter concluded with a solemn exhortation to the Magistrates to shew mercy, and not shed innocent blood; and to judge not, lest they themselves should be judged.*

It has been said of David George, that he was totally destitute of learning of every kind, and had something obscure, harsh and illiterate in his manner of expression. But the above letter to the Magistrates of Switzerland, though it proved utterly unavailing, and probably injured, instead of serving the cause of Servetus, contains, as Bock has well observed, no marks of ignorance, or plebeian rudeness.†

The following estimate of the character of David George, from the pen of Mosheim, appears to have for its foundation substantial truth. "That he had both more sense, and more virtue, than is generally imagined, appears manifestly, not only from his numerous writings, but also from the simplicity and candour that were visible in the temper and spirit of the disciples he left behind him, of whom several are yet to be found in Holstein, Friesland, and other countries. He deplored the decline of vital and practical religion, and endeavoured to restore it among his followers; and in this he seemed to imitate the example of the more moderate Anabaptists. But the excessive warmth of an irregular imagination threw him into illusions of the most dangerous

* A copy of the original letter may be seen in Allwoerden's *Hist. Mich. Serveti*, S. 79—84; and an abstract of it, of which the above is a translation, in Bock's *Hist. Antitrin.*, l. c.

† *Ubi supra*, p. 368.

and pernicious kind, and seduced him into a persuasion that he was honoured with the gift of divine inspiration, and had celestial visions constantly presented to his mind. Thus was he led to such a high degree of fanaticism, that, rejecting as mean and useless the external services of piety, he reduced religion to contemplation, silence, and a certain frame or habit of soul, which it is equally difficult to define and to understand." *

A particular account of the Life and Doctrine of David George was published at Basle, A. D. 1559; and in the year following at Antwerp. "*Davidis Georgii, Hollandi Hæresiarchæ, Vita et Doctrina, quandiu Basileæ fuit: tum quid post ejus Mortem cum Cadavere, Libris, ac reliqua ejus Familia actum sit: per Rectorem et Academiam Basil. in Gratiam Amplissimi Senatus ejus Urbis, conscripta. Antverpiæ, apud Gulielm. Simonem. Cum Privilegio. M.D.LX.*" This little work is not paged, but contains what is equivalent to 48 pages. On the back of the title-page is the "*Imprimatur*," dated Nov. 9th, 1559, signed by P. de Lens; and on the last page but one occurs the following. "*Hæc Historia Davidis Georgii candidum ac pium Lectorem non offendet. I. Schellinck, S. Nicolai, Bruxell' Portionarius.*"

In 1642, another Life of David George appeared, in 12mo., purporting to be printed from the manuscript of his son-in-law, Nicholas Blesdyck. Its title was as follows. "*Historia Vitæ, Doctrinæ, ac Rerum gestarum Davidis Georgii, Hæresiarchæ: conscripta ab ipsius Genero, Nicolaö Blesdikio: nunc primum prodit in Lucem ex Musæo Jacobi Revii. Daventriæ, apud Nathanaëlem Costium, Bibliopolam. MDCXLII.*" It extends over 189 pages; is preceded by a Dedictory Epistle to Johannes à Wevelichoven, J. U. D. Reip. Lugduno-Batav. Syndico, &c.; and concludes with an "*Epilogus*." The history professes to be a transcript from the author's autograph, made in the month of Feb. 1581.

Lamy, in his "*Histoire du Socinianisme*, Paris, 1723,"† includes not only DAVID GEORGE and MELCHIOR HOFFMANN, in his list of Arianizing Anabaptists, who infected Upper and Lower Germany with their errors; but JOHN MATTHIAS, JOHN BECKHOLD, JOHN VAN GEELEN, and JOHN VAN CAMPEN. Even Bock, however, admits, that he can discover no good grounds for regarding these fanatics as, in any sense of the word, Antitrinitarians.‡

* Mosh. Inst. Hist. Eccles., l. c.

† 4to. P. ii. Chap. xix. pp. 340—351.

‡ Hist. Ant. T. II. p. 300.

No. IV. (Vol. II. p. 93.)

MINUS CELSUS, SENENSIS.

MINUS CELSUS, of Sienna, was one of those Italians, who, about the middle of the sixteenth century, embarked with ardour in the cause of the Reformation; but whether he joined the Antitrinitarian party has not been positively ascertained. The general tendency of his mind was decidedly liberal; and Bock seems half disposed to impugn his orthodoxy. "I willingly abstain from many conjectures," says that writer, "that I may not give occasion to others for charging me with having done an injury to orthodox and innocent men. But Minus Celsus, of Sienna, has sometimes appeared to me to have been either a member of the society of Vicenza, or favourably inclined towards those who were members."* Little is known of his personal history; and for a long time it was thought, that *Minus Celsus* was an assumed name of Castalio, or of Lælius or Faustus Socinus. Schelhorn, however, has shewn, in a distinct treatise on the subject, that *Minus Celsus* was the real name of the author of the work, entitled, "*In Hæreticis coërcendis quatenus progredi liceat; Mini Celsi Senensis Disputatio: ubi nominatim eos ultimo Supplicio affici non debere apertè demonstratur.*" Christling. Anno M.D.LXXVII." 8vo. This learned writer thinks, that the faith of Minus Celsus in the Romish doctrines was first shaken by Ochinus and Aönius Paleärius.† Of the former of these an account has been given in the body of this work (*Art.* 12); the latter was Professor of Rhetoric and Belles-lettres, first at Sienna, and afterwards at Lucca; and was burnt on a charge of heresy at Rome, A.D. 1566.

Minus Celsus, when somewhat advanced in life, found it necessary, as he valued his own safety, to leave Italy, and seek an asylum in some foreign land. This was in the year 1569, when Pope Pius V., a man of ferocious disposition, by his cruel treatment of Peter Carnesecchi and others, had struck terror into the minds of many, who were favourable to the principles of the Reformation. In that year Minus Celsus sought a refuge for his old age in the Rhætian Alps, where the fame of his erudition had preceded him, and where he was able to worship God without molestation, according to the dictates of his own conscience. This we learn from the Dedication to Sir Francis Walsingham of an edition of the New Testament, in Latin and French, by Minus Celsus, published at Basle in 1572.‡ His stay among the Grisons was short, certainly not exceeding three years; for in 1572, we find him at

* Hist. Ant. T. II. p. 554.

† Dissertatio Epistolaris de Mino Celso, Senensi, rarissimæ Disquisitionis *In Hæreticis coërcendis quatenus progredi liceat* Auctore, &c. a Jo. Georgio Schelhornio. Ulmæ, 1748, 4to. p. 18.

‡ Schelhornii Dissertatio Epistolaris, &c. pp. 29. 61.

Basle, obtaining a livelihood as a corrector of the press, in the office of Peter Perna.* Towards the close of the Dedication to his edition of the New Testament, he expresses a hope, that he may accomplish some greater work, under the roof of Sir Francis Walsingham, then on a mission to the court of France; and thus emulate the fame of other excellent men, who were so fortunate as to share the patronage of that distinguished individual. Whether this hope was realized, and Minus Celsus ever became an inmate in the family of Sir F. Walsingham, Schelhorn professes his inability to determine. He thinks it not improbable that death suddenly overtook him, and prevented him from accomplishing the journey to Paris, and realizing there the plans which he had formed.†

The treatise on the punishment of Heretics professes to have been published at *Christlingen*; but Schelhorn conjectures, from the character of the types, that it really issued from the office of Peter Perna at *Basle*,‡ where Minus Celsus was employed as a corrector of the press. In this work the question is treated with great solidity and learning. The author was led to a discussion of the subject, in consequence of finding it disputed among Protestants, when he passed through the Grison territory in 1569. "In the work," says Dr. M'Crie, "he points out the distinction between the kingdom of Christ and secular kingdoms, examines the doctrine of Scripture on the subject, produces testimonies from the fathers and reformers in favour of the opinion which he maintains, and shews that it is not inconsistent with the exercise of civil authority in reforming and supporting religion. His reasoning is not confined to capital punishment."§ The work was originally written in Italian, as the author himself states,|| and was intended to have been published in that language. But the cares and difficulties which multiplied around him, in his state of exile, induced him not only to defer its publication, but almost to lay it aside, when, on his arrival at *Basle*, other works on the same subject met his eye, and induced him to take it up again. There, in the house of Peter Perna, he made a Latin translation of it;¶ and there too, while employed upon that translation, or a little later, and before he could fulfil his engagement with Sir F. Walsingham, Schelhorn supposes that he died, and left his work, before it had received the last polish, in the hands of Perna.**

A second edition of this celebrated treatise afterwards appeared, under the following title. "Mini Celsi, Senensis, De Hæreticis capitali Supplicio non afficiendis. Adjunctæ sunt ejusdem Argumenti Theodori Beazæ et Andrea Duditi Epistolæ duæ contrariæ: cum Indice satis

* P. 65.

† Ibid.

‡ Ibid.

§ Hist. of the Ref. in Italy, 2nd Ed., Chap. vi. p. 438, Note. || P. 117.

¶ De Porta, Hist. Ref. Eccles. Ræt. T. I. P. ii. p. 505.

** Schelh. ubi supra.

copioso et accurato. MDLXXXIII." 8vo. The volume commences with a Dedicatory Epistle from "Valens Titus Ligius" to "Christophorus Cnipius Saxo," dated "ex meo pistrino Lemnico. Cal. iiii.br. MDXVIC.," and occupies 14 pages. Then follows a "Proœmium," extending over 15 pages more. The work is divided into four sections, and occupies 460 pages; but these are numbered as 230, the number being given only in every alternate page. At the close of the volume, there are two letters of Beza and Duditius, extending from p. 231 to p. 260; a list of the names of authors cited; an Index of passages of Scripture explained; a General Index; and a list of Errata.

The two editions, a copy of each of which the present writer has now lying before him, have been collated by a correspondent of the *Monthly Repository*, (R. S.—Mon. Rep. 1819, p. 741,) who says, "the body of the work, as far as the signature *h*, or p. 224, is identically the same in both, having the same typographical errata. The only part of the original work that appears to have been actually reprinted is that comprised in pp. 224—230."

No. V. (Vol. I. p. 36.)

JOHN FOX'S LETTER TO QUEEN ELIZABETH, TO DISSUADE HER FROM BURNING TWO DUTCH ANABAPTISTS FOR HERESY IN SMITHFIELD, A.D. 1575.

Serenissima beatissima princeps, regina illustrissima, patriæ decus, sæculi ornamentum! Ut nihil ab animo meo omnique expectatione abfuit longius quam ut majestatis tuæ amplissimam excellentiam molesta unquam interpellatione obturbarem; ita vehementer dolet silentium hoc, quo hactenus constanter sum usus, non eadem constantia perpetuo tueri ita ut volebam licuisse. Ita nunc præter spem ac opinionem meam nescio qua infelicitate evenit, ut quod omnium volebam minime, id contra me maxime faciat hoc tempore. Qui cum ita vixerim hucusque, ut molestus fuerim nemini, invitus nunc cogor contra naturam principi etiam ipsi esse importunus, non re ulla aut causa mea, sed aliena inductus calamitate. Quæ quo acerbior sit et luctuosior, hoc aciores mihi addit ad deprecandum stimulos. Nonnullos intelligo in Anglia hic esse non Anglos, sed adventitios, Belgas quidem opinor, partim viros, partim feminas, nuper ob improbata dogmata in judicium advocatos. Quorum aliquot felicitæ redacti publica luerunt pœnitentia; complures in exilium sunt condemnati, idque recitissime meo judicio factum esse arbitror. Jam ex hoc numero unum esse aut alterum audio, de quibus ultimum exustionis supplicium (nisi succurrat tua pietas) brevi est statuendum. Qua una in re duo contineri perspicio, quorum alterum ad errorum pravitatem, alterum ad supplicii acerbitatem adtinet. Ac erroribus quidem ipsis nihil possit absurdius

esse, sanus nemo est qui dubitat, mirorque tam fæda opinionum portenta in quosquam potuisse Christianos cadere. Sed ita habet humanæ infirmitatis conditio, si divina paululum luce destituti nobis relinquimur, quo non ruimus præcipientes? Atque hoc nomine Christo gratias quam maximas habeo, quod Anglorum hodie neminem huic insanie affinem video. Quod igitur ad phanaticas istas sectas attinet, eas certe in re publica nullo modo fovendas esse, sed idonea comprimendas correctione censeo. Verum enim vero ignibus ac flammis *pie* ac sulphure æstuantibus viva miserorum corpora torrefacere, iudicii magis cœcitate quam impetu voluntatis errantium, durum istud ac Romani magis exempli esse quam evangelicæ consuetudinis videtur, ac plane ejusmodi, ut nisi a Romanis pontificibus, authore Innocentio tertio, primum profluxisset, nunquam istum Perilli taurum quisquam in mitem Christi ecclesiam importavisset. Non quod maleficiis delecter, aut erroribus cujusquam faveam, dicta hæc esse velim; vitæ hominum, ipse homo cum sim, faveo; ideoque faveo, non ut erret, sed ut resipiscat: ac neque hominum solum, utinam et pecudibus ipsis opitulari possem. Ita enim sum, (stulte fortassis hæc de meipso, at vere dico,) macellum ipsum, ubi mactantur etiam pecudes, vix prætereo, quin tacito quodam doloris sensu mens refugiat. Atque equidem in eo Dei ipsius valde admiror, venerorque toto pectore clementiam, qui in jumentis illis brutis et abjectis, quæ sacrificiis olim parabantur, id prospexerat, ne prius ignibus mandarentur quam sanguis eorum ad basim altaris effunderetur. Unde disceremus, in exigendis suppliciis, quamvis justis, non quid omnino rigori liceat, sed ut clementia simul adhibita rigoris temperet asperitatem.

Quamobrem si tantum mihi apud principis tanti majestatem audere liceret supplex pro Christo rogarem clementissimam hanc regię sublimitatis excellentiam, pro autoritate hac *mea* (*lege tua*) qua ad vitam multorum *consecrandum pellere* (*i. conservandam pollere*) te divina voluit clementia, ut vitæ si fieri possit, (quid enim non posset iis in rebus autoritas tua?) miserorum parcatur, saltem ut horrore obsistatur, atque in aliud quodcunque commutetur supplicii genus. Sunt ejectiones, inclusiones retrusæ, sunt vincula, sunt perpetua exilia, sunt stigmata et *πλήγματα*, aut etiam patibula; id unum valde deprecor, ne piras ac flammæ Smithfieldianas jam diu faustissimis tuis auspiciis huc usque sopitas, sinas nunc recandescere. Quod si ne id quidem obtineri possit, id saltem omnibus supplicandi modis efflagito, *ταῦτο τὸ πελαργικὸν* pectoris tui implorans, ut mensem tamen unum aut alterum nobis concedas, quo interim experiamur, an a periculosis erroribus dederit dominus ut resanescant, ne cum corporum jactura, animæ pariter cum corporibus de æterno periclitentur exitio.*

Of this celebrated Letter an English translation is given by Crosby, in his "History of the English Baptists;"† and the original is inserted

* Fuller's Church History of Britain, pp. 104, 105. † Vol. I. pp. 70—73.

by the Rev. Theophilus Lindsey, in the Appendix to his "Apology for resigning the Vicarage of Catterick."*

No. VI. (Vol. II. p. 368.)

CONFESSION OF FAITH AGREED UPON, AND SUBSCRIBED, BY THE MINISTERS OF THE UNITARIAN CHURCHES OF TRANSYLVANIA, CONVENED IN GENERAL SYNOD, JULY 1ST, 1579.

I. Credimus et confitemur Jesum illum a Nazareth esse Filium Altissimi unigenitum, dicique Deum juxta genuinum sensum S. Scripturæ propter has causas:—1. Quia conceptus est de Spiritu Sancto. 2. Quia unctus est Spiritu Sancto præ omnibus consortibus, et accepit Spiritum sine mensura. 3. Propter majestatem et gloriam; quam Pater in cælo et in terra, postquam resurrexerit a mortuis, plenarie dedit. 4. Quia Deus Pater in plenitudine temporis restauravit et condidit omnia per ipsum, deditque illum nobis, ut per illum salvemur, et vitæ æternæ hæreditatem accipiamus.

II. Hunc eundem Jesum Christum credimus colendum et adorandum esse, quia Pater dedit omnia Filio, et præcepit ut illum audiamus, in ipsum credamus, ipsum colamus et adoremus. Ideo omnes thesauros scientiæ et sapientiæ in eo abscondidit, ut ex plenitudine ejus et nos omnes accipiamus; ut scilicet colentes Filium, colamus Patrem, credentes in Filium, credamus in Patrem, qui Pater in Filio honoratur.

III. Confitemur, quod Jesus ille verus Messias dum fuit in terris, contulit, et etiam nunc confert bona spiritualia fidelibus per verbum et spiritum, ideoque invocandus est, propterea enim a Deo Patre in ipsum bona omnia collata sunt, ut illa ab ipso confiderent in nostris necessitatibus petamus et speremus. Hinc postquam exhibitus in mundum venit, ad illum multi confugerunt, dixerunt, "Jesu, Fili David, miserere mei," Matt. xv. Marc. x. Item, "Domine Jesu! suscipe spiritum meum;" Act. vii. neque tamen ut Deus ille Pater, in quo omnia, invocatur, 1 Cor. viii. neque etiam ea forma invocationis, qua Patrem invocamus dicendo, "Pater noster," &c. Sed ea ratione, ut quod Deus Pater illi contulit certi simus nobis Christum id opulenter largiturum, quemadmodum ipse promisit—"Quicquid petieritis in nomine meo, ego faciam," Joh. xiv. Item, "Ego dabo vobis os et sapientiam." Luc. xxi. Item, "Vitam æternam dabo eis," Joh. x. Neque enim eo pacto Mediator noster est, ut nihil nobis conferat, aut quod ab eo nihil petendum, exspectandum, atque etiam sperandum sit; cum eo fine omnia a Deo Patre suo cœlesti acceperit, ut ab ipso ea omnia in nos, tanquam membra ipsius, derivarentur.

* Third Ed. No. I. pp. 226—230.

IV. Dicimus etiam cum Sacra Scriptura, quod Jesus ille Christus, qui dicitur caput nostrum, sit nunc quoque Ecclesiarum Rex, et regat per spiritum suum fideles suos. "Domineturque super vivos et mortuos," Rom. xiv., imo, quod, "regat omnia verbo potentiae suae," Heb. i. Nam Christum ideo Pater nobis dedit, ut in suis fidelibus nunc regnet, et illis vitam æternam conferat, et "Ipse sit solus sub cælo, in cujus nomine nos salvos fieri oportet," Act. iv. 12. Et quamvis dicatur 1 Cor. xv. tunc habiturum finem, quando Christus tradiderit regnum Deo et Patri, et cum omnia fuerint ei subjecta: non tamen ex eo consequitur Christum nostrum Deum, Regem nunc non esse, cum ibidem dicatur, oportere illum regnare, donec illi omnia subiciantur.

No. VII. (Vol. II. p. 395.)

COPY OF THE RESCRIPT OF THE THEOLOGICAL FACULTY OF THE UNIVERSITY OF LEYDEN, IN REFERENCE TO THE CASE OF CHRISTOPHER OSTOROD AND ANDREW VOIDOVIVUS; AND EXTRACT FROM THE RESOLUTIONS OF THE LORDS STATES GENERAL OF THE UNITED PROVINCES, MARCH AND SEPT. 1598, TAKEN FROM THE REGISTRY.

COPIA RESCRIPTI.

Amplissimi Domini; Exemplaria quæ nostræ Facultati jussistis exhiberi modo destrinximus, ut quorum partem aliquam jam ante vidimus, et alia ejusdem argumenti esse comperimus. Ne longiores simus, censem scripta illa ad Turcismum proxime accedere; et veram æternamque Deitatem Christi Filii Dei, et Spiritus Sancti, Officium Christi, beneficia ejus salutaria, et Baptismi sancti institutionem, et nostrum religiosum erga eum officium, evertere: quum eum coli atque invocari, ut Deum æternum et verum Creatorem, oportere negant. Exempli causa, in Libro de Servatore, hæc ipsa habentur verba; Nullam Dei Justitiam omnino postulasse, ut peccata nostra punirentur. Item; Falsam esse sententiam istam, quod Christus morte sua Deo sive ejus justitiæ pro peccatis nostris satisfecerit. Item; Christum pœnarum, quas nos ex lege Dei subire tenebamur, solutione, divinæ justitiæ pro nobis satisfacere non potuisse. Item; Christum, eorum quæ nos ex lege Dei facere debebamus, præstatione, divinæ justitiæ pro nobis satisfacere non potuisse: et similia multa, adeo blasphemata, ut sine gravissima impietate, nec credi, nec in vulgus spargi, nec inter Christianos ferri possint. Quæ cum ita sint, Amplissimi Viri, speramus A. V. pie sapienterque despecturas, cum, ut homines illi, qui scripta ista circumferunt, non diu apud vos hæreant, tum ut scripta ipsa non veniant in cujusquam manus, cui deinceps fraudi, per imperitiam aut curiositatem, esse possint.

Amplissimi Viri, Deum oramus, ut vos spiritu veritatis ac prudentiæ donet magis ac magis, et vobis, tum in rebus omnibus, tum in hac ipsa

causa, quæ ad Dei veritatem et communem salutem pertinent, adsit e cælo: ut quæ pia, sancta, et justa sunt, per vos commode procurentur, perficianturque in Domino Actum Lugduni Batavorum, die Mercurii xii. Augusti, Anno CIOIOXCVIII. V. A. Studiosissimi. Decanus et Facultas Theologica Lugdunensis Academiæ.

EXTRACTUM

Ex Regesto Resolutionum Dominorum Statuum Generalium, Fæderatarum Provinciarum Belgii. Martis D. iii. Septembris, Anno Millesimo Quingentesimo Nonagesimo Octavo.

Status Generales Unitarum Provinciarum Belgii informati, quod penes certas personas, hic in Haga Comitis præsentibus, quæ non ita pridem ex Regno Poloniæ discesserunt, et in has Fæderatas Provincias venerunt, quarum prior nominetur Christophorus Ostorrodus, altera Andreas Voidovius, reperti sunt quidam libri, qui, in Universitate Leydensi a Facultate Theologica visitati, inventi sunt concordare cum doctrina Turcica, negantes Divinitatem Christi Filii Dei, et Spiritus Sancti; et quod dictæ personæ eandem doctrinam haud obscure profitentes in has Provincias venerint, ut eam in illas introducant, atque ita Statum Ecclesiæ hic eo magis perturbent: Volentes ergo hisce in tempore, pro conservatione honoris Dei, et commodi atque emolumenti Statuum Unitarum harum Provinciarum, occurrere, decrevimus, ut prædicti libri, in præsentia duarum illarum Personarum, cras ante meridiem, in Camera Generalitatis, comburi debeant. Deinde, ut duæ istæ prædictæ personæ onerari debeant, iisque præcise mandari, quemadmodum præsentibus onerantur, ipsisque mandatur, ut intra spatium decem dierum proxime sequentium ex Fæderatis Provinciis discedant, sub pœna, si postea in iis Provinciis deprehensi fuerint, arbitraria; quæ aliis in exemplum, propter quietem Ecclesiæ Christi, et supra dictum commodum et emolumentum Statuum Fæderatarum Provinciarum, existimata fuerit irrogari debere; arbitantes bene esse, ut Provinciæ de hoc moneantur, ipsisque exemplum transmittatur attestationis, quæ hic prælecta fuit, Facultatis Theologiæ Leydensis suprascriptæ, de prædictis libris: in eum finem ne prædictæ personæ in his Provinciis diutius tolerentur, et doctrina ista inde arceri possit.

No. VIII. (Vol. II. pp. 404. 450.)

ARMINIUS AND HIS FOLLOWERS.

JAMES ARMINIUS, (*Belg.* HARMENS,) was born at Oudewater, in Holland, in the year 1560. While he was yet an infant he lost his father; and Theodore Æmilius, a Clergyman residing in the same town, finding young Arminius fatherless, took charge of his education. Discovering in his youthful protégé traits of uncommon genius, Æmilius, who had

himself made no trifling sacrifices in the cause of truth, urged him to lay aside every consideration of worldly advancement, and to regard himself as devoted to God, and free to follow the dictates of an enlightened conscience.

When he had resided for some years at Utrecht, in the house of *Æmilius*, his prospects were suddenly beclouded by the death of his patron. But scarcely had that venerable man been consigned to the tomb, when *Rudolph Snellius*, who had long been absent from the Low Countries, finding, on a visit to Utrecht, a young man from his own native place, in a destitute condition, and without a protector, determined at once to befriend him; and with that view, on his return to Hesse, took him back with him to Marpurgh, in the year 1575.

He had just become comfortably settled with his new patron, when intelligence arrived of the destruction of Oudewater by the Spaniards. This so affected him, that he spent a whole fortnight in weeping and lamentation; and at length determined, in the impatience of youthful affection, to leave Marpurgh, return to Holland, and once more see his native town, even in its ruins. He found that his mother, sister, brother, and other relations, had perished in the general carnage; and having gratified the first wish of his heart, he retraced his mournful steps to Marpurgh, and performed the whole of the journey on foot.

At this time the building of the new University at Leyden was commenced, under the auspices of the Prince of Orange; and as soon as he heard that it was completed, and ready for the reception of students, he made preparations for his return to Holland. Having entered the University with *Peter Bertius*, who accompanied him from Rotterdam, he soon distinguished himself above all his companions; and there was no branch of study to which he turned his attention, in which he did not excel.

In the year 1582, the Senate of Amsterdam took upon itself the expense of sending him to the University of Geneva. But, disgusted with the spirit of intolerance which prevailed there, he left Geneva, and went to Basle, which he found much more to his own taste. At Basle he publicly defended *Peter Ramus* and his dialectics, and gave lessons in his chambers on the Logic of that great master. During the autumnal recess, he delivered public lectures on Theological subjects; and on the eve of his return to Geneva, so high was the reputation which he had acquired, that the Theological Faculty of Basle offered to confer upon him the title of Doctor, at the public expense. This honour, however, he modestly declined, on the plea, that to bestow a Doctor's degree on so young a man, would tend to diminish the dignity and respect which should attach to such a title.

On going back to Geneva, he took the opportunity of making a tour through most of the states of Italy, before his return into Holland; and attended the lectures of *James Zabarella*, Professor of Philosophy

in the University of Padua. While on this excursion, which occupied about seven months, he visited Rome, and thereby incurred the serious displeasure of his patrons, the Senators of Amsterdam. Reports were raised, that he had kissed the Pope's slipper, had attended the assemblies of the Jesuits, and had even gone so far as to abjure Protestantism, in all of which there was not a single word of truth. Yet he often mentioned it as one of the principal benefits derived from his Italian tour, that it had given him an opportunity of seeing "the mystery of iniquity," under a more disgusting form than his imagination could have conceived, or than any written description could have conveyed to him. At the expiration of his journey he returned to his studies at Geneva; but was recalled to Amsterdam after the lapse of a few months, and took back with him ample testimonials of his learning and piety.

When he was settled in the ministry, and had begun to preach, the prejudice excited against him by his journey into Italy, soon died away; and his pulpit talents excited universal admiration. But in the midst of his popularity a circumstance occurred, which involved him in great difficulties and trials. In preparing a reply to an attack, which had been made upon the views respecting Predestination held by Calvin and Beza, he became a convert to the opinions which he had undertaken to refute, and which have since been known by the name of *Arminianism*. This excited the rage of the Calvinistic party; but still he lived on the most friendly terms with his colleagues at Amsterdam. This state of things continued for fifteen years, at the expiration of which time, contrary to his own wishes, but at the urgent solicitation of many of his friends, and among them the Prince of Orange himself, he was appointed to the situation of Professor of Divinity in the University of Leyden, vacant by the death of the learned Francis Junius.

A Doctor's degree was conferred upon him in the year 1603, and it was the first which had been presented to any one by the University of Leyden. But scarcely had he entered upon the duties of his new office, when Gomarus, his colleague, attacked him with great bitterness, and did all in his power to excite a spirit of hostility against him. Misrepresentation and calumny did their utmost to undermine the fair reputation which he had acquired; and, though his admirers were neither few nor uninfluential, the sensitiveness of his nature was such, that he gradually sank under the effects of the persecution to which he was exposed. His sufferings brought on a disease, which terminated fatally; and after lingering a few months, he died perfectly tranquil and full of hope, in the year 1609.

The liberality of his sentiments did not long remain unknown to the Socinians, who, as Pareus says, claimed him as their own. His new designation among them was *Talæus*; and the views broached by him, and advocated by his followers, were deemed, by the more orthodox in Holland and the neighbouring countries, if not actually Socinian, yet

little else than Socinianism veiled under a thin disguise.* Hence the titles of such works as the following. “Sociniano-Remonstrantismus: hoc est, Evidens Demonstratio, qua Remonstrantes cum Socinianis sive Reipsa, sive Verbis, sive etiam Methodo, in pluribus Confessionis suæ Partibus consentire ostenditur, per Nic. Bodecherum, etc. Lugd. Bat. 1624,” 4to. “Johannis Peltii Harmonia Remonstrantium et Socinianorum in variis Religionis Christianæ Dogmatibus non infimis, etc. Lugd. Bat. 1633,” 4to. The object of these works is sufficiently explained by their titles; nor can it be denied, by any one who will be at the trouble of making the comparison for himself, that the leading doctrines of the Arminians, or Remonstrants, as taught by their earliest and most enlightened advocates in Holland, are more nearly allied, in spirit, to Unitarianism, than to any other form of Christianity.

It would be alien from the object of the present work, to enter into a discussion of “the Five Points,” on which the controversy between the Calvinists and Arminians principally turned; namely, Predestination, Original Sin, Particular Redemption, Irresistible Grace, and the Perseverance of the Saints. But it may not be deemed irrelevant to give Arminius’s views respecting the Trinity in his own words.

“I have taught, and still teach,” says he, “that the Father has never been without his Word and Spirit;—but that the Word and the Spirit are not to be considered in the Father under the notion of properties, as Wisdom, Goodness, Justice, or Power, but under that of really existing persons, to whom it belongs *to be, to live, to understand, to will, to be capable, and to do or act*, all of which, when united, are indications and proofs of a person;—but that they are so *in the Father* as to be also *from the Father*, in a certain order of origin, not through collaterality, to be referred to the Father;—and that they are from the Father, neither by *creation*, nor by *decision*, but by a most wonderful and inexplicable *internal emanation*, which, with respect to the Son, the Ancient Church called *generation*, but which, with respect to the Holy Spirit, was denominated *spiration* or *breathing*, a term required by the very word SPIRIT. But about this breathing I do not interpose my judgment,—whether it is *from the Father and the Son*, as the Latin Fathers express themselves,—or *from the Father through the Son*, as the Greek Fathers prefer to define it; because this matter, I confess, far surpasses my capacity. If on any subject we ought to speak and think with sobriety, in my opinion, it must be on this.”† Two pages further on he says, “By *the Son* is signified a certain mode of having the Divine Essence, which is through communication from the Father,

* Zeltner, Hist. Crypto-Socinismi, p. 172.

† The Works of James Arminius, D. D.; translated from the Latin by James Nichols. Lond. Vol. II. pp. 690, 691.

that is, through generation.—Let these double ternaries be taken into consideration, which are opposed to each other in one series :

To have Deity : To have Deity from the Father : To have Deity from no one :
 TO BE GOD : TO BE THE SON : TO BE THE FATHER :

and it will be evident, that among themselves they mutually correspond with each other, thus:—‘To have Deity,’ and ‘to be God:’ ‘To have Deity from the Father,’ and ‘to be the Son:’ ‘To have Deity from no one,’ and ‘to be the Father,’ are consentaneous, though under the word ‘Father,’ as an affirmative, that is not signified which has its essence from no one: For this is signified by the word ‘*Ingenitus*,’ which is attributed to the Father, though not with strictness, but only to signify that the Father has not his essence by the mode of generation. But the word ‘FATHER,’ by its own force and meaning is conclusive on this point: For where order is established, it is necessary that a beginning be made from some first person or thing, otherwise there will be confusion proceeding onwards *ad infinitum*. But, with respect to origin, He who is the First in this order has his origin from no one: He who is the Second, has his origin from the First: He who is the Third, has his origin from the First and Second, or from the First through the Second. Were not this the real state of the matter, there would be a COLLATERALITY, which would make as many Gods as there were collateral persons laid down; since *the Unity of the Deity in the Trinity* is defended against the Antitrinitarians solely by the relation of origin, and of order according to origin.” *

In 1621, some years after the death of Arminius, his disciple, Simon Episcopus, drew up a Confession of Faith, bearing the following title. “*Confessio, sive Declaratio Sententiæ Pastorum qui in fœderato Belgio Remonstrantes vocantur, super præcipuis Articulis Religionis Christianæ.*” It was submitted to the Brethren, and unanimously approved by those who remained in communion with the Remonstrant body; and in this important document, their sentiments on the subject of the Trinity are set forth in the following terms.

“1. God is to be considered distinctly in three persons or substances, as he has exhibited himself in the word of God, and as such to be known and contemplated by us. This Trinity of persons is known to us as Father, Son and Holy Ghost. One of these divine persons or hypostases in the Godhead is *αυαίτιος*, that is, unoriginated or unbegotten; the other begotten or generated by the Father, or the Father’s only-begotten; and the other proceeding alike and emanating from the Father by the Son.—2. The Father alone is underived or unbegotten, but has from all eternity communicated his own divinity to his only-begotten Son, made a Son, not indeed by creation, as angels were made the sons of God; not by adoption, as we, who are believers, are consti-

tuted sons of God; nor merely by a gracious communication of Divine might or glory as being mediator, but by a real, though mysterious and ineffable, generation; and also to the Holy Spirit, who hath, from all eternity, proceeded from both, by an incomprehensible emanation or spiration. Therefore the Father is justly held to be the fountain or origin of the whole Deity.—3. The Son, therefore, and Holy Spirit, as to their real being or substance, are truly distinct from the Father; nevertheless, they are really partakers of the same Godhead, and absolutely distinguished by the same divine essence with the Father, which appears most evident from the Holy Scripture giving them the same titles, and attributing to them the same properties as to the Father. Hence the Apostles' Creed on this subject, which we cordially believe, and whose declarations we adopt; that is, we 'believe in God the Father Almighty maker of heaven and earth, and in Jesus Christ his only Son, &c.—And in the Holy Ghost, &c.'—4. The above declarations are sufficient in relation to this holy mystery, a subject which we think it is expedient and becoming always to treat with modesty, prudence, and religious reverence; and we hold it to be the safest course, when speaking of this profound subject, to express ourselves, as much as possible, in the very words, and according to the mode and phrases in which it is presented to us by the Holy Ghost himself, seeing that the Spirit of God himself must best know himself, and is the most capable of stating and exhibiting his own nature and being; and so far as it was necessary to be declared and revealed, it has pleased him to reveal it to us. It is therefore especially becoming in us, that with reverence, humility, and devout feeling, we follow the mode thus presented to us of speaking on this subject, until we be permitted to see God face to face, when in the glory of that bright and celestial world, he will perfectly make known himself to us, amidst the unclouded visions and manifestations of his being and will."*

The views taken of this Confession, at the time of its publication, were various. Some regarded it as a new source of heresies: others approved of its sentiments as sound and orthodox. But few probably could read the part of it above quoted, and not be struck with the absence of those phrases, which usually give the tone to orthodox Confessions. Unlike the generality of such compositions, it represents the Father as the sole fountain of divinity. Instead of referring, in the way of approbation, to the Nicene and Athanasian Creeds, it overlooks these, for the purpose of expressing its concurrence in the simpler language of that of the Apostles; and although it is not altogether free from terms of human invention, it deprecates a departure from scriptural language in treating upon such subjects. But, what is of still

* *Memoirs of Episcopus*, by Fred. Calder. Lond. 1835, Pref. p. iii; Appendix, pp. 548, 549.

greater importance, it is not found to tally, in all respects, with the published opinions of some of the Remonstrants themselves. Peltius, indeed, undertakes to shew, by extracts from some of their writers, that there were among them those who agreed with the disciples of Socinus, in advocating the following opinions. 1, That there is no trinity of persons; 2, that God the Father is the eternal, sole and only God; 3, that Christ, the Son of God, cannot properly be called *αὐτόθεος*, or God of himself; 4, that the eternal generation of the Son from God is contrary to reason and truth; 5, that Christ is called *God*, or the Son of God, not in respect of essence, but dominion; 6, that Christ is to be adored by us, not in respect of his essence, but of his divine authority and office; 7, that the Holy Ghost is not true God, or a person; and, 8, that the Holy Ghost is called God, in respect of operation, and of the gifts of God.* These observations, perhaps, cannot be more suitably brought to a close, than by the following extract from Dr. Mac-laine's translation of Mosheim's Ecclesiastical History.†

"It is a common opinion, that the ancient Arminians, who flourished before the Synod of Dort, were much more sound in their opinions, and strict in their morals, than those who have lived after this period: that Arminius himself only rejected the Calvinistical doctrine of absolute decrees, and what he took to be its immediate consequences, adopting, in all other points, the doctrines received in the Reformed Churches; but that his disciples, and more especially Episcopius, had boldly transgressed the bounds that had been wisely prescribed by their master, and had gone over to the Pelagians, and even to the Socinians. Such, I say, is the opinion commonly entertained concerning this matter. But it appears, on the contrary, evident to me, that Arminius himself had laid the plan of that theological system, that was, in after times, embraced by his followers, and that he had instilled the main principles of it into the minds of his disciples; and that these latter, and particularly Episcopius, did really no more than bring this plan to a greater degree of perfection, and propagate, with more courage and perspicuity, the doctrines it contained. I have the testimony of Arminius to support this notion, besides many others that might be alleged in its behalf; for in the last will made by this eminent man, a little before his death, he plainly and positively declares, that the great object he had in view, in all his theological and ministerial labours, was to unite in one community, cemented by the bonds of fraternal charity, all sects and denominations of Christians, the Papists excepted; his words, as they are recorded in the funeral oration, which was composed on occasion of his death by Bertius, are as follow: 'Ea proposui et docui quæ ad propagationem amplificationemque veritatis religionis Chris-

* Harmonia Remonstrantium et Socinianorum, *Art.* iv. pp. 14—26.

† Cent. xvii. Sect. ii. Part ii. Chap. iii. § x. Note y.

tianæ, veri Dei cultus, communis pietatis, et sanctæ inter homines conversationis, denique ad *convenientem Christiano nomini tranquillitatem et pacem* juxta verbum Dei *possent conferre, excludens ex iis Papatum*, cum quo nulla unitas fidei, nullum pietatis aut Christianæ pacis vinculum servari potest.' These words, in their amount, coincide perfectly with the modern system of Arminianism, which extends the limits of the Christian Church, and relaxes the bonds of fraternal communion in such a manner, that Christians of all sects and of all denominations, whatever their sentiments and opinions may be, (Papists excepted,) may be formed into one religious body, and live together in brotherly love and concord."

No. IX. (Vol. II. p. 537.)

COMMISSION AND WARRANT FOR THE EXECUTION OF EDWARD WIGHTMAN.

James R.

JAMES by the Grace of God, King of England, Scotland, France and Ireland, Defender of the Faith, &c. To our right trusty and right welbeloved Councillor, Thomas Lord Ellesmere, our Chancellour of England, greeting. Whereas the Reverend Father in God, Richard, Bishop of Coventry and Lichfield, having judicially proceeded in the examination, hearing and determining of a cause of heresie against Edward Wightman, of the parish of Burton-upon-Trent, in the diocese of Coventry and Lichfield, concerning the wicked heresies of the Ebionites, Cerinthians, Valentinians, Arrians, Macedonians, of Simon Magus, of Manes, Manichees, of Photinus, and Anabaptists, and of other heretical, execrable and unheard-of opinions, by the instinct of Satan, by him excogitated and holden, viz.

That there is not the Trinity of Persons, the Father, the Son and the Holy Ghost, in the Unity of the Deity. 2. That Jesus Christ is not the true natural Son of God, perfect God, and of the same substance, eternity and majesty with the Father in respect of his Godhead. 3. That Jesus Christ is only man and a meer creature, and not both God and man in one person. 4. That Christ our Saviour took not humane flesh of the substance of the Virgin Mary his mother; and that that promise, *The seed of the woman shall break the serpent's head*, was not fulfilled in Christ. 5. That the person of the Holy Ghost is not God co-equal, co-eternal and co-essential with the Father and Son. 6. That the three Creeds, viz. the Apostles' Creed, the Nicene Creed and the Athanasius Creed, are the heresies of the Nicolaitanes. 7. That he the said Edward Wightman is that prophet spoken of in the eighteenth of Deuteronomy, in these words, *I will raise them up a prophet*, &c.; and that that place of Isaiah, *I alone have trodden the wine-press*; and that that place, *Whose fan is in his hand*, are proper

and personal to him, the said Edward Wightman. 8. And that he the said Wightman is that person of the Holy Ghost spoken of in the Scriptures, and the Comforter spoken of in the sixteenth of St. John's Gospel. 9. And that those words of our Saviour Christ, of the sin of blasphemy against the Holy Ghost, are meant of his person. 10. And that that place, the fourth of Malachy, of Elias to come, is likewise meant of his person. 11. That the soul doth sleep in the sleep of the first death, as well as the body, and is mortall as touching the sleep of the first death, as the body is; and that the soul of our Saviour Jesus Christ did sleep in that sleep of death as well as his body. 12. That the souls of the elect saints departed, are not members possessed of the triumphant church in heaven. 13. That the baptizing of infants is an abominable custom. 14. That there ought not to be in the church the use of the Lord's Supper to be celebrated in the elements of bread and wine, and the use of baptism to be celebrated in the element of water, as they are now practised in the Church of England. But that the use of baptism is to be administered in water, only to converts of sufficient age of understanding, converted from infidelity to the faith. 15. That God hath ordained and sent him, the said Edward Wightman, to perform his part in the work of the salvation of the world, to deliver it by his teaching or admonition from the heresie of the Nicolaitanes, as Christ was ordained and sent to save the world, and by his death to deliver it from sin, and to reconcile it to God. 16. And that Christianity is not wholly professed and preached in the Church of England, but only in part. Wherein he the said Edward Wightman hath before the same Reverend Father, as also before Our Commissioners for causes Ecclesiastical within Our realm of England, maintained his said most perillous and dangerous opinions, as appeareth by many his confessions, as also by a book written and subscribed by him and given to us. For the which his damnable and heretical opinions, he is by divine sentence, declared by the said Reverend Father, the Bishop of Coventry and Lichfield, with the advice and consent of learned divines, and other learned in the laws assisting him in judgment, justly adjudged, pronounced and declared to be an obstinate and incorrigible heretick, and is left by them under the sentence of the great excommunication, and therefore as a corrupt member to be cut off from the rest of the flock of Christ, lest he should infect others professing the true Christian faith; and is to be by Our secular power and authority as an heretick punished; as by the Significavit of the said Reverend Father in God, the Bishop of Coventry and Lichfield, bearing date at Lichfield the fourteenth day of December, in the ninth year of Our reign, and remaining in Our Court of Chancery, more at large appeareth. And although the said Edward Wightman hath, since the said sentence pronounced against him, been often very charitably moved and exhorted, as well by the said Bishop, as by many other godly, grave and

learned divines, to dissuade, revoke and remove him from the said blasphemous, heretical and Anabaptistical opinions; yet he arrogantly and wilfully persisteth and continueth in the same. We, therefore, according to Our Regal Function and Office, minding the execution of justice in this behalf, and to give example to others lest they should attempt the like hereafter, have determined by the assent of Our Council to will and require, and do hereby authorize and require you Our said Chancellor immediately upon the receipt hereof to award and make out under Our Great Seal of England, Our Writ of Execution according to the tenor in these presents ensuing. And these presents shall be your sufficient warrant and discharge for the same.

This containeth a warrant to be granted by Your Majesty unto the Lord Chancellour of England, for the awarding of a writ under the Great Seal of England, to the Sheriff of the City of Lichfield, for the burning of Edward Wightman, who is convicted of divers horrible heresies before the Bishop of Coventry and Lichfield, and by his sentence left to the secular power, as is by the said Bishop certified to Your Majesty, into Your Highness Court of Chancery,

And is done by force of Your Majesties commandment to me given under Your Highness Sign Manuel.

HENRY HIBAITE.

The King to the Sheriff of Our City of Lichfield, greeting. Whereas the Reverend Father in Christ, Richard by Divine Providence of Coventry and Lichfield Bishop, hath signified unto us that he judicially proceeding, according to the exigence of the Ecclesiastical Canons, and of the Laws and Customes of this Our kingdome of England, against one Edward Wightman, of the parish of Burton-upon-Trent, in the diocess of Coventry and Lichfield, of and upon the wicked heresies of Ebion, Cerinthus, Valentinian, Arrius, Macedonius, Simon Magus, of Manes, Manichees, Photinus, and of the Anabaptists and other arch-hereticks, and moreover, of other cursed opinions belched by the instinct of Satan, excoꝑitated and heretofore unheard of, the aforesaid Edward Wightman appearing before the aforesaid Reverend Father and other divines, and learned in the law, assisting him in judgement, the aforesaid wicked crimes, heresies and other detestable blasphemies and errours stubbornly and pertinaciously, knowingly, maliciously and with an hardened heart, published, defended and dispersed, by definitive sentence of the said Reverend Father, with the consent of divines, learned in the law, aforesaid, justly, lawfully and canonically against the said Edward Wightman in that part brought, stands adjudged and pronounced an heretick, and therefore as a diseased sheep out of the flock of the Lord, lest Our subjects he do infect by his contagion, he hath decreed to be cast out and cut off. Whereas, therefore, the Holy Mother Church hath not further in this part what it ought more to do and prosecute, the same Reverend Father, the same Edward Wightman

as a blasphemous and condemned heretick, hath left to Our secular power to be punished with condign punishment, as by the letters patents of the aforesaid Reverend Father the Bishop of Coventry and Lichfield in this behalf thereupon made is certified unto us into Our Chancery. We, therefore, as a zealot of justice and a defender of the Catholike faith, and willing that the Holy Church and the rights and liberties of the same and the Catholike faith to maintain and defend, and such like heresies and errors every where so much as in us lies to root out and extirpate, and hereticks so convict to punish with condign punishment, holding that such an heretick in the aforesaid form convict and condemned according to the laws and customes of this Our kingdom of England in this part accustomed ought to be burned with fire, We command thee that thou cause the said Edward Wightman being in thy custody, to be committed to the fire in some publike and open place below the city aforesaid, for the cause aforesaid, before the people, and the same Edward Wightman in the same fire cause really to be burned in the detestation of the said crime and for manifest example of other Christians, that they may not fall into the same crime, and this no waies omit, under the peril that shall follow thereon. Witness, &c,

No. X. (Vol. II. p. 544.)

SIMON EPISCOPIUS.

SIMON EPISCOPIUS, (*Belg.* BISSCHOP,) was born January 8th, 1583; and was the youngest of seven sons. He was sent to the public Latin school of his native city, where he made such progress in the study of the classics, that the Senate of Amsterdam adopted him as one of their alumni, or voesterlings, and afterwards shewed him the strongest marks of their esteem and regard. In 1600, he was removed to the University of Leyden, where he prosecuted his studies with great success. For the space of three years he applied himself, with unwearied industry, to the study of Philosophy; and then entered upon his theological course. At the expiration of six years, the time usually allotted for college residence, he took his master's degree with honours. His first sermon was preached in the New South Church at Amsterdam, from Rom. viii. 14; but he was not hasty to provide himself with a congregation. He went to Franeker, and disputed successfully with Dr. Sibbrand; but the views which he advocated, on the subject of Justification, being unpalatable to the rigid Calvinistic party, he incurred the charge of Socinianism. His first settlement was at Bleiswick, where he became very popular as a Preacher; and, by his learning and talents, greatly aided the success of the Remonstrant cause. On the 13th of Sept., 1611, the Magistrates and Consistory of Utrecht gave him a call

to become one of their Ministers; but while the negotiation was pending, he was invited to the office of Theological Professor at Leyden, and accepted the invitation. Here he became an object of the most virulent hatred to the Calvinistic party; and the charge of Socinianism was revived against him by Festus Hommius, but not substantiated. He was ultimately deprived of his Professorship by the Synod of Dort, and sent into banishment; but, on the death of Prince Maurice, he returned into Holland, and was chosen Minister by the Remonstrants at Rotterdam. In 1634, he was made Professor of Theology in the new Remonstrant College at Amsterdam, and delivered a course of lectures to the students, which was published after his death, under the title of "Theological Institutes." In 1640, he was attacked by fever, but recovered. After this, however, his health gradually declined; and he died April 4th, 1643, in the sixty-first year of his age.

Episcopius was one of the most eminent among the Arminian Divines; and though his heterodoxy was not of so decided a character as to justify us in assigning him a place in the body of this work, the following extracts will shew what opinion writers of different sentiments have formed of his creed.

"*Simon Episcopius, vir maximis naturæ ornamentis instructus, rationi tamen et perspicaciæ suæ, ut videtur, nimium indulgens. Socinianis in Belgio se hoc tempore insinuantibus, quamvis ipse Socinianismi palam argui nequeat, non parum profuit.*" *

"*S. Episcopius, so much esteemed by our English Divines, seems to have been an Arian. He saith, The Father is so first, as to be first in Order, (i. e. Time,) in Dignity, and in Power. He saith, That Three equal Persons in God, or in the Godhead, make Three Gods. He denies, That the Lord Christ is the Son of God by substantial Generation, that is, by Generation from the Father's Substance or Essence. Speaking of the Creeds that express the Catholic Doctrine of the Trinity, and the Divinity of the Son and Spirit, he saith, That Bishops in General Councils being led by Fury, Faction and Madness, did not so much compose, as huddle up Creeds for the Church. See for these things, Episcop. Theol. Institut. L. iv. C. 32, 33, 34.*" †

No. XI. (Vol. II. p. 548; Vol. III. p. 280.)

ORIGIN OF THE COLLEGIANTS.

GILBERT, ADRIAN and JOHN VANDER KODDE, the brothers of William Kodde, or Coddæus, Professor of Hebrew at Leyden, were the

* Bock, Hist. Antitrin. T. II. pp. 140, 141.

† A Brief History of the Unitarians, called also *Socinians*. 4to. Ed. 1691, p. 12; or 12mo. Ed. 1687, pp. 34, 35.

joint founders, with ANTHONY CORNELIUS, or TONIS CORNELISON, of the Collegiants, or Rhynsburgers. The Remonstrants at Warmond had been deprived of the services of Christian Sopingius, their Pastor; and deemed it advisable to hold occasional meetings among themselves, for the purpose of mutual edification. It was accordingly proposed, that one of their number should read a chapter or two out of the Bible, and pray in the presence of the assembly; and that, if any one felt disposed to offer anything in the way of advice, instruction or edification, he should be free to do so. This proposal met with a ready assent; and each promised to contribute, according to the abilities with which God had blessed him. The principal originators and promoters of this scheme were the three brothers above mentioned, who passed their days in the obscurity of rural life; but were reputed, by their contemporaries, men of eminent piety and worth. They were well acquainted with sacred literature, and great enemies to religious controversy.

Gilbert had been an Elder of the Remonstrant Church at Warmond, and was a fluent speaker. He made several proposals which tended to edification; but, according to the admission of his own brothers, he seemed disposed to carry matters with a high hand. John was of a hasty temper, but less violent and overbearing than Gilbert. Adrian seems to have been the gentlest and most moderate of the three. Anthony Cornelius was a fisherman. He possessed no qualities, which could give weight or credit to any cause; but was not deficient in zeal and activity. On one occasion, he is reported to have said, "Who-soever speaks against this prophesying," (originally they were called *Prophets*,) "will be punished with everlasting destruction from the presence of the Lord, and the glory of his power, when he shall come to be glorified by his saints." But he was gently rebuked by Adrian, who said, that he durst not pronounce such a judgment against those who opposed prophesying; and that it could do no harm, if people admonished one another, in the spirit of love and meekness, of the faults which they committed, whether of speaking, or otherwise.

After the deprivation of the Remonstrant Ministers by the Synod of Dort, in 1619, Henry Van Holten, who had been Minister at Waddinx-vene, was deputed to go to Warmond, and officiate to those of the Remonstrants of that village, who were desirous of having the services of a regularly educated Minister; and he consented to undertake this charge, in defiance of the prohibition of the Synod. Gilbert Vander Kodde received him with every outward mark of civility; but, instead of advising and assisting him, in the capacity of an Elder, told him, that there was no occasion for his coming among them, with such manifest danger to his own person, adding, that he exposed all who received and harboured him to a similar hazard, without the slightest necessity. No one, he said, could hear him preach, without incurring severe penalties: whereas, there were other, and safer methods of edi-

fyng the people. He then gave him an account of the plan, which some of the Remonstrant inhabitants of Warmond had adopted, and said, "If you would take my advice, it should be, to go home, and learn some good trade." The Minister, hearing such language at the very first place to which he was sent, and from an Elder too, and one who had formerly been so zealous a defender of the Remonstrants, was completely disconcerted; and left the village without once entering the pulpit. Some of the heads of families were mortified at this, and charged Gilbert Vander Kodde with great presumption, in taking upon himself to dismiss the Minister on his own authority: but he asserted and maintained, that it was both useless and hazardous for a Minister to come among them, while the people could admonish and instruct each other, without incurring the least danger.

Another Minister, named Walter Van Warden, was sent some time after this; and when he had preached once, the people evinced a great desire to hear him a second time. But Gilbert absented himself; and being asked the reason, he said, that he did not approve of one man standing up to preach and prate what he pleased, when another, as well gifted as he, who might happen to be present, was not allowed to put in a word. His brother John, Anthony Cornelius, and others expressed their concurrence in this sentiment; and the Minister, willing to gratify them, promised that, at the conclusion of his next sermon, he would invite any of the congregation to speak, who might feel disposed to offer a word of exhortation to the people. This gave great dissatisfaction to the rest of the congregation; and he was induced, by the representations which they made to him, to beg that he might be released from his engagement. The consequence was, that Gilbert and his friends, after sending him word, that they would keep their promise if he kept his, and being told that the other members of the Church were adverse to the plan proposed, went into an adjoining meadow during the time of divine service, and sat down and discoursed together till the assembly broke up.

Shortly after this, Walter Van Warden was succeeded by Paschier de Fyne, who was informed of what had taken place; and being fearful of a schism, he consulted some of the principal members of the congregation, and suggested several expedients, by which he thought such a catastrophe might be averted. It was agreed, that he should hold a consultation with the dissentient party; and John Vander Kodde was deputed to speak in the name of the rest. The opinion which he gave on behalf of himself, and those whom he represented, was, that he was bound, if he happened to be in an assembly of Christians, to utter without delay whatever the Spirit should suggest to him. But as this was altogether incompatible with the usual mode of conducting divine worship, no progress was made towards a reconciliation; and the result was, that the Prophets, or those who were for dispensing with the use

of a regular order of Ministers, absented themselves from the assemblies of the Remonstrants, and agreed to hold meetings of their own on the first Sunday after every new moon. At these meetings, one read a passage of Scripture. A prayer was then offered up by the reader, or some one else, as it might happen. After this it was asked, Whether any man in the assembly had any prophecy, or spiritual gift, for the edification of the people? or, Whether he had any doctrine, consolation, or exhortation to offer? It was then open for any individual present, women and children excepted, to rise, read a text or passage out of the Bible, and comment upon it; and sometimes as many as three or four availed themselves of this privilege, although the principal speakers were always the three brothers, Gilbert, Adrian and John Vander Kodde, Anthony Cornelius, and John Batten, of Leyden.

Paschier de Fyne, apprehensive of the consequence of these proceedings on the general welfare of the Remonstrant body, and desirous, if possible, of reclaiming the wanderers, advised his hearers occasionally to attend these meetings, and resolved to attend sometimes himself, not only for the purpose of seeing and hearing, but also of speaking; or, as they called it, prophesying, according to the measure of his gift. At first he was a mere passive spectator and auditor of what was going on: but, availing himself of a convenient opportunity, he took occasion, at one of their meetings, to question the expediency of that mode of prophesying, to which they gave so decided a preference; and to shew, that there were other modes of edification, which might sometimes be resorted to, with at least equal, if not superior advantage. This plain speaking gave great offence; and the leaders of the assembly began to devise means of putting a stop to it. But they had neither the power, nor the disposition to do so by force; and a regard to consistency prevented them from denying that liberty of speech to others, which they claimed for themselves, since this would have been to act in direct violation of the fundamental principle, on which they met together. They therefore transferred their place of meeting to Rhynsburg, but without appointing any fixed time for assembling, in order that it might be known only among their followers, and more intimate friends.

Some weeks passed on in this manner, when Paschier de Fyne, with the consent of his congregation, addressed a letter to Gilbert Vander Kodde, requesting to be informed of their time and place of meeting. In reply, Gilbert sent a verbal message, demanding to know, whether Paschier was disposed to attend their meetings as a Brother, or an adversary, and informing him, that, if he meant to come as a Brother, he should be made acquainted both with the time and place of meeting; but, if as an adversary, with neither. Paschier, who was not a little surprised at this answer, sent word back, that he meant to come as a Christian, who had received some talents from the Lord, in order to make some advantage of them; that when he came into their assembly,

he would offer nothing, but in the spirit of meekness; and that he would say nothing but what he believed to be true, and what would tend to edification. This answer being deemed evasive, no notice was taken of it; and from that time they associated with those only, who acknowledged themselves to be members of their own body.

They continued to meet at Rhynsburg, and thus obtained the name of Rhynsburgers; but they changed their time of meeting, from the first Sunday after the new moon, to the first Sunday of every month. The name of *Prophets* was sometimes given to them, from their manner of holding forth, which they called *prophesying*: but they were afterwards known by the name of *Collegiants*, from *Colleges*, a Dutch word, by which their religious meetings were designated, and which signifies a *congregation*, or *assembly*. All were admitted into their communion, who acknowledged the divine authority of the Scriptures, and studied to live suitably to the precepts of the Gospel, whatever opinions they might hold on subjects strictly doctrinal. Their numbers were rapidly augmented by secessions from the Remonstrants; and many of the dispersed community of the Socinians joined them, in the latter half of the seventeenth century. They formed a considerable body in Holland, when Mosheim wrote his *Ecclesiastical History*; and strictly adhered to their original mode of worship, and public instruction. All the Brethren, whatever might be their rank or condition, had a right to communicate to the assembly the result of their meditations; to express their opinions freely; and to examine and oppose what had been said by preceding speakers, provided their opposition was attended with a spirit of Christian charity and moderation. They met twice every week, namely, on Sundays and Wednesdays; and held a General Assembly twice a year at Rhynsburg, where they had large and commodious buildings, for the education of orphan children, and the reception of strangers.

“Their communion,” says Mosheim, “is now of the most ample and extensive kind: it comprehends persons of all ranks, orders and sects, who profess themselves Christians, though their sentiments concerning the person and doctrine of the divine Founder of Christianity be extremely different; it is kept together, and its union maintained, not by the authority of rulers and doctors, the force of ecclesiastical laws, the restraining power of creeds and confessions, or the influence of certain positive rites and institutions, but merely by a zeal for the advancement of practical religion, and a desire of drawing instruction from the study of the Holy Scriptures.”*

* The above account of this interesting body of Christians is derived from Brandt's “History of the Reformation in and about the Low Countries,” Vol. IV. Book xlviii. pp. 49—56; and Mosheim's “Ecclesiastical History,” Cent. xvii. Sect. ii. Part ii. Chap. vii. § i.

No. XII. (Vol. II. p. 586.)

HUGO GROTIUS.

Smyrna, Rhodos, Colophon, Salamis, Chios, Argos, Athenæ,
 Siderei certant vatis de patriâ Homeri :
 Grotiadæ certant de religione, Socinus,
 Arrius, Arminius, Calvinus, Roma, Lutherus.

MENAGE.

Grotius has not only been charged with Socinianism by orthodox writers, but claimed by Unitarians, as one holding the same opinions as themselves. To apply to a man of so truly catholic a spirit any sectarian appellation, would perhaps be doing him an injustice; and yet if a judgment may be formed of his opinions from his mode of interpreting Scripture, the claims of Socinus far outweigh those of Arius, Arminius, Calvin, Luther, or even the Pope himself. "His Annotations," as Dr. Toulmin, adopting the words of a previous writer, has observed, "are a complete system of Socinianism, not excepting his Notes on the first Chapter of St. John's Gospel."* The Doctor having made this remark, refers to the "Unitarian Tracts," Vol. I. Tract 7, p. 11; but as some of the readers of the present work may not have access to those "Tracts," it may be as well to subjoin the passage, to which the reference is made.

"H. Grotius is Socinian all over. This great man in his younger years attacked the Socinians in a principal Article of their Doctrine. But being answer'd by J. Crellius, he not only never replied, but thank't Crellius for his Answer; and afterwards, writing Annotations on the whole Scriptures, he interpreted every where according to the sentiments of the Socinians. There is nothing in all his Annotations, which the more strict Followers of Socinus his Doctrines, do not approve and applaud. His Annotations are a compleat System of Socinianism, not excepting his Notes on the first Chapter of St. John's Gospel; which are written so artificially, and interwove with so many different Quotations, that he has covered himself, and his sense of that Portion of Scripture, from such as do not read him carefully."

On this passage the Doctor subjoins the following observations. "The name of the great Grotius has been reckoned among the Socinians not only by the writer quoted above; many others, also, not merely his avowed enemies, but some celebrated *Roman Catholics*, accused him of having imbibed their sentiments. His biographer, however, employs several pages to vindicate him from the charge. He appeals to many of the Letters of that great man, in which he expresses a great dislike of the Socinian sentiments, and clears himself from the suspicion of embracing them. M. de Burigny acquaints us, that the celebrated Bignon, who lived in perfect intimacy with him, denied his

* Memoirs of F. Socinus, p. 282.

being a Socinian. His friendship with Father Petaw, the Jesuit, a man distinguished by his zeal for the orthodox faith, is considered also as a proof that this charge was unjust. The arguments, upon which the charge was grounded, I must say, in my opinion, are far from being full and convincing. His silence upon the doctrine of the Trinity, in his piece on the truth of the Christian religion, is certainly no evidence of it. His praises of Crellius only shew the liberality of his mind, but do not evince a conformity of sentiments; and his celebrated letter to him, occasioned by Crellius's answer to his book on the *Satisfaction*, expresses little more; he plainly does not own himself convinced by it; and, in another letter, he says, 'it was for prudential reasons, and by the advice of the *Protestants in France*, that he did not answer Crellius, though he thought it easy to refute him with glory.' The strongest presumption of his being a Socinian arises from his interpretation of those texts which are alledged to support the pre-existence of *Christ*; but, by the same method of reasoning, Calvin may be accused of Arianism.—The Socinians need not be solicitous on the point, as they may urge, with greater propriety and force, these interpretations of Grotius, on the supposition of his not being a Socinian, than if they could prove that he entirely fell in with them on all points, for they may say, it is a strong presumption of the truth of their own sense of Scripture, on this head, that it appears to have suggested itself to so great a man, when explaining the Scriptures by the rules of fair criticism, though otherwise averse from their scheme. After all, it is not material to the cause of truth what side any man, eminent for learning and judgment, espoused; religious truth rests upon evidence and not authority; and one clear solid argument, in support of any scheme, is of more value than the suffrages of ten great men. See Burigny's *Life of Grotius*, pp. 318—325."*

No. XIII. (Vol. I. p. xx; Vol. III. p. 4.)

MARTIN SEIDELIUS.

MARTIN SEIDELIUS, (*Germ.* SEIDEL,) of Olhau, in Silesia, lived at the end of the sixteenth, and the beginning of the seventeenth century. He was, in no sense of the word, a believer in Christianity, and is therefore not included in Sandius's list of Antitrinitarian writers; but as Bock has given an account of him,† and as there was something peculiar in his opinions, which may interest the reader, it has been thought undesirable to pass him over in total silence. His distinguishing opinion was, that the character of Jesus Christ did not answer to the predictions of the Messiah in the Old Testament. He said, that a

* Mem. of F. Socinus, ubi supra.

† Hist. Antitrin. T. I. P. ii. pp. 829—832.

Messiah was promised to the Jews, whose kingdom would be an earthly one, like that of David; that this promise, however, was conditional, and dependent upon the continued obedience of the Jewish people to the commands of God; and that, as the Jews did not fulfil that condition, the promise remained, and will for ever remain unfulfilled. Hence he inferred, that the promise, having a reference to the Jewish nation only, is one with which Christians are in no way whatever concerned. This notion, which he defended with great pertinacity, is very similar to the one afterwards developed by Professor Konynenburg, in his celebrated Prize Essay, On the Predictions concerning the Messiah. The following is an outline of the Professor's theory, as given by a contemporaneous writer.*

The notion of a Messiah did not become popular among the Jews till after the establishment of their monarchy. David, who was their favourite King, became the standard, by which they formed their ideas of the Messiah. The following are the leading characteristics of the Prophecies concerning the Messiah. First, they are all general and indefinite with respect to the individual predicted, and the time when he was to appear. Secondly, they imply the perpetuity of the Jewish Theocracy, and of Jerusalem as the seat of empire. Thirdly, they coincide with the popular notions respecting the uninterrupted succession of the race of David to the crown. Fourthly, they are all conditional. Fifthly, they describe the Messiah as one, who should restore the religion of Moses in all its purity. Sixthly, they describe him as one, under whose government Israel and Judah should be reunited. Seventhly, they describe him as one, by whom the heathen nations would be subdued, and converted to the worship of the One True God.—*Postulates*. First, We are not to be implicitly guided by the application, or citation of Prophecy, in the writings of the New Testament. Secondly, Prophecy has not a double sensc.—*Inferences*. First, There is no Prophecy of the Messiah in the Old Testament, before the introduction of monarchical government among the Jews. Secondly, Prophecies, in which mention is made of a future triumphant monarchical government, may refer to the Messiah, but do not necessarily. Thirdly, Prophecies, in which a state of great happiness is predicted, and particularly those which foretel the universal acknowledgment and worship of the One True God, refer to the Messiah. Fourthly, No passage can be regarded as referring to the Messiah, which predicts personal rejection and suffering, as Isaiah liii.†

* Monthly Review, N. S., Vol. XV. pp. 530—535.

† See further, on this subject, *Eichhorn's Allgemeine Bibliothek der Biblischen Litteratur*: des vii ten Bandes ii tes Stück. Leipz. 1796, S. 333—342; and *J. Konynenburg's Untersuchung über die Natur der Alttestamentl. Weissagungen auf den Messias*: aus dem Holländischen übersetzt. Lingen, 1795.

Seidelius addressed three letters on this, his favourite subject, to the Minor Church at Cracow; and they were deemed of sufficient importance to call for three replies, which were drawn up by Faustus Socinus, on behalf of that Church. Zeltner, who was not remarkable for his candour towards those from whom he differed in opinion, says of these letters, "*hominem non ineruditum fuisse auctorem, (est enim in hoste quoque virtus laudanda,) arguunt.*"*

In his first letter, Seidelius states, that, before he went into Poland, he had laboured for some years to recal his countrymen in Germany from idolatry; and that, when he found his efforts for this purpose unavailing, he resolved to visit the Polish Unitarians, because, in his opinion, they had made nearer approaches to truth than other sects: but he adds, that he came not with a view to exercise any ecclesiastical office, and had no wish to introduce discord among them; and as adults refused to listen to him, he proposed, in future, to confine himself to the instruction of children in languages and the arts, and asked only for a school, or some employment in the way of tuition. But his request was not complied with, and he took his departure, thanking them however for their kindness and hospitality to him as a stranger, and expressing a wish, that, as he could not agree with them in their views concerning the Messiah, all Christians would embrace their opinion, and flee from idolatry, from which he was endeavouring to draw men, though on principles different from theirs.†

Besides the three letters above mentioned, Seidelius wrote a treatise, entitled, "*The Foundations of the Christian Religion,*" in which he considered the quotations from the Old Testament in the New, and endeavoured to shew, that the passages cited did not treat in a literal sense of those things, to which the writers of the New Testament applied them. He carefully sought out passages, in which there were discrepancies, or difficulties, which he called *errors*. In this little work, and others, which are not known to have been printed, but which were industriously circulated in manuscript among his countrymen, he hesitated not to charge the mass of Christians with idolatry.

Another of Seidelius's productions was written expressly "*Against the divine Authority of the New Testament, and the supreme Dignity of Christ the Messiah.*" He scrupled not, indeed, to avow his belief, that the whole of the New Testament was false and useless; and to declare, that the whole of his religion was contained in the Ten Commandments, in which, as he said, the law of nature, obscured and corrupted by man before the time of Moses, was again illustrated. How Bock could admit into his list of Antitrinitarian writers a person holding such opinions as these, is not a little surprising, since he himself

* Hist. Crypto-Soc. p. 268, Not. c.

† Socini Opera, T. II. Fol. 806—811.

acknowledges, that the notions of this singular man were held in abhorrence by the Socinians.

The subject of this memoir is incidentally mentioned by Micrælius,* and other Ecclesiastical Historians.† Mosheim includes him among the number of those, in the seventeenth century, who, though they did not arrive at that enormous height of folly that leads men to pretend to divine inspiration, yet deceived themselves and deluded others, by entertaining and propagating the strangest fancies, and the most monstrous and impious absurdities. "We shall conclude this crazy list," says he, "with a short account of the very worst of the whole tribe, Martin Seidelius, a native of Silesia, who endeavoured to form a sect in Poland towards the conclusion of the preceding century and the commencement of this, but could not find followers, even amongst the Socinians; so wild were his views, and so extravagant his notions. This audacious adventurer in religious novelties was of opinion, that God had, indeed, promised a Saviour or Messiah to the Jews; but that this Messiah had never appeared, and never would appear, on account of the sins of the Jewish people, which rendered them unworthy of this great deliverer. From hence he concluded that it was erroneous to look upon Christ as the Messiah; that the only office of Jesus was, to interpret and republish the law of nature, that had been perverted and obscured by the vices, corruptions, and ignorance of men; and that the whole duty of men, and all the obligations of religion, were fulfilled by an obedience to this law, republished and explained by Jesus Christ. To render this doctrine more defensible and specious, or, at least, to get rid of a multitude of arguments and express declarations that might be drawn from the holy Scriptures to prove its absurdity, he boldly rejected all the books of the New Testament. The small number of disciples that adopted the fancies of this intrepid innovator were denominated Semi-judaizers. Had he appeared in our times, he would have given less offence than at the period in which he lived; for, if we except his singular notion concerning the Messiah, his doctrine was such as would at present be highly agreeable to many persons in Great Britain, Holland and other countries." On this last remark, Dr. Mac-laine, the translator of Mosheim, has added the following note. "We are much at a loss to know what Dr. Mosheim means by this insinuation, as also the persons he has in view; for, on the one hand, it is sufficiently evident that he cannot mean the Deists; and on the other, we know of no denomination of Christians, who boldly reject all the books of the New Testament. Our author probably meant that the part of Seidel's doctrine which represents Christ's mission as only designed to republish and interpret the law of nature, and the whole

* Hist. Eccles. Lib. iii. Sect. ii. N. lxvii. p. 881.

† Vide Zeltner, Hist. Crypto-Soc. p. 268, Not. b.

religious and moral duty of man, as consisting in an obedience to this law, would have been well received by many persons in Great Britain and Holland; but he should have said so: nothing requires such precision as accusations.”*

Sentiments very similar to those of Martin Seidelius were held by Nicholas Antoine, who was condemned by the council of Geneva, on the 20th of April, 1632, to be strangled and burnt. An account of the Life and Trial of this eccentric and unfortunate man, taken from the “Harleian Miscellany,” 8vo. IV. 168—176, may be seen in the “Monthly Repository” for July, 1812, Vol. VII. pp. 409—418.

No. XIV. (Vol. III. p. 6.)

COPY OF THE CERTIFICATE GRANTED BY JOHN FABRICIUS, PASTOR OF ST. SEBALD, NUREMBERG, TO CORNELIUS MARKS, THEOLOGICAL STUDENT IN THE UNIVERSITY OF ALTORF.

S. Præsentium Exhibitor, Cornelius Marci, Theologiæ Studiosus, aliquot annis versatus Altorffii, ab uno atque altero seductus adolescens, erroribus Photinianorum in nonnullis religionis Christianæ capitibus imbutus fuit. Verum enimvero ad lucem is cœlestis doctrinæ, veramque S. Scripturæ cognitionem per colloquium Theologicum deductus, argumentis Photinianorum discussis, eorumque fundamentis subversis, et firmissimis Ecclesiæ Christianæ firmamenti monstratis, ad Deum conversus renunciatione erroribus Photinianorum facta, tria Ecclesiæ Catholicæ symbola œcumenica, Augustanam Confessionem et Aphorismos Ecclesiæ Noribergensis Homologeticos, blasphemis erroribus Photinianorum oppositos, manus subscriptione approbavit, et in hanc doctrinæ normam normatam (ut ita dicam) juramentum fecit, ac porro edita confessione peccatorum et absolutione ardenti animo petita, ab amplexu falsæ doctrinæ aliisque delictis, per quendam hujus Ecclesiæ ministrum absolutus, in fidei suæ confirmationem et in cordis sui de accepta remissione peccatorum certificatione de SS. Cœna Domini participavit. Hoc equidem testor Johannes Fabricius Noribergensium ad D. Sebaldi Ecclesiastes. Quod si forte hoc testimonium cuidam non satisfecerit, requirenti Cornelio aliud sufficiens a Ministerio Noribergensi perhibitum iri, pro certo affirmo. Signatum Norib. 21 Octobr. A.C. θεανδρώπου, 1616.

JOHANNES FABRICIUS, Noriberg.
Eccl. Sebald. Pastor.

* Mosheim's Eccles. Hist., translated by Archibald Maclaine, D.D., Cent. xvii. Sect. ii. Part ii. Chap. i. § xlv. Note 1.

No. XV. (Vol. I. p. 149; Vol. III. pp. 27. 229.)

EXPULSION OF THE SOCINIANS FROM POLAND.

The enactment alluded to in the body of this work was the decree of banishment, passed against the Polish Socinians, in the reign of John Cassimir. This monarch, at his inauguration, took the following oath, by which he bound himself to defend the religious liberties of Dissenters, and neither oppress, nor permit others to oppress and persecute them, on account of their religion.

“Ego Johannes Cassimirus Electus Poloniæ Rex, &c. Spondeo ac sanctè juro Deo omnipotenti ad hæc Sancta Jesu Christi Evangelia: quod omnia jura, libertates, privilegia publica et privata, tum pacta conventa per oratores meos cum Ordinibus Regni, et Magni Ducatus Lituaniæ juncta manu tenebo, observabo, custodiam, et adimplebo in omnibus conditionibus, articulis et punctis in eisdem expressis. Pacem quoque et tranquillitatem inter dissidentes de religione Christiana tuebor, et manu tenebo, nec ullo modo vel jurisdictione nostrâ, vel officiorum nostrorum et statuum quorumvis auctoritate quenquam affici opprimique causâ religionis permittam, nec ipse afficiam, nec opprimam. Et si (quod absit) in aliquibus juramentum violavero, nullam mihi incolæ Regni, omniumque dominiorum uniuscujusque gentis obedientiam præstare debebunt, imo ipso facto eos ab omni fide et obedientiâ Regi debita liberos facio, absolutionemque nullam ab hoc meo juvamento à quoquo petam, neque ultro oblatam suscipiam. Sic me Deus adjuvet, et Sancta Christi Evangelia.”

But this weak and bigoted monarch had not been long seated upon the throne, before he was led, by an insane fanaticism, which was fostered and cherished by the influence of the Jesuits, to violate his oath, and prove himself a perjured traitor to the cause, which he had so solemnly sworn to defend. His election took place on the 22nd of November, 1648. Before that time, he had led the life of an Ecclesiastic, and had not only been admitted as a member of the order of Jesuits, but advanced to the dignity of a Cardinal. The Romanists, therefore, expected to find in him a zealous advocate of Catholic ascendancy; and the Jesuits, a warm stickler for the privileges of their order. Nor did he, in the smallest particular, disappoint or frustrate these expectations; but took the earliest possible opportunity of ridding himself of the obligation of his coronation oath. In the hope of recovering his throne, after being for a time deprived of it by Charles Gustavus, King of Sweden, he solemnly committed himself to the protection of the Holy Virgin; and at the same time made a vow, that he would redress the grievances of the peasantry, and convert unbelievers. “The first part of this vow,” says Count Krasinski, “was not even attempted, the monarch’s too limited authority being unequal to the

task of doing any thing against the interests of the land-owners, to whom the clergy also belonged. The fulfilment of the vow was therefore restricted to the reduction of the enemies of the Roman Catholic Church. The number of Protestants was still considerable; several influential families of the country, and particularly that of the Radzivils, belonged to them; and they were supported by the interest of foreign princes of their creed, and at that time allied with Poland. Such were the King of Denmark and the Elector of Brandenburg. It was impossible, therefore, to harass them with any general and legal measure of persecution, although the project was entertained by some bigoted Romanists. At the diet of 1658, there was for some time a doubt whether the royal vow should be fulfilled by the expulsion of Jews or Socinians. But as too many interests would have been hurt by the expulsion of a numerous population in whose hands the chief commercial interests of the country were placed, the Socinians were designated the fit objects of the fulfilment of the royal vow; and the Jesuit Karwat, who enjoyed a great influence, instigated the diet of 1658, to shew by deeds, as he termed it, its gratitude to God. The Socinian nuncio, Tobiasz Szwanski, tried to dissolve the diet by his veto before it had enacted a law against his sect; but this right, which had been put in practice for the first time a few years before (1652), and by the scrupulous observation of which many most salutary measures had been overthrown, was disregarded when employed for the defence of religious liberty. The diet enacted a law, by which it was forbidden, under the severest penalties, to profess or propagate Socinianism in the Polish dominions; and all those who did so, or in any way favoured that profession, were threatened with the immediate punishment of death. There was granted, however, to those who should persevere in that sect, a term of three years for the sale of their property and the recovery of their dues. Perfect security was promised to them during that term, but the exercise of their religion was prohibited, and they were not allowed to take any part in the affairs of the country. This enactment was not based on political considerations, neither did it impute to the Socinians any act of treason, but it was entirely founded on theological grounds, and chiefly on the fact that they did not admit the pre-eternity of Jesus Christ,—a rather odd reason in a country where Jews were tolerated, and Mahometans admitted to all the rights of other citizens. The decree was, moreover, founded on entirely false premises; for it condemned the Socinians by the law against heretics, enacted under the reign of Vladislav Jaguillon, which in the first place was virtually abrogated by a subsequent enactment, establishing the full liberty of religious exercises; and in the second place, it was absurd to employ a law passed against Hussites, who never impugned the dogma of the Trinity, for the punishment of those who denied it;

whilst Protestants, whose tenets were the same as those of the Hussites, were not included in its application." *

The Decree of 1658 was as follows.

"Quamvis sectam Arianam, vel ut eam nonnulli vocant, Anabaptisticam in Dominiis nostris existere, et propagari Lex semper abnuebat; quoniam tamen fatali quodam Reipublicæ casu, nominata Secta non à longis temporibus in dominiis nostris tam Regni quam Magni Ducatûs Lituanie dilatari cœpit, quæ Filio Dei præternitatem adimit; reassumens et in suo vigore relinquentes contra illos statutum Uladislai Jagellonis, antecessoris nostri de Hæreticis, consensu omnium ordinum constituimus; Quod, si quis ejusmodi inventus fuerit qui sectam hanc Arianam in ditionibus nostris tam Regni quam Magni Ducatûs Lituanie, et provinciis eis annexis ausit, attentetve confiteri, propagare, aut prædicare, vel illam et assertores illius protegere et fovere, fueritque super hoc legitimè convictus talis quilibet superiùs nominato statuto subjacere debeat, et sine ullâ dilatione per Capitaneos nostros et officia ipsorum capite plecti, sub privatione Capitaneatûs. Fautoribus vero illorum tanquam pro pœnâ perduellionis, forum in Tribunali inter causas conservatas mixti fori assignamus ad instantiam cujusvis, sicuti et Capitaneis eorumque officiis: in Magni autem Ducatûs Lituanie tribunali ex quovis registro. Volentes tamen clementiam nostram exhibere, si quis talis inventus fuerit, qui hanc sectam suam abnegare nolit, ei annos tres ad divendenda bona sua concedimus, salvâ interim bonorum et domorum securitate, atque debitorum repetitione. Quo tempore nihilominus nulla exercitia sectæ suæ supra nominatæ peragere tenetur, nec ad ulla munia publica immiscere sese poterit, sub pœnis superius expressis."

The term of *three* years, allowed to the Socinians for arranging their affairs, being afterwards thought too great an indulgence, the following Decree was issued by the Diet of 1659, limiting the time of preparation for departure to *two* years; and peremptorily ordering all, who did not conform to the Roman Catholic religion, to quit the country by the 10th of July, 1660.

"Quoniam Comitibus anni proximè præteriti 1658, Secta Ariana seu Anabaptistica consensu ordinum à nobis ex ditionibus Regni, eique annexis est proscripta, tresque anni istius sectæ hominibus ad divendenda bona fuerunt assignati, nunc vigore præsentis Constitutionis Comitialis, duos annos à tempore comitiorum proximè præteritorum ad divenditionem illis concedimus, ita ut terminus exilii ipsorum præcisè incidat in decimum diem Julii mensis Anno proximè Instanti 1660. Quod tamen nocere nequaquam debet iis, qui ad Sanctam Catholicam Romanam Ecclesiam conversi fuerint."

* Hist. Sketch of the Reformation in Poland, Vol. II. Chap. xv. pp. 395—398.

The time for preparation being thus unexpectedly contracted from three to two years, the Socinians were under the necessity, in many cases, of disposing of their property at a great sacrifice; and as they were not permitted to hold their usual assemblies for religious worship, or to perform any act implying their continued existence as a religious body, the sufferings and indignities to which they were exposed became absolutely intolerable. Some of them endeavoured to escape persecution by concealing themselves; and others had friends among the Nobles, who threw over them the shield of their protection. But even these expedients for avoiding persecution were prohibited; and that all might be involved in one common fate, a third Decree was issued in the month of May, 1661, under the pretext of performing an act of gratitude to the God of armies, for the mercies which he had vouchsafed to the nation during the past year, in having enabled them to achieve such signal victories over their enemies, and from a desire, as was alleged, of still further conciliating the divine favour. By this last Decree, of which the following is a copy, and which evinced a refinement of cruelty rarely to be met with, even in the annals of religious persecution, the utmost rigour of the law was ordered to be enforced against all belonging to the proscribed sect, who should remain any longer in the kingdom of Poland, or the Grand Duchy of Lithuania.

“Regratificantes Deo exercituum accepta beneficia anni præteriti, quæ nobis per tam insignes de hostibus victorias contulit, et volentes hanc Divinam beneficentiam hæc nostrâ gratitudine ulterius placare, cum hostes prææternitatis filii ejus è Dominiis nostris proscripserimus; sicuti id jam proximè præteritis Comitibus constitutione anni 1658, cujus hic est titulus: *Secta Ariana seu Anabaptistica*, et constitutione anni 1659, fecimus: Ita et nunc ne hæc Secta Ariana ullo qui excogitari queat modo, obiecta in ditionibus nostris Regni Poloniæ, et Magni Ducatus Lituaniæ remaneat, sed potius ut ad exequutionem deducantur leges prædictæ, ab omnibus Officiis ac Judiciis requirimus. In Magno autem Ducatû Lituaniæ talibus actionibus inter causas Compositi Judiciî in Tribunali forum assignamus.”

The sequel of this melancholy history is thus related by the pen of Count Krasinski. “Nothing remained for them but to leave the country before the expiration of the appointed term, a measure which was accompanied with great hardship, notwithstanding the attempt of several eminent Noblemen to alleviate their sufferings, who, although professed Romanists, were connected by ties of blood and friendship with many Socinians. They dispersed into different parts of Europe, where they expected to find a safe asylum from religious persecution. A great number went to Transylvania and Hungary; but a party of these unfortunate emigrants, composed of three hundred and eighty individuals, was attacked on their way to the last-named country by a band of robbers, sent on purpose, as it is supposed, and completely

stripped of their remaining property. They were hospitably received by the Hungarian Noblemen, Stephen Tekely and Francis Raday, who endeavoured with great humanity to allay their misery. Those who arrived in Transylvania found a consolation in the sympathies of their fellow-sectarians, and a safe home where they could live, and freely exercise their religion. The Queen of Poland also permitted many of them to settle in the Silesian principalities of Oppeln and Ratibor, which belonged to her, and some Princes of Silesia did the same. Being dispersed in several parts of that country, they did not form any congregation, and either gradually left it, or became converts to Protestantism. A considerable number of them established a congregation at Manheim, under the protection of the Palatine of the Rhine, which lasted from 1663 to 1666. They soon, however, became suspected of propagating their doctrines, which, considering their known zeal in that respect, was most probably the case, and were obliged to disperse. They withdrew, for the most part, into Holland, where they could enjoy full liberty of religious exercise, and where there were several Socinians, who, together with those of England and Germany, gave considerable sums for the support of their Brethren banished from Poland. We have no information concerning their fortunes in that country, or whether they had a large congregation there. We are, however, inclined to think that such was the case, as they were able to publish, in 1680, at Amsterdam, a New Testament in the Polish language.

"A number of Socinians retired to Prussia, where they met with a hospitable reception from their countryman, Prince Boguslav Radziwill, who was Governor of that province for the Elector of Brandenburg, with whom he was nearly related. They were, however, for some time exposed to several vexations, until the Elector of Brandenburg, on the representation of Samuel Przypkowski, one of their most eminent authors, granted them full religious liberty, which they continued to enjoy, despite the opposition made by the states of Prussia in 1670 and 1679. They formed two settlements, called Rutow and Andreaswalde, near the frontier of Poland. In 1779, the inhabitants of these places received an authorization from King Frederic the Second to build a Church, but their congregations, which never had been considerable, gradually decreased; and according to official information which we have received on that subject, that of Andreaswalde, which had subsisted till 1803, was dissolved that year, and there remain no longer any vestiges of them. There were in Prussia, in 1838, only two gentlemen, the last surviving members of the sect—a Morsztyn and a Schlichtyng, both very old men, and the representatives of names distinguished in the literary and political annals of Poland. The rest of the Socinians had become Protestants, as had the families of the above-mentioned individuals." *

* Pp. 400—403.

The Count adds, by way of note, the following acknowledgment of the assistance rendered by the Government of Prussia, in tracing the history of those Polish exiles, who sought an asylum in that country. "We seize this opportunity for expressing our sense of obligation to his excellency Baron Bulow, Prussian Ambassador at the Court of Great Britain, to whom we applied in order to get official information on the subject in question, and who complied with our request in the most handsome manner. We immediately wrote to the ministry of religious affairs and public instruction at Berlin, and obtained by its intervention the information which we have given in the text."*

John Cassimir, having redeemed that part of his pledge which related to the extirpation of the Socinians, abdicated the crown in the year 1664, and again assuming the ecclesiastical character, retired to France, where he became Abbot of St. Germain de Prez. He died at Nevers in 1672. His body was sent to Warsaw for interment, but his heart was deposited, as a precious relic of so worthy a son of the Church, in his own abbey, where the monks erected a monument to his memory.

No. XVI. (Vol. III. p. 140.)

CREED OF THE UNITARIAN CHURCH IN TRANSYLVANIA, ADOPTED AS A TEST OF THEIR RIGHT TO THE PRIVILEGES GRANTED TO THE FOUR ESTABLISHED RELIGIONS, VIZ. THE CATHOLIC, THE LUTHERAN, THE CALVINISTIC, AND THE UNITARIAN.

The Confession of Faith agreed upon, and subscribed by the Ministers of the Unitarian Churches in Transylvania, convened in General Synod, July 1st, 1579, during the Superintendence of Demetrius Hunyadi, has already been given.† For this was substituted, during the Superintendence of Daniel Beke, the following Confession, which has ever since been regarded as the Creed of the Unitarians in Transylvania.

CONFESSIO FIDEI CHRISTIANÆ secundum Unitarios, inter quatuor in Transylvaniâ Religiones receptas numerata, Fundamentalibus Patriæ istius Legibus, Diplomatum, variisque Rescriptis CÆSAREIS, verbis REGIIS, Capitulationibus PRINCIPUM approbata, confirmata.

Credimus Unum tantum esse Deum Omnipotentem, qui Spiritus est; rerum cunctarum visibilium et invisibilium Conditor, Conservator ac Rector; Pater omnium, super et per omnia, et in nobis omnibus, adorandus in spiritû et veritate: quem agnoscimus esse datorem, cum præsentis, tum futuræ vitæ. Est enim remunerator eorum qui per fidem accedunt ad eum, et quæerunt eum. Hunc diligimus tanquam omnis bonitatis auctorem, et ceu sapientiæ fontem, cordiumque inspectorem timemus.

* Vol. II. p. 403, Note.

† APP. No. vi.

Jesum Christum præcognitum ante jacta mundi fundamenta, exhibitum autem ultimis temporibus propter nos, conceptum ex Sancto Spiritû, natum e castissimâ Virgine; credimus esse Dei Patris Unigenitum et proprium Filium, Imaginemque invisibilis Dei, in quo omnis plenitudo Deitatis habitat; per quem agnoscimus Patrem. Is enim summi Genitoris voluntatem revelavit, et confirmavit, ut Propheta et Mediator inter Deum et humanum genus. In hujus sanctissimo nomine, tanquam maximi nostri Sacerdotis, invocamus Patrem; nam nullum aliud sub cœlo hominibus datum est nomen, per quod servari nos oporteat. Hunc ceu æternum Regem, ac Dominum nostrum (cui a Deo Patre qui eum a mortuis excitavit, data est omnis in cœlo et in terrâ potestas) supplices divino cultû adoramus, et invocamus. Et ab eo salutem æternam præstolamur, ut a Judice vivorum et mortuorum. Nec enim Pater quenquam judicat, sed omne judicium Filio dedit, ut omnes Filium honorent, quemadmodum Patrem honorant: qui Filium non honorat, Patrem non honorat, qui eum misit.

Credimus Spiritum Sanctum a Deo et Filio ejus manantem, Vim esse Altissimi, nostrum autem Consolatorem; cujus inspiratione precamur, et efficacîâ regeneramur. Is sine mensurâ a Deo, Filio ejus Unigenito datus, nobis per eundem ceu donum ejus et pignus æternæ hæreditatis communicatur; ut in nobis omnia bona opera efficiat, atque in omnem nos deducat veritatem.

Credimus Sanctam Christianam Ecclesiam, omnium electorum Dei (a constitutione ejus, ad finem usque mundi) Congregationem, cujus Caput est Dominus et Servator Jesus Christus: normâ vero doctrina Sanctorum ejus Apostolorum. Hanc Verbum Dei gubernat. Spiritus Sanctus ducit, in eâ sinceri Christiani omnes versari tenentur. Reges, Principes, Magistratus, confitemur a Deo esse. Ideoque pro iis ante omnia, coram ejusdem Divina Majestate, quotidiana devota fundimus vota: tanquam pro Ministris ejus, quibus parendum est. Nam gladium gestant, ut innocentes tueantur, et sotes puniant. Propterea honorem eis deferre, tributaque persolvere tenemur. Non solum supplicii metû, sed etiam propter conscientiam. Nullus autem ab hac obedientiâ sese eximere potest, si modo Christianus dici velit, Jesu Christi Domini et Servatoris nostri exemplum sequens; is enim tributum persolvit; nec jurisdictionem dominationemve temporalem usurpavit, in statu illo humiliationis, gladium Verbi cœlestis exerens.

Credimus Aquam in Sancto Baptismo; quem peragimus in nomine Patris, Filii, et Spiritûs Sancti; esse signum externum et visibile, nobis repræsentans illud, quod Virtus Dei intus in nobis operatur; nempe spiritûs renovationem et carnis nostræ mortificationem in Christo Jesu. Per Sanctum enim Baptismum Christo initiati, Ecclesiæ membra effici-mur, et per eum fidei nostræ professionem, et vitæ emendationem declaramus.

Sanctam Mensam vel Cœnam Domini nostri Jesu Christi, credimus

esse sacrum memoriale, et gratiarum actionem, ob beneficia per Christi mortem nobis collata, in Cœtû piorum, in fide, charitate, suique ipsius probatione celebrandam. Et ita sacrum Panem et Poculum benedictum sumendo, Christi corpori et sanguini communicare, unitatemque nostram declarare: sicuti in sacris Scripturis edocemur.

Credimus et confitemur, totum humanum genus sub peccato fuisse, et nos porro peccatis obnoxios esse, justificari autem ex Dei (qui omnes homines servari vult, et ad veritatis cognitionem venire) merâ gratiâ et misericordiâ; non ex operibus Legis, multo vero minus nostris propriis, sed per fidem in sanguine Filii ejus Jesu Christi. Quæ fides a Deo imputatur nobis in justitiam: ita ut per eam, ex gratiâ Dei, per Jesum Christum remissionem peccatorum, ac proinde et æternam salutem consequamur. Nam Christus pro nobis et peccatis nostris mortem cruentam passus, factus est Victima et Propitiatio. Exemplum autem nobis reliquit, ut vestigia ejus sequamur, imitando ejus modestiam, charitatem, patientiam, cæterasque virtutes quæ potissimum in cruce ejus eluxerunt. Omnibus ergo qui remissionis peccatorum et regni cœlorum compotes fieri volunt, vera et seria præteritorum delictorum agenda est pœnitentia, fructusque eâ digni ex vivâ fide manantes proferendi; nam fides sine operibus mortua est. Præceptis igitur Dei (quæ gravia non sunt) obtemperandum est, quorum summa in eo continetur, ut Deo et Proximo debitam charitatem exhibeamus: fides enim per charitatem debet esse operans. Cavendum ergo, ne incassum accipiamus gratiam Dei, quæ cunctis hominibus illuxit salutifera, et erudit eos, ut impietati, mundanisque cupiditatibus valedicto, temperanter, juste, pieque vivant, in præsentī seculo, exspectantes speratam beatitudinem, adventumque gloriosum Magni Dei et Servatoris nostri Jesu Christi; qui seipsum pro nobis dedit, ut nos redimeret ab omni iniquitate, et purificaret sibi ipsi populum peculiarem, sectatorem bonorum operum.

Credimus et speramus fore Carnis resurrectionem, tum justorum cum injustorum. Veniet enim Christus Dominus de cœlis, in Patris sui et suâ gloriâ, et cum cunctis Sanctis Angelis, ut judicet vivos et mortuos, qui omnes coram Tribunali ejus comparebunt, et tunc unicuique reddet juxta facta ipsius. Impii quidem et injusti perenni destinati supplicio, conjicientur in ignem æternum, Diabolo ejusque angelis paratum. Pii vero ac justī, mortalitate depositâ, et glorioso corpore induti, transferentur in locum a Christo Domino eis paratum, ubi thronus ipsius et Dei Patris est; ut ita Dei faciem intuentes, sanctis angelis ejus æquales facti, ineffabilis gaudii et æternæ felicitatis participes, semper sint cum Domino.

No. XVII. (Vol. I. pp. 111. 150; Vol. III. p. 180.)

Die Martis, 2 Maii, 1648.

AN ORDINANCE OF THE LORDS AND COMMONS ASSEMBLED IN PARLIAMENT
FOR THE PUNISHING OF BLASPHEMIES AND HERESIES.

For the preventing of the growth and spreading of Heresie and Blasphemy, be it Ordained by the Lords and Commons in this present Parliament assembled, That all such persons as shall from and after the date of this present Ordinance, willingly by Preaching, Teaching, Printing, or Writing, maintaine and publish that there is no God, or that God is not present in all places, doth not know and foreknow all things, or that he is not Almighty, that he is not perfectly Holy, or that he is not Eternall, or that the Father is not God, the Son is not God, or that the Holy Ghost is not God, or that they Three are not one eternall God: Or that shall in like manner maintaine and publish, that Christ is not God equall with the Father, or shall deny the Manhood of Christ, or that the Godhead and Manhood of Christ are severall Natures, or that the Humanity of Christ is pure and unspotted of all sinne; or that shall maintaine and publish, as aforesaid, That Christ did not Die, nor rise from the Dead, nor is ascended into Heaven bodily, or that shall deny his death is meritorious in the behalfe of Beleevers; or that shall maintaine and publish, as aforesaid, That Jesus Christ is not the Sonne of God, or that the holy Scripture (viz.) of the Old Testament, *Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Ioshua, Iudges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Ester, Iob, Psalms, Proverbs, Ecclesiastes, The Song of Songs, Isaiah, Ieremiah, Lamentations, Ezekiel, Daniel, Hosea, Ioel, Amos, Obadiah, Ionah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zecharia, Malachi.* Of the New Testament, The Gospels according to *Mattheu, Marke, Luke, Iohn, The Acts of the Apostles, Pauls Epistles to the Romans, Corinthians the first, Corinthians the second, Galathians, Ephesians, Philippians, Colossians, Thessalonians the first, Thessalonians the second, to Timothie the first, to Timothie the second, to Titus, to Philemon, the Epistle to the Hebrews, the Epistle of Iames, the first and second Epistles of Peter; the first, second, and third Epistles of Iohn, the Epistle of Iude, the Revelation of Iohn,* is not the Word of God, or that the Bodies of men shall not rise againe after they are dead, or that there is no day of Judgement after death; all such maintaining and publishing of such Error or Errors with obstinacy therein, shall by vertue hereof be adjudged Felony, and all such persons upon complaint and prooffe made of the same in any of the cases aforesaid, before any two of the next Justices of the Peace for that place or County, by the Oaths of two Witnesses (which said Justices of Peace in such cases shall hereby have

power to administer) or confession of the party, the said party so accused shall be by the said Justices of the Peace committed to prison without Baile or Mainprise, untill the next Goale delivery to be holden for that place or County, and the witnesses likewise shall be bound over by the said Justices unto the said Goale delivery to give in their evidence; And at the said Goale delivery the party shall be indicted for Felonious Publishing and maintaining such Errour, and in case the Indictment be found and the Party upon his Tryall shall not abjure his said Errour and defence and maintenance of the same, he shall suffer the paines of death, as in case of Felony without benefit of Clergie. But in case he shall recant or renounce and abjure his said error or errors, and the maintenance and publishing of the same, he shall neverthesse remaine in prison untill he shall finde two Sureties, being Subsidie men, that shall be bound with him before two or more Justices of the Peace or Goale delivery, that he shall not thenceforth publish or maintaine as aforesaid the said error or errors any more: And the said Justices shall have power hereby to take Bayle in such cases. And be it further Ordained, That in case any person formerly indicted for publishing and maintaining of such erronious Opinion or Opinions, as aforesaid, and renouncing and abjuring the same, shall neverthesse againe publish and maintaine his said former error or errors, as aforesaid, and the same proved, as aforesaid, the said party so offending shall be committed to Prison as formerly, and at the next Goale Deliverie shall be indicted as aforesaid. And in case the Indictment be then found upon the Tryall, and it shall appeare that formerly the party was convicted of the same error, and publishing and maintaining thereof, and renounced and abjured the same, the Offendor shall suffer death as in case of Felony, without benefit of Clergy. Be it further Ordained by the Authority aforesaid, That all and every person or persons that shall publish or maintaine as aforesaid any of the severall errors hereafter ensuing, *viz.* That all men shall be saved, or that man by nature hath free will to turne to God, or that God may be worshipped in or by Pictures or Images, or that the soule of any man after death goeth neither to heaven or hell, but to Purgatory, or that the soule of man dyeth or sleepeth when the body is dead, or that Revelations or the workings of the Spirit are a rule of Faith or Christian life, though diverse from, or contrary to the written Word of God; or that man is bound to beleieve no more than by his reason he can comprehend; or that the Morall Law of God contained in the ten Commandments is no rule of Christian life; or that a beleever need not repent or pray for pardon of sinnes; or that the two Sacraments of Baptisme and the Lords Supper are not Ordinances commanded by the Word of God; or that the baptizing of Infants is unlawfull, or such Baptisme is void, and that such persons ought to be baptized againe, and in pursuance thereof shall baptize any person formerly baptized;

or that the observation of the Lords day as it is enjoyned by the Ordinances and Lawes of this Realme, is not according, or is contrary to the word of God, or that it is not lawfull to joyne in publike prayer or family prayer, or to teach children to pray, or that the Churches of *England* are no true Churches, nor their Ministers and Ordinances true Ministers and Ordinances, or that the Church Government by Presbytery is Antichristian or unlawfull, or that Magistracy or the power of the Civill Magistrate by law established in *England* is unlawfull, or that all use of Armes though for the publike defence (and be the cause never so just) is unlawfull, and in case the Party accused of such publishing and maintaining of any of the said errors shall be thereof convicted to have published and maintained the same as aforesaid by the Testimony of two or more witnesses upon Oath or confession of the said party before two of next Justices of the Peace for the said place or County whereof one to be of the *Quorum* (who are hereby required and authorized to send for Witnesses and examine upon Oath in such cases in the presence of the party) The party so convicted shall be ordered by the said Justices to renounce his said errors in the publike Congregation of the same parish from whence the complaint doth come, or where the offence was committed, and in case hee refuseth or neglecteth to performe the same, at or upon the day, time, and place appointed by the said Justices, then he shall be committed to prison by the said Justices untill he shall find two sufficient Sureties before two Justices of Peace for the said place or County (whereof one shall be of the *Quorum*) that he shall not publish or maintaine the said error or errors any more.

Provided alwaies, and be it Ordained by the authority aforesaid, that no attainer by vertue hereof shall extend either to the forfeiture of the estate, reall or personall of such person attainted or Corruption of such persons blood.

Ordered by the Lords Assembled in Parliament, That this Ordinance be forthwith printed and published.

JOH. BROWN, Cler. Parliamentorum.

This Ordinance was printed at London, for John Wright, at the King's Head in the Old Bayley, 1648.

No. XVIII. (Vol. I. p. 159; Vol. III. pp. 286. 327.)

A REMARKABLE EXAMPLE OF GOD'S PROVIDENCE, VISIBLE DURING A JOURNEY OF CHRISTOPHER CRELLIUS.

[Copied (Amsterdam, 1774) from Manuscript Papers of Samuel Crellius.

The original letter was written in Latin, and afterwards translated into Dutch. An English version of the Dutch copy, communicated to the Rev.

Robert Aspland by Mr. Fred. Adrian Vander Kemp, of the United States of America, was inserted in the "Monthly Repository" for 1816, Vol. XI. pp. 633—635, from which it is transferred to this Appendix.]

Samuel Crellius wishes happiness to H. V. O.

I will, to gratify your desire, communicate to you in writing the remarkable event, which you listened to with pleasure. When my father, Christopher Crellius, with other Unitarians, was driven from Poland in the year 1666, he became acquainted in London with a pious woman, who was instructed by John Biddle and was called Stuckey, the mother of Nathaniel Stuckey, a youth of bright hope, and mentioned by Sandius, in his *Biblioth. Antitritin.* page 172, but who, very prematurely, and if I am not mistaken, died in the sixteenth year of his age. This woman spoke to my father in this manner—"You, my dear Crellius! wander now as an exile, in poverty—a widower—burthened with four children; give me two of these, a son, and a daughter, in England, and I will take care of their education." My father thanked her cordially, and promised to consider it: when returned to Silesia he consulted his friends on the subject, and departed with his eldest son and daughter in the year 1668 from Breslau, through Poland towards Dantzic, to embark from there to Holland, and so to England. This voyage to Dantzic my father undertook with his own waggon and horses. His driver was the pious Paul Sagosky, from whom I heard an account of the event in Brandenburg, Prussia, in the year 1704, when he was far advanced in age.

It was afternoon, the sun declining to the west, when my father, only twelve Polish miles from Dantzic, reached a tavern, in which he resolved to tarry that night, because he saw before him a large wood, which he could not pass through by daylight; and he deemed it unadvisable to enter it towards night, uncertain if he should find another house, and moreover, was not well acquainted with the road. They stopped then at the tavern, and brought the waggon into a large stable, and fastened the horses to the manger. The landlady, her husband being from home, received them with civility. She gave orders to take the baggage from the waggon, and bring it into the inner room, where she invited my father with the children to the table. Meanwhile the driver, when he had fed the horses, explored the spacious stable, not forgetting to scrutinize with careful anxiety every corner, because the taverns in Poland, at such a distance from cities and villages as this was, are seldom a safe refuge for travellers, and there is always apprehension of robbers and murderers. In this search he discovered in one corner of the stable a large heap of straw, of which he moved a part with a stick, when he perceived that this straw covered a large hole which emitted an offensive smell, while the straw was tainted with blood. On this he directly returned to the inner room, mentioned to

my father in secret what he had seen, and saying that he doubted not that the landlord was a robber and a murderer.

My father left the room directly, and having verified the fact, ordered directly to bring the baggage again on the waggon, and harness the horses.

When the landlady observed these preparations, she shewed her surprise, and dissuaded my father to proceed on his journey through such a large wood in a cold night, with two young children, and engaged that she would endeavour to render his stay as comfortable as it was in her power; but he replied, that something very interesting had struck his mind, which rendered it impossible for him to remain there, and compelled him to proceed on. He thanked her for her civilities, went with his children into the waggon, and departed.

When they were arrived in the wood, they met the landlord driving home a load of wood, who accosted my father, "Sir," said he, "I beg of you, what moves you to enter this wood, so large and extensive, and cut in two or three cross roads, in the fall of the evening, at the approach of night; I doubt not, that you will lose the right road, and remain in the wood during the night: you endanger your health and place that of these young children in jeopardy; return rather with me to my tavern, there you may refresh yourself and your horses, spend the night comfortably, and continue your journey early in the morning." My father answered, that he was obliged to proceed on his journey, however unpleasant it was. The landlord urged his entreaties with greater importunity, and approaching my father's waggon, and taking hold of it, he renewed to dissuade a further process with a lowered brow and a grim countenance, and insisted that they should, and must return; on which my father ordered the driver to lay his whip over the horses, to disengage himself from this dangerous man, in which he succeeded.

They then proceeded on. My father, sitting in the waggon, sent up his prayers in an audible voice to his God, as was his usual custom on his travels, and recommended himself and those dear to him in this perilous situation to his providential care, in which devotion he was accompanied by the driver and his two children. Meanwhile the sun was set, an increasing darkness prevailed, they lost the road, entered a deep swamp, in which soon the waggon stuck, the horses being too fatigued to draw it out again. My father and the driver jumped from the waggon in the mud, strengthened every nerve, and animated the horses with words, and the whip, but all in vain; the waggon could not be stirred one single inch. My father became apprehensive that he must pass the night in that dreary spot, and that he or his driver should be compelled to leave the wood next morning, and search for assistance in the nearest village, without even a prospect of success; meanwhile nothing was left him but silent ejaculations to his God.

After having covered his children as well as he could, and secured them against a rigorous cold night, he walked to a little distance from his waggon, and employed himself in sending up his prayers to his God, when he saw a man of small stature, in a grey or whitish coat, with a stick in his hand, approaching him. After mutual salutations, this man asked my father what he did there, and why he travelled in the night, and especially through such a wood? My father explained then to him the whole, and begged him to assist him and his driver, to try once more if, with his assistance, they might draw the waggon and horses from the mire of that swamp, and bring them into the right road. I will try, said he, if I can effect something; upon which he approached the waggon, and placed his stick under the fore wheels, and appeared to lift these a little; the same he did to the back wheels, and then put his hand to the waggon, to draw it, with my father and the driver, out of the mire. He called at the same instant to the horses, who without any appearing difficulty, left the swamp, and drew the waggon upon solid ground. After this, the stranger conducted them into the right road, from which they had wandered, and told them to keep now that road, and neither deviate from it to the right or left. And when, said he, thou shalt arrive at the end of this wood, you will discover at some distance a light in one of the nearest houses of the village, which you must pass. In that house lives a pious man, who, although it is so late, will receive you civilly, and give you lodgings for the night. My father cordially thanked this man for his assistance and instruction, and while he turned his face from him to put his hand in his pocket, and offer him some money, he had disappeared. My father looking towards him again saw nobody; he looked all around him, and even searched awhile for him, but could not find him again: then he called with a loud voice, Where art thou, my friend! return, I pray you, towards me, I have yet something to say to you; but he received no answer, neither saw his deliverer again. Surprised and astonished, he waited yet a long while, ascended his waggon, and thanked God for this favour. They arrived in safety through the wood, and saw the light in that house, of which the stranger had spoken. My father knocked softly at the window, upon which the master of the house opened it, and looked out to see who there was. My father asked if he could give him lodgings? He replied by asking, how they came so late, and why they proceeded on their journey after midnight, not far from daybreak? My father developed the reason in few words, and was then amicably received. When at table my father gave him a more circumstantial account, and asked him if he had ever seen or known such a man, as he who conducted him to the right road in the wood, and of whose countenance and clothes he gave him a description: he answered, that he knew not such a man, but that he knew very well that the tavern at the other side of the wood was no safe

place for travellers. After awhile he looked accidentally to one of the corners of the room, not far from the table, where he saw some books on a bench. Taking one of these and looking into it, he saw it was a book of a Polish Unitarian. This curiosity alarmed the master of the house; but as soon as my father perceived this, he said to him, Keep good courage, friend! I shall not bring you into any difficulty for that book, neither inform against you for heresy; and to give you more confidence in this assurance, I must tell you that I too am an Unitarian. Then he told him his name, which by fame was known to his landlord, who now full of joy was delighted to receive such a guest in his house. My father adored the ways of God's Providence, in bringing him to this place. This man was a linen-weaver, who, when the Unitarians were banished from Poland, remained here for several years, hidden through the favour of a Nobleman, the Lord of his village, and liberal-minded in religion. He would not permit my father to start next day, but persuaded him to tarry with him a few days more, and treated my father, with his children and the driver and horses, very hospitably.

There are more examples of a particular providence in regard to the Polish Unitarians, of which I lately told you some; and it would be a desirable thing, if all these had been directly recorded, by those who could bear witness to them. Farewell.

Amsterdam, Aug. 1730.

No. XIX. (Vol. III. p. 360.)

SOME ACCOUNT OF THE TRANSYLVANIAN UNITARIANS FROM THE CLOSE OF THE SEVENTEENTH CENTURY TO THE PRESENT TIME.

[Extracted from a Communication of the Rev. John Kenrick, M.A., to the Monthly Repository for April, 1820.]

In the year 1699, Transylvania was permanently united to Austria. The Diploma Leopoldinum, the charter of its liberties and privileges, assures the free exercise of their religion, the possession of their churches, schools, lands and political rights to the Unitarians, in common with the other three established sects. It was not long, however, before they felt the effects of the Catholic bigotry of the House of Austria; in 1716, at the command of Charles VI., Count Steinville, commanding in Transylvania, forcibly took from them the church which John II. had given them, their college and their printing-press. This press they had procured about twenty years before from Dantzic, at a heavy expense, in order to avail themselves of a sentence pronounced in their favour by the Diet—"Prouti Typographiæ tentionem nemo Unitariis prohibuit, ita ejusdem usum nemo prohibet." At the same time that

they suffered this violence at Clausenburg, they were also compelled to give up their Church and College at Carlsburg, and the Roman Catholics took possession of both. In other respects they preserved their freedom. Sigismund Palfi was their next Superintendent, and, after a very short interval, was succeeded by Michael Szentabrahami, who was also Professor of Theology, and drew up a system which in MS. was used by the Unitarian schools. He was succeeded by Stephen Aagh, who was living when Benko published his "Transylvania," in 1778. He was followed by George Markos, who published in 1787, "*Systema Theologiæ secundum Unitarios*," the text-book of their students of Theology. The permission to do this was obtained from the liberality of Joseph II.*

According to Benkö, the Unitarians in 1766, amounted to 28,647; by an enumeration in the year 1789, they had increased to 31,921.† Transylvania contains three distinct nations; the Saxons, the Hungarians, and the Szeklers (Siculi). No Unitarians are found among the Saxons; the doctrines of Blandrata and Davidis found from the first more acceptance among the two latter classes; the Saxons who were converted, were disowned by the rest of their fellow-colonists, and naturally joined themselves to the Hungarians and Szeklers; the mortality of the great towns occasioned the Saxon Unitarians in Clausenburg, who were engaged in manufactures, to recruit the numbers of their apprentices and work-people from the country, and thus the German and Hungarian blood became more mixed, so that at length the

* Michael Lombard de SzentAbrahami, (for so the name is written by Mr. Stephen Kovacs,) was Superintendent of the Unitarians in Transylvania from 1737 to 1758, and author of the manual of Divinity above mentioned. It had existed for some years in manuscript, and additions had been made to it from time to time; but it was not printed till the year 1787. The Unitarian doctrine, however, having been misunderstood, and a royal decree having been issued at Vienna, October 30th, 1782, granting permission to the Protestants of the Austrian Empire to publish such books, this Manual, after an accurate revision, was submitted to the censorship, and obtained the requisite "Imprimatur," April 13th, 1785. It was edited by George Markos, Professor of Theology at the College in Clausenburg, and Superintendent of the Unitarian Churches in Transylvania. It forms an 8vo. Volume of upwards of 600 pages, and is divided into Four Parts, preceded by a "*Proœmium de Scripturâ S. Theologiæ Normâ*." Part i. treats upon God and his Covenant with Man: Part ii. upon Jesus Christ, the Mediator of the New Covenant: Part iii. upon Christian Ethics, or the Conditions of the Christian Religion: and Part iv. upon the Members of the Christian Religion, or the Church of our Lord Jesus Christ. R. W.

† In 1818, they were estimated at 40,000, and in 1845, at 51,700; so that their number, which has been gradually on the increase for the last eighty years, has almost doubled itself within that time. R. W.

original German names of families have been translated into Hungarian, and the people themselves have adopted this language. Their physiognomy and habits of life are said, however, still to point out their German origin. The meaning of the name *Szekler* and the origin of the people who bear it is still obscure, after all the investigations which the Transylvanian antiquarians have bestowed upon it. In language and manners they are Hungarians, but they have evidently settled in Hungary earlier than the great body of the people, and they are distinguished by some political privileges, and have their own code of laws. They are chiefly found in the North and East of Transylvania. "Qui non in Siculia affabiles, liberales et hospitalissimos reperiet, tales certè incassum (sicut diversoria inter Siculos; quanta ergo hospitalitas!) uspiam quæsiverit. Indoles quoque Siculorum præcipua, ingenium acerrimum." Benkö, Tom. I. p. 402. The greater part of the Unitarians are now to be found among the Szeklers.

The Unitarians in Transylvania had, in the year 1796, one hundred and ten primary churches, and fifty-four filial churches, which are divided again into eight dioceses. The ecclesiastical concerns are managed, as among the Lutherans and the Reformed, by a superior and inferior consistory, the latter being a sort of permanent committee for the dispatch of business which does not admit of delay. The superior consistory is composed of thirteen clergymen and twenty laymen, presided over by a layman, who is one of the two curators of the churches and schools, and the clergyman who is the Superintendent for the time being. Its functions are to fill up the vacant parishes and schools, and generally to regulate all matters connected with religion and education. In each diocese (Sprengel) is a court for the determination of matrimonial causes, which the clergy of each religion decide without the interference of the civil magistrate. The court which takes cognizance of these causes is composed of a Dean, a Syndicus, two Lay-Curators, or Directors, (who are generally the most considerable persons among the Unitarian nobility, chosen by the majority of voices, but subject to the approbation of the Superior Consistory,) and five clergymen. If the parties are dissatisfied with the sentence, they may appeal to an assembly of the whole diocese, and from that to the Superior Consistory. Synods are held twice every year; in January, at Clausenburg, in June, in some one or other of the eight dioceses; at these times candidates are ordained for the ministry after a rigid examination. Clausenburg is the principal seat of the Unitarians; they had here, and in the diocese of the same name, in 1796, five primary and eight filial churches. Their church in the city was built in 1796, and is a very handsome edifice; on the front is an inscription—"In honorem solius Dei;" which the Emperor of Austria is said to have read with some surprise, when he visited the public buildings of Clausenburg a few years ago. The tower is furnished with three bells, all

which have mottos alluding to the fortunes of Unitarianism in Transylvania. "Per varios casus." "Ut portu meliori quiescam." "Salus tantum ab alto." In Clausenburg is also the Unitarian College, to which the youths of this religion repair when they have received a previous education at the Gymnasium or the common schools.* The number of students is between two and three hundred.† Properly speaking, it is both a school and a college. The eight lowest classes are taught by senior students; the elements of Latin, History, Geography and Religion form the course of instruction; the teachers receive in the four lowest classes twenty-one guldens (eleven guldens make a pound sterling); in the four highest thirty-one, as yearly salary. The four classes which are properly academical are taught by four professors, each of whom lectures daily three hours; and is required to terminate his course in two years.‡ * * * The largest salary is 1000 guldens a-year, and of this a considerable part is derived from what is called the *Sukian* fund, from *Ladislaus Suki*, a rich, unmarried Transylvanian noble, who left his property, amounting to 60,000 guldens, for this purpose.§ The students are remarkable (according to the testimony of Thorwächter, who was himself a Calvinist) for diligence and good morals. Marienburg (Geog. von Siebenbürgen) says that the children in the Unitarian schools work without intermission from six in the morning till twelve, and from one p. m. till eight. * * *

The Emperor of Austria is afraid of the effect which a resort to foreign countries may have upon his subjects' minds, and has accordingly erected a Protestant Professorship of Theology at Vienna, and thither must all resort who wish to have an university education be-

* The Unitarians of Transylvania have two Gymnasias; one at Thorda, and the other at Szekely-Keresztur. The number of pupils in the former was 174, and in the latter 180, A.D. 1845. For a list of the officers and professors in that year, the reader may consult the *Christian Reformer* for July, 1845, p. 507. R. W.

† In 1845, the number of students in the College at Clausenburg was two hundred and twenty. R. W.

‡ In the year 1845, the name of the Professor of Dogmatical and Practical Theology, Ecclesiastical History, Biblical Archæology, and the Oriental Languages, was *Aaron Berde*; of Philosophy and Statistics, *Moses Szekely*; of Universal and National History, *Alexander Szekely*; of Natural History, Mathematics and Physics, *Samuel Brassai*. At the same time *Moses Szekely* held the office of Rector of the College. R. W.

§ The present capital of the Unitarian Church in Transylvania is thirty thousand florins in money, and forty thousand in landed and other real property. The annual interest upon the former of these sums is 1800 florins; and upon the latter, 1200; making a total income of 3000 florins. The unavoidable expenses are 2800 florins, which leave a balance of 200 florins for contingencies. R. W.

yond what the institutions of their own provinces afford. This cruel regulation has been made in open violation of the privileges which his predecessor and himself have solemnly confirmed to the Transylvanians.

The mode of conducting public worship among the Unitarians is nearly the same as in the Reformed Churches in Germany, only that instead of a hymn-book, they use an old translation of the Psalms into the Hungarian language. The prayers are free; some prescriptive phrases of the adoration of Christ are introduced into them, but this is by no means studiously brought forward. The Unitarian clergy preach without notes. It has been thought that the custom, which is still kept up, of delivering all theological instruction in Latin, has prevented them from forming so good a style of pulpit address as the ministers of the other religions, but no change in this respect has hitherto been made. The strain of preaching is practical, and the production of peculiar doctrines of Unitarianism in the pulpit is carefully avoided. They are, probably owing in some measure to this reserve, in friendly relations with the other religions; one circumstance, however, shews that there at least has been a time when they were not considered as Christians: one who leaves them, and joins another church, must be rebaptized. The Unitarians have endeavoured to get this stigma removed, but in vain. In point of political rights, the Unitarians stand upon the same footing as the other three religions, and are equally eligible to offices. But it will be easily supposed that few of them attain to high stations, and that all places of trust and profit are filled by Catholics. One Prothonotary of the supreme court of justice *must*, according to the constitution, be a Unitarian; but even this the Court of Vienna appears disposed to withhold. The state of disfavour with the Court in which Unitarianism has been since the time of John II., has gradually drawn away from it all the higher orders of nobility; no Magnates (i. e. no Counts, or Barons) are now found among them; but of the inferior orders of nobles, who answer to our landed gentry, they have still a considerable number.* JOHN KENRICK.

John Paget, Esq., in his work on "Hungary and Transylvania,"† after alluding to the introduction of Unitarianism into the latter country, says,—“For some time Unitarianism remained the religion of the Court, and of course, it soon became the religion of the courtiers. Since

* The number of Unitarians in Transylvania, who hold high civil and judicial offices in the present day, is by no means inconsiderable. They bear a very fair proportion to those belonging to the other favoured religions of the state; and among them are found Advocates, Judges, Censors of the press, Registrars, and others, up to the high office of Privy Councillor. R. W.

† Hungary and Transylvania; with Remarks on their Condition, social, political and economical: by John Paget, Esq. 2nd Ed. Murray, 1850. Vol. II. Chap. xii. pp. 424, 425.

that time, however, many changes have occurred, by none of which have the poor Unitarians gained. Their Churches have been taken away from them, and given in turns to the Reformed and the Catholics. Their funds have been converted to other purposes; the great have fallen away, and followed new fashions as they arose; and the religion is now almost entirely confined to the middle and lower classes. It is in the mountains of the Székler-land, that this simple faith has retained the greatest number of followers. Here, as elsewhere, they are said to be distinguished for their prudence and moderation in politics, their industry and morality in private life, and the superiority of their education to the generality of those of their own class." How far the Unitarians have been implicated in the late revolutionary movements in Transylvania, is at present but imperfectly known in this country. It is not improbable, however, that the present anomalous state of things in that part of Europe will be seized upon, as a pretext for abridging the few remaining liberties of the inhabitants of Transylvania; and the Unitarians, notwithstanding their general good conduct and superior intelligence, must expect to share the fate of the rest of their countrymen.

No. XX. (Vol. I. p. 388.)

A BILL INTITULED AN ACT TO RELIEVE PERSONS WHO IMPUGN THE DOCTRINE OF THE HOLY TRINITY FROM CERTAIN PENALTIES.

[Commonly called *Mr. William Smith's Act.*]

Whereas in the nineteenth year of His present Majesty an Act was passed, intituled "An Act for the further Relief of Protestant Dissenting Ministers and Schoolmasters;" and it is expedient to enact as hereinafter provided: Be it therefore enacted by the King's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, That so much of an Act passed in the first year of the reign of King William and Queen Mary, intituled, "An Act for exempting His Majesty's Protestant Subjects dissenting from the Church of England, from the Penalties of certain Laws," as provides that that Act or any thing therein contained should not extend or be construed to extend to give any ease, benefit or advantage to persons denying the Trinity as therein mentioned, be and the same is hereby repealed.

And be it further enacted, That the provisions of another Act passed in the ninth and tenth years of the reign of King William, intituled, "An Act for the more effectual suppressing Blasphemy and Profaneness," so far as the same relate to persons denying as therein mentioned, respecting the Holy Trinity, be and the same are hereby repealed.

And whereas it is expedient to repeal an Act, passed in the Parliament of Scotland in the First Parliament of King Charles the Second, intituled "An Act against the Crime of Blasphemy;" and another Act, passed in the Parliament of Scotland in the First Parliament of King William, intituled, "Act against Blasphemy;" which Acts respectively ordain the punishment of Death; be it therefore enacted, That the said Acts and each of them shall be, and the same are and is hereby repealed.

And be it further enacted, That this Act shall be deemed and taken to be a public Act, and shall be judicially taken notice of as such by all Judges, Justices and others, without being specially pleaded.*

No. XXI. (Vol. I. p. 388.)

A BILL INTITULED AN ACT FOR THE REGULATION OF SUITS RELATING TO MEETING-HOUSES AND OTHER PROPERTY HELD FOR RELIGIOUS PURPOSES BY PERSONS DISSENTING FROM THE CHURCH OF ENGLAND.

[Commonly called *The Dissenters' Chapels Bill.*]

Whereas an Act was passed in the first Session of the first year of the reign of King William and Queen Mary, intituled, "An Act for exempting their Majesties' Protestant subjects dissenting from the Church of England from the penalties of certain laws:" And whereas an Act was passed in the nineteenth year of the reign of King George the Third, intituled, "An Act for the further Relief of Protestant Dissenting Ministers and Schoolmasters:" And whereas an Act was passed in the fifty-third year of the reign of King George the Third, intituled, "An Act to relieve Persons who impugn the Doctrine of the Holy Trinity from certain Penalties:" And whereas an Act was passed by the Parliament of Ireland in the sixth year of the reign of his Majesty King George the First, intituled, "An Act for exempting the Protestant Dissenters of this Kingdom from certain Penalties to which they are now subject:" And whereas an Act was passed in the fifty-seventh year of the reign of King George the Third, intituled, "An Act to relieve Persons impugning the Doctrine of the Holy Trinity from certain Penalties in Ireland:" And whereas prior to the passing of the said recited Acts respectively, as well as subsequently thereto, certain Meeting-houses for the worship of God, and Sunday or Day Schools (not being Grammar Schools), and other charitable foundations, were founded or used in England and Wales and Ireland respectively for purposes beneficial to persons dissenting from the Church of England and the Church of Ireland and the United Church of England and Ireland respectively, which were unlawful prior to the passing of those

* The above Act was passed in the year 1813; and a similar one for Ireland obtained the royal assent in 1817.

Acts respectively, but which by those Acts respectively were made no longer unlawful: Be it therefore enacted, by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, That with respect to the Meeting-houses, Schools and other charitable foundations, so founded or used as aforesaid, and the persons holding or enjoying the benefit thereof respectively, such Acts, and all deeds or documents relating to such charitable foundations, shall be construed as if the said Acts had been in force respectively at the respective times of founding or using such Meeting-houses, Schools and other charitable foundations as aforesaid.

And be it enacted, That so far as no particular religious doctrines or opinions, or mode of regulating worship, shall on the face of the will, deed, or other instrument declaring the trusts of any Meeting-house for the worship of God by persons dissenting as aforesaid, either in express terms, or by reference to some book or other document as containing such doctrines or opinions or mode of regulating worship, be required to be taught or observed or be forbidden to be taught or observed therein, the usage for twenty-five years immediately preceding any suit relating to such Meeting-house of the congregation frequenting the same, shall be taken as conclusive evidence that such religious doctrines or opinions or mode of worship as have for such period been taught or observed in such Meeting-house, may properly be taught or observed in such Meeting-house, and the right or title of the congregation to hold such Meeting-house, together with any Burial-ground, Sunday or Day School or Minister's house attached thereto; and any fund for the benefit of such congregation, or of the Minister or other officer of such congregation, or of the Widow of any such Minister, shall not be called in question on account of the doctrines or opinions or mode of worship so taught or observed in such Meeting-house; Provided nevertheless, That where any such Minister's house, School or Fund as aforesaid shall be given or created by any will, deed, or other instrument, which shall declare in express terms, or by such reference as aforesaid, the particular religious doctrines or opinions, for the promotion of which such Minister's house, School or Fund is intended, then and in every such case such Minister's house, School or Fund shall be applied to the promoting of the doctrines or opinions so specified, any usage of the congregation to the contrary notwithstanding.

Provided always, and be it enacted, That nothing herein contained shall affect any judgment, order or decree already pronounced by any court of law or equity; but that in any suit which shall be a suit by information only, and not by bill, and wherein no decree shall have been pronounced, and which may be pending at the time of the passing

of this Act, it shall be lawful for any defendant or defendants for whom the provisions of this Act would have afforded a valid defence if such suit had been commenced after the passing of this Act, to apply to the Court wherein such suit shall be pending; and such Court is hereby authorized and required, upon being satisfied by affidavit or otherwise that such suit is so within the operation of this Act, to make such order therein as shall give such defendant or defendants the benefit of this Act; and in all cases in which any suit now pending shall be stayed or dismissed in consequence of this Act, the costs thereof shall be paid by the defendants, or out of the property in question therein, in such manner as the Court shall direct.

No. XXII. (Vol. III. p. 503.)

MINISTERS OF ARIAN OR OTHER ANTITRINITARIAN SENTIMENTS WHO WERE
IN THE COURSE OF THEIR EDUCATION BEFORE 1710.

Gabriel Barber, of Brentwood, in Essex, where he settled in 1708; died 1750.

Joseph Mottershead, born 1688, of Nantwich, and afterwards of Manchester, where he spent a long life. Entered the Ministry in or about 1710; ordained 1713.

John Witter, of Hull, where he settled about 1705. One of Lady Hewley's Trustees. He lived to about 1757.

John Aldred, Wakefield. } Two brothers; who entered
Timothy Aldred, Morley, County of York. } the Ministry about 1707.

Thomas Dickson, M.D., Whitehaven. Entered the Ministry about 1700; died in 1729. Tutor of Benson, Taylor, Rotheram, &c.

Martin Tomkins, Newington. Mentioned by Whiston as Arian.

Benjamin Bennet, Newcastle-upon-Tyne. Entered the Ministry about 1697.

Lemuel Latham, Sunderland. Entered the Ministry about 1707.

Richard Rogerson, Newcastle. } Brothers; who entered the Ministry
Josiah Rogerson, Derby. } about 1707.

Dr. Henry Winder, Liverpool; born 1693. Entered the Ministry about 1715.

John Taylor, D.D., of Norwich, &c.; born in 1694. Entered the Ministry, 1715.

Ambrose Rudsale, Gainsborough, a York man; born about 1685. Was in the Ministry in 1707. A Trustee of the Hewley Estate. Died 1754.

John Platts, Ilkeston. Entered the Ministry about 1705; died 1735.

Samuel Bourn, Birmingham. Entered the Ministry about 1709.

Isaac Worthington, Durham. Entered Frankland's Academy, 1691.

Joseph Dodson, Marlborough. Entered the Ministry about 1708.

Bennet Stevenson, D.D., Bath. Entered the Ministry about 1704; died 1756.

Samuel Bates, Warminster. Entered the Ministry about 1703; resigned 1761, being then very old.

Nicholas Billingsley, Ashwick. Entered the Ministry about 1706.

Benjamin Acrigg, Shepton Mallet. Entered the Ministry before 1710.

Hubert Stogdon, Somersetshire. Ordained 1718.

Richard White, Somersetshire.

James Foster, Somersetshire; Barbican, and Pinners' Hall, London.

John Bowden, Frome. Entered the Ministry about 1704.

Henry Grove, of Taunton; (born 1683,) about the same time.

Matthew Huddy, Penzance. Ordained 1704.

James Peirce, Exeter. Entered the Ministry about 1696.

Joseph Hallett. Ordained 1683.

Thomas Jeffery. Succeeded Mr. Peirce at the Mint Meeting, Exeter.

John Cox, Kingsbridge. Ordained 1702.

Isaac Gilling, Newton. Ordained 1687.

Other Devonshire Ministers on the Arian (or Antitrinitarian) side in 1718-19.

Roger Beadon, Budleigh. Ordained 1709.

Samuel Carkeet, Totness. Ordained 1710.

Samuel Adams.

John Parr, Okehampton. Ordained 1715.

Joseph Hallett, the younger; born 1692.

James How.

John Force, Bovey Tracey; died 1728.

Nathaniel Cock, Biddeford.

Thomas Hornbrook.

George Jacomb.

John Starr.

John Fox.

Mark Facy.

Thomas Edgeley, Totness. Ordained 1700.

In London.

Mr. Moses Lowman.

Dr. Lardner.

Dr. Hunt.

Dr. Wright.

Mr. Henry Read.

Mr. James Read.

Mr. Caleb Fleming.

Dr. Benson.

Dr. Chandler.

(In the House of Lords. Between Samuel Shore and others, Appellants; and the Attorney-General on the Relation of Thomas Wilson and others, Respondents. Historical Illustrations and Proofs of the Appellants' Case, printed, as a Brief, for the Convenience of the Appellants' Counsel. Fol. 74, 75.)

No. XXIII. (Vol. I. p. 361.)

QUARTO UNITARIAN TRACTS.

While this work was in the press, the author was favoured with the following communication from Dr. Thomas Rees, respecting the Quarto Unitarian Tracts. He has Dr. Rees's permission to publish it, which he is most happy to do, as it leaves nothing to be desired on the subject to which it relates.

"Brixton Hill, June 2, 1849.

"My dear Sir,—I hasten to reply to your inquiries respecting the Quarto Unitarian Tracts, thinking that, in your present circumstances as to your work, a speedy answer may be of some importance.

"It happens that my little library now contains *one*, and formerly contained *two* sets of the Quarto Tracts, comprising *five* 'Collections,' with *printed* titles; with the addition of several Tracts of the same age, class and form, which would have made a suitable 'Sixth Collection.'

"I send you herewith a transcript of the titles and contents of the Fourth and Fifth Collections, and also a list of the Tracts added, 1—13, which form with a MS. title a Sixth Collection. In my other copy, the Sixth Collection comprised all those tracts which I have marked by an asterisk, *, and four others, whose titles I have placed at the end. The titles to the Fourth and Fifth Collections have no dates. I apprehend copies of these complete Collections are very scarce, and there is connected with my copies a rather curious piece of bibliographical history. In an early period of my attention to the history of the Unitarians, I was very anxious to procure a perfect set, and, on this account, when I was forming my Unitarian library, carefully sought for them in the Old Book Catalogues, and in Sale Catalogues; but all in vain, till the curious but very miscellaneous Collection of the late Dr. Gosset came to the hammer after his death. I had often met this gentleman at sales, and thought it not unlikely that he might have a copy bought, not because he set any value on the work, but because it was his habit at great sales to secure at a *cheap rate* lots that did not meet the wants, or suit the taste, of the company present. In Dr. Gosset's Catalogue I saw printed, 'The Unitarian Tracts, in *three* volumes quarto.' I concluded this could be only the First Collection, which I possessed, and therefore paid no attention to it till I saw the work on the auctioneer's shelf. Perceiving the volumes to be of unusual thickness, I was led to examine them, and was rejoiced to find they contained the *Five* Collections, and a *Sixth* without a title. My instant determination was to become the purchaser. At the time, I observed an old gentleman in a clerical garb taking down the work, and marking the number in his Catalogue. This was the Rev. H. Taylor, a clergyman in Surrey, and the son of *Ben Mordecai*. I now expected a competitor. When the sale came on (by the late Mr. Leigh) I attended, but Mr. Taylor was

not there. The book was put up: for a short time there was a competition among the booksellers present, who took it for the original three volumes; but the biddings did not go beyond five-and-twenty shillings. Here all voices were silenced, except those of the auctioneer and myself. The biddings proceeded: two, three, four, five, and so on to nine pounds or upwards. I bid £9. 15s. 6d.; Mr. Leigh, for Mr. Taylor, bid £10, and thus I lost the lot. But Mr. Leigh was greatly perplexed in bidding, having a commission without limits, but knowing nothing whatever of the work. Within a few years Mr. Taylor died, and his library, in many respects curious, came to Mr. Leigh to be sold. In the Catalogue I saw this three-volumes complete Collection, and to my surprise I found another as complete, bound in two thick volumes. It happened that I was unable to attend the sale, having an engagement in Wales at the time. But I commissioned Mr. Leigh to purchase for me the two sets, having no fear of such a competition as I had witnessed before. I obtained the two sets for less than half the price I had offered for one. I wished to place the extra copy where I thought it would be valued and be made useful. I therefore made a present of it to my esteemed friend, Mr. Aspland; and it is now the property of his son, Mr. Brook Aspland. The three-volumes copy held by Dr. Gosset formed a part of the celebrated Roxburgh Library, and was purchased by Dr. Gosset at the sale of that Collection; and, strange to say, was bought by him as a rejected lot for *eighteen-pence*! So much for the estimate to be formed of the value of books from the price for which they sell at public auctions! Excuse this long tale.

Yours truly,

“Rev. R. Wallace.”

THOMAS REES.”

Accompanying the above letter were Tables of the Contents of the Fourth, Fifth and Sixth Collections of Tracts. The Title and Contents of the Fourth Collection correspond in every particular with those of Mr. Kentish's copy, mentioned in the “Historical Introduction” to the present work, (Vol. I. pp. 358—360,) except that Dr. Rees's copy wants the last four Tracts, which had been “left out in the binding.” It is unnecessary to repeat the Titles of these Tracts in this Appendix. But the reader who is curious in such matters will be gratified to see the Titles of the Tracts, contained in the Fifth and Sixth Collections, which are as follow.

“A FIFTH COLLECTION OF TRACTS, &c.

Contents.

The moderate Trinitarian; containing a Description of the Holy Trinity, according to Scripture, and approved Authors for Learning, and Adherence to the Trinitarian Doctrine: being an Argument shewing that *Moderation* ought to be shewn by those that differ concerning that Doctrine. (Author, Daniel Allen.) In 46 pages—1699.

Letter to a Friend; with Remarks on two Pamphlets lately published, viz. A brief Enquiry by J. T., and The Socinian slain by J. H.
In 16 pages—1700.

The Orthodox Trinitarian; or an Explication and Assertion of the Doctrine of the Holy Trinity and Unity according to Scripture, and the late Act of Parliament.
In 36 pages—1701.

The Grounds and Occasions of the Controversy concerning the Unity of God, &c., the Methods by which it has been managed, and the Means to compose it.
In 53 pages—1698.

The Agreement of the Unitarians with the Catholic Church: being also a full Answer to the Infamations of Mr. Edwards, and the needless Exceptions of my Lords the Bishops of Chichester, Worcester and Sarum, and of Monsieur De Luzancy.
In 64 pages—1697.

The Scandal and Folly of the Cross removed: or, the Wisdom of God's Method of the Gospel, in the Death of Jesus Christ, justified against the Deists.
In 58 pages—1699.

A short historical Essay touching General Councils, Synods, Conventions, Creeds, and Imposition in Religion: by A. Marvel, Esq.
In 64 pages—1703.

“THE SIXTH COLLECTION OF TRACTS.

(So called in a MS. Title-page; but probably they were never regularly collected, and bound in one volume.)

Contents.

1. A Vindication of the Unitarians against a late Rev. Author on the Trinity. 1690.

*2. A Dialogue by way of Question and Answer concerning the Deity, with a Confutation of the Doctrine of the Trinity.

3. The Arian's Vindication of himself against Dr. Wallis's Fourth Letter.

*4. Consideration of the Damnatory Clauses of the Athanasian Creed.

*5. Consequences of the Modalists' Scheme.

*6. Emlin's Vindication of the Worship of Jesus Christ. 1705.

7. Emlin's Unreasonableness of making and imposing Creeds. 1706.

8. Emlin's Brief Vindication of the Bishop of Gloucester's Discourse concerning the Descent of the Man Christ Jesus from Heaven, &c. 1706.

9. Emlin's The Supreme Deity of God the Father demonstrated. 1706.

*10. The indispensable Obligation to profess the Unity of God. 1707.

*11. Remarks on Mr. Charles Leslie's first Dialogue on the Socinian Controversy. (By Mr. Emlin.)

*12. Vindication of the Remarks on Mr. Charles Leslie's First Dialogue, &c. (By Mr. Emlin.)

*13. An Examination of Mr. Leslie's last Dialogue relating to the Satisfaction of Jesus Christ, &c. (By Mr. Emlyn.)

"In another Sixth Collection, once my property, the Contents comprised all the Tracts in the above list, against which I have placed an asterisk, together with the following.

The Naked Gospel.

Apology for the Sentiments of the Modalists.

Socinianism truly stated.

A short Defence of the Unitarian Faith."

No. XXIV. (Vol. II. p. 305.)

LETTER ADDRESSED TO THE AUTHOR BY RICHARD TAYLOR, ESQ., F.L.S., F.S.A., RESPECTING DUDITHIUS'S CORRESPONDENCE WITH PAULUS MANUTIUS.

"6, Charterhouse Square, Sept. 23, 1849.

"Dear Sir,—The Epistle of Paulus Manutius (Epl. lib. iv.) in which he very highly commends a 'Commentariolus' by the person to whom he writes, was certainly address'd to Dudithius. The Epistle is the 13th of the 4th Book, and it begins, as Bock has noticed, with the words, 'Ita mihi optata contingant ut commentariolo tuo nihil unquam legi eruditius, nihil sanctius,' &c. Bock states that in the Edition which he used (which I do not possess) the name of Dudithius is not given, (p. 296,) and at p. 322 he adds, that he found the name restored in the Leipzig Edition of 1720, 'ex antiquissimis editionibus.' As, however, Bock had never seen the most ancient Edition of the Epistles of Manutius, and is thus but an authority at second-hand, I can confirm, past all doubt, the correctness of the restoration by Krause, in his Edition of 1720, of the name of Dudithius to this and several other letters address'd to him by P. Manutius; and I do this on the authority of the Edition of 1561, printed by Manutius himself, being the third, containing only 5 Books; which edition I possess among many others. In the 4th Book are twelve epistles in succession, the address to the first of which, 'O dulcem reditum,' is 'Andree Dudithio Sbardellato, Patavium;' and that to each of those which follow, 'Eidem, Patavium.' Of these the letter 'Ita mihi' is the seventh.

"I have the 1st Edition, 1558,* a very thin volume, (not divided into Books,) in which these Letters had not appeared. The 2nd Edition* I have not seen. The 3rd, 1561,* which I possess, I prize very much, as containing names suppress'd in the subsequent Editions, until they were restored in that of Leipzig, 1720. This Edition I have not seen; but I have a Leipzig Edition of 1707, from the same press, (J. H. Klossius,) in which the work of commentary and restoration is begun. It was, no doubt, the precursor of that of 1720, which I should be very glad to obtain.

* "All three from the press of the Aldi."

"It is remarkable that though in the Edition of 1707 twelve letters in Book iv. (from No. 7 to 18, and 47) are printed without the name of Dudithius, to whom they were address; yet, further on, in the 6th Book, the Editor, J. Kirchmann, seems to have obtained some fresh light, for upon Letter xxii. he has the following note: (the letter has this head, '* * *episcopo creato.*' on which he remarks) '*Nomen Dudithii est omissum: quia Dudithius hic postea abdicavit se episcopatu, et religionem evangelicam amplexus,*' &c. [The letter is dated Jan. 1564.]

"Eleven of these Letters in Book iv. are inserted in a Collection printed by H. Stephens, Paris, 1581, the name of Dudithius being given in full, as in the 3rd Edition, Venet. 1561.

"Some of these are also given by Reuterus in his Life of Dudithius, as address to him by P. Manutius.

"The statement of Sandius that there were Letters from Dudithius in the Collection of P. Manutius is erroneous; and Bock properly corrects him, T. I. p. 322. The Letters in the Collection are all written *by* P. Manutius, and not *to* him. Perhaps Sandius was misled by Frisius's Epit. Bibl. Gesnerianæ; he speaks with doubt, and adds '*ni fallor.*'

"I find that not only is the name of Dudithius suppress, in all the Aldine Editions after the 3rd, 1561, in the letters address to him, but even in those written to other persons, and in which he is alluded to in terms of the highest praise. And though Manutius inserts in the Edition of 1569 (where it appears for the first time) his letter of congratulation to him (1564) on his being made a Bishop, yet he suppresses his name. That Dudith was the person is evident from the contents of the letter.

"I observe that in the Edition of 1569 and those subsequent, other names are suppress besides that of Dudith (such as Valdez, Lambinus, and Vergerius). I shall perhaps pursue the investigation for the benefit of Bibliographers, as the '*Lettere Volgari*' furnish similar instances. McCrie alludes to this subject, p. 294. Religious differences were doubtless the cause.

"I have mentioned above that the letters to Dudith were not included in P. Manutius's 1st Edition. The 2nd Edition I have not seen, and therefore cannot say whether they first appear in that, or in the 3rd, in which they are given with the name, which, in all subsequent Editions, is omitted, its place being supplied by asterisks * * * *.

"I send this to prevent delay. If anything further should occur to me, I shall be happy to communicate it. Meanwhile, I remain,
dear Sir,

Yours most truly,

"The Rev. R. Wallace.

RICHARD TAYLOR.

"P.S. You will find in Bock, T. I. p. 261, a reference to the Letter from the illustrious Printer, congratulating Dudith on his promotion to a Bishopric, and on his conduct at the Council of Trent."

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